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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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Rev. Peter J. Wiens
312 East Fifth Street
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Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, JANUARY 6, 1942 NUMBER 1

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Meditations*

WEEK OF PRAYER FOR THE CHURCHES

GENERAL THEME: The Living God

Sunday

THE LIVING GOD

Hereby ye shall know that the living God is among you. Jos. 3:10.

Awake, awake, put on strength, O arm of the Lord; awake, as in the days of old, the generations of ancient times. Art thou not it that cut Rahab in pieces, that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return, and come with singing into Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. Isa. 51:9-11.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah: for the Lord God omnipotent reigneth. Rev. 19:6.

Read also: Isa. 40; Ps. 46; Ps. 121; Rom. 8:31-39.

THE MEDITATION

We believe in a living God. He is not the God of the deists, who made His world like a marvellous clock and wound it up to run itself. He is the present will and power that runs it. He is not the God of the humanists, made by men in their own image. He is the present source of all that comes to pass; He provides the setting for our existence, not we the setting for His. St. Paul did not say, "In us He lives and moves and has His being"; he said, "In Him we live and move and have our being." He is behind all, above all, and active in all (always "on the job," if one may say it reverently). Nor is He some auxiliary power, held in reserve for us to use when we fail of ourselves to "put across" our own enterprises, however good and worthy. He is no second to us, He is always first. "Not my will, but thine, be done," is the condition of all of our living below.

The living God is the God who does things. When Jordon barred the way, Joshua said to the people, "Hereby ye shall know that the living God is among you;" and they passed over. Israel was not His people because they held some philosophical tenet or accepted some moral code. It was what God did in Egypt, at the Red Sea, at Sinai, at Jordon, and in the Promised Land that made them His people—a series of mighty deeds, His deeds. Many centuries later He restored the exiles to their home land and secured them in the practice of their religion (Isaiah 40-66). Then in the fulness of time He did those transcendent deeds which constituted an era in history, and Christianity was born. The Word made flesh, Golgotha, the living Lord,—the Word incarnate, crucified, alive—these are "the wonderful works of God" in which our religion is founded (Acts 2:11).

The whole on-going process of nature and human life springs from Him. His hand is on it all every moment, all His creatures in His care. Confusion and terror abroad may be too much for us; it is not too much for Him. "The Lord God omnipotent reigneth." And His ways may be to us inexplicable and baffling, but the God who made Himself known in Jesus Christ is to be trusted. At the last our faith will not be put to shame. The Christian man can labour in confidence and sleep in security; he has committed himself, and his, and all men, to a faithful Creator and merciful Redeemer.

Let us lift up our hearts to the God who made us, who redeemed us, who watches over us, till the good work which He has begun in us is completed (Phil. 1:6). Let us marvel at the vastness of His creation, at the order of it, and the infinite care that sustains it all. Let us praise Him for what He did for us in Christ Jesus, who for us men and our salvation became man, suffered, and died, whom God raised up, because He could not be holden of death (Acts 2:24). And let us praise Him for the victory which is ours in Christ Jesus and the sure hope set before us; "We have our hope set on the living God" (I Tim. 4:10).

Then let us look at our brother men, God's creatures, like ourselves, made to be like Him, active sons of the living God, doing His generous works, honest in thought and word and deed, kind and helpful in the family, in worship and field, in the neighborhood, in the nation, in the world, walking humbly every day with Him. Let us consider how we are woven with them into the web of society which He began to weave so long ago; shall we not do our best to work with Him at it, so that His pattern may not be marred—the pattern of the redeeming Cross? So we shall look out on our brother men with eyes purged and consecrated. We shall forgive as we are forgiven. New purpose will bind us to them. We shall work and play, we shall talk and feel and think with them, as brethren in the family of God. Self-seeking and pettiness will go; greed and stubbornness will be dissolved; and we shall be absorbed in the Father's life for all, "the work of faith, and labour of love, and patience of hope" (I Thess. 1:3). So are we "Delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

Subjects for Prayer

For a personal consciousness that God is.

For a sense of God's immediacy in the human heart.

For the insight which sees Him at work in His world now.

For a fresh realization that the suffering and distress prevalent today are not according to His will.

For a rebirth of the faith which looks to Him in confidence for the ending of the present turmoil and the coming of justice and right.

Suggested Topics for Brief Messages

What is a living God?
The false gods of our time.
What the Living God means to me.

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* The author of the following meditations is Rev. Richard Davidson, Principal of Emmanuel College, Toronto, Canada.

The significance of the Christian God for today.
How faith in a living God is expressed.

Monday

THE SON OF THE LIVING GOD

And the Word was made flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten of the Father), full of grace and truth. John 1:14.

He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. Heb. 7:25.

Jesus Christ is the same yesterday and today, yea and for ever. Heb. 13:8.

Read also: John 1:1-18; I Cor. 1:4-9; Eph. 1:3-23; Phil. 2:1-11.

THE MEDITATION

In the beginning God created the heavens and the earth, the light and the living creatures. And God saw all that He had made: He saw the hosts of heaven that the astronomers are counting still; He saw all the wonder and the potencies that the physicists are beginning to talk about. He saw the great beasts before they sank down, to leave their bones in the rocks; He saw the tiniest creatures the biologist knows. "God saw all that He had made, and behold it was very good." And they all,—the heavens and the earth, the light and the living creatures,—tell me about God: they tell me of His might, His wisdom, His constancy, His delight in order and beauty.

Last of all, He made man. He made man in His own image,—with a mind to understand His ways, ever searching and never satisfied till he does understand; He made him with a heart like His own, who clings to each creature He made with affection, a heart never content with a love less free than God's; He made him with a will that strives on and finds no peace except in doing the will of God. If I look into the face of nature I learn something of what God is like; I learn more if I look into the face of my brother-man; the inflexible law of right, the marvellous working of love.

I learn most about God if I look upon the Word made flesh, born of Mary, heralded by angels, greeted by shepherds, sought out and adored by the wise—the Word made flesh, brother of all men, friend of the poor, feeder of the hungry, healer of the sick—the Word fade flesh whose face was set like flint against all that was hollow, or false, or pretentions, who loosed His anger upon them that loved money, or power, or position;—the Word made flesh who denounced the opressor, who set at liberty them that were bound, who eased the burden of them that laboured and were heavy laden, who came not to be ministered unto but to minister, who himself had not where to lay His head and yet for many made a common dwelling to be a chamber of the Father's house. That is what Jesus, Son of Mary was like; and so I see what God is like.

I look upon the Word made flesh, and behold a love that will not be denied its way. If St. Paul writes an extraordinary hymn in praise of Christian love (I Cor. 13), it is because God has already written the hymn in the deeds and character of Jesus. I look at Jesus and I know what St. Paul means. Love is patient and kind, and feels no envy. Love makes no parade, gives itself no airs. Love is never offensive, and never puts itself first. Love is never irritated, never resentful. Love takes no pleasure in evil, but rejoices in all honesty and goodness. Love is unwilling to expose, always eager to believe the best, always hopeful, always steadfast. Love never gives up. That is what Jesus, Son of Mary, was like. And so I see what God is like for ever.

I look upon the Word made flesh, and behold a cross! Love to the uttermost! God's love suffering to save the man in God's image! God all in earnest that man should not at last fall short of what God intended at the first.

"O love of God! O sin of man!
In this dread act your strength is tried,
And victory remains with love;
For He, our Lord, is crucified."

That is what Jesus, Son of Mary, was like. And so I see what the living God is like for ever.

Subjects for Prayer

Let us pray
- For a clearer understanding of the Word made flesh.
- For His dwelling in us, making us over into His likeness, enabling us to do His work. ("Grace and truth came by Jesus Christ.")
- For a determination to enthrone Jesus Christ at the center of all life, individual and social.
- For Christian living and such fineness as to attract those not now His followers.
- For a spirit of sacrifice commensurate with the present need of the world.
- For the conviction that He has the final answer to the problems that beset mankind.

Suggested Topics for Brief Messages

The fellowship of Christ with His Heavenly Father.
The Message of Christ for today?
How is the world to get the Christian Gospel?
Practicing the Presence of the Living Christ.
The world's tragedy and the new significance of Christ's Cross.

Tuesday

THE SPIRIT OF THE LIVING GOD

He shall baptize you with the Holy Ghost. Matt. 3:11.

When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. John 16:13.

They were all filled with the Holy Ghost. Acts 2:4.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free of the law of sin and death. Rom. 8:1, 2.

God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Gal. 4:6.

I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man. Eph. 3:14, 16.

He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Rom. 8:11.

Read also: St. John 14:16,17,26; 16:7-4; Acts 1:1-8; 2;Rom.8; I Cor. 12-14; Eph. 4:1-13.

THE MEDITATION

The old Testament explained many a mysterious and conspicuous fact by ascribing it to the spirit of God. The spirit came on a man, and lo, he had extraordinary strength (Samson), or he had extraordinary skill as a craftsman (Bezaleel), or he stood forth an extraordinary leader (Joshua), or, as spokesman for God, he uttered extraordinary messages (the prophets). It was a figure of speech to begin with, for "spirit"and "wind" are the same in Hebrew, and the wind is mysterious and potent; the figure of speech proved to be a true insight. In so many ways men knew that the living God was in their midst, doing things.

Those were isolated facts, but with Jesus and especially with His death and resurrection the powers of another world began to sweep down freely and widely, working wonders. An Afflatus would

M 051 M52 1942 vol 57

come upon whole companies and reset men's lives; it would give a new direction to the life of a lonely traveller (Paul). Converts would speak with tongues would prophesy, would sing, bless God, pray ecstatically. They received strange help to decide what to do at critical moments, words they had not planned to say came to them as they stood before kings and governors. In the daily round of life and in their common worship they were mysteriously reshaped, made like their Master. That transformation within was the Spirit's work too: extraordinary insights, revelations, understanding; love joy, hope, confidence, marvellous sonship, marvellous brotherhood, meekness and with it unearthly staying power. All were notable gifts, but St. Paul prizes the least sensational most; love, he says, is the greatest of all.

The New Testament is truly described as "The Acts of the Spirit of God." He is there from the first Chapter to the last (St. Matt. 1:18,20; Rev. 22:17). The early Christians lived in the sphere of the Spirit. It meant new life to them, they were new creatures in Christ Jesus. It was the doing of the Spirit of the living God. Men were in contact with the living God and they knew it; He was doing things. It was pre-eminently the age of the Spirit, when the living God was doing glorious things (II Cor. 3:8). If what is recorded in the New Testament required men to formulate a doctrine of the person and work of Christ, it required them equally to formulate a doctrine of the Holy Spirit.

Let us ask ourselves the questions that St. Paul asked the Corinthian Christians: "Know ye now that ye are the temple of God, and the Spirit of God dwelleth in you" (I Cor. 3:16). Where is "the fruit of the Spirit?" (Gal. 5:22,23). Is it ripening in our own lives? Are we helping it to ripen in our fellow men? We must let Christ have His way with us for months, for years, before such fruit will mature. And the nurture that matures it is the life of the living God. Without this fruit in our lives we are less than Christian.

O may thy Spirit seal our souls,
And mould them to thy will.

Subjects for Prayer

Let us pray
- For the purifying of God's Spirit which cleanses our hearts of unrighteousness.
- For the quickening of the Spirit which turns intentions into deeds.
- For the leading of the Spirit which gives wisdom to our purposes and achievement to our endeavors.
- For the undergoing of the Spirit which gives strength in difficulty, temptation and sorrow.
- For the uplifting of the Spirit which brings us to unexpected levels of fellowship with God and accomplishment for Him.

Suggested Topics for Brief Messages

- Evidences in the Church today of the working of the Holy Spirit.
- Evidences among the nations today of the working of the Holy Spirit.
- The fruits of the Holy Spirit as listed by St. Paul.

Wednesday

THE CHURCH OF THE LIVING GOD

He gave Him to be head over all things to the Church, which is His Body. Eph. 1:22,23.

Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2:19.

And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of the ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ. Eph. 4:1-13.

Read also: I Cor. 12-14; Eph. 2:12-22; 4:1-13; 5:23-27.

THE MEDITATION

The Church was founded by Christ. It is continuous with the old Israel, the people of God's Choice, called to be His peculiar possession, called to His peculiar mission in the world. The Church is the old Israel transmuted by what Christ did. He wrote no constitution; He did the things which constituted the new Israel: words and works that carried men into the very presence of God, an inner circle the nucleus of a ministry, the Cross, and the victory over death and the grave. These are His doings, and they are the foundation of the Church. Without Him the Church could not be; He came, and the Church could not but be.

That Church, the society of the redeemed, has been from the first the sphere of the Spirit's activity. He takes of the things of Christ and makes them live in men's minds and hearts. He broods over their gatherings, quickening their vision and sealing their commitment. In the language of an older theology He "applies" to men the redemption wrought by Christ, God working out within them His good purpose, making them new men in Christ. There has never been a moment from the beginning when God was not alive and at work, doing things in His Church.

The Church is the organ of His redemptive will, the body of which Christ is the Head. Under Christ the Church is called (1) to the proclamation of the ever-lasting Gospel with its offer of salvation (doctrine), (2) to the worship of God (cultus), (3) to the loving service of mankind (world mission), and (4) to the care and nurture of the flock (polity and discipline).

Let us consider how each of us is called of God to share in the task of the whole body, to share with Christ the Head, and how each as a member of the body is appointed of God to a peculiar service. (1) As Christ is prophet, declaring to men what the everlasting God is like and what His purpose for man is, so we are prophets too, to declare by our words and deeds, by our bearing and temper, by our sincerity and ardour, what God is like and His concern for man. (2) And as Christ is priest, so we are called in our worship to the praise of God and to strong intercession. (3) And as Christ is shepherd, so we are called to be shepherds to one another, not ministers only, but all of us, to be under-shepherds with the Chief Shepherd in the care of every sheep and lamb of the flock. A man is redeemed in the society of the redeemed. That is our high calling, with Christ (Col. 1:18). How many of us are sick or diseased members, a weakness or a poison to the whole body?

And let us consider the Church in relation to the world. If we mean by "world" what St. John meant, "the lust of the flesh and the lust of the eyes and the pride of life" (I Jo. 2:16), then we must hold that the attitude of the Church is one of unflinching opposition. We have turned our back on all that—or have we? But if we mean by "world" the people who live in it, then we acknowledge ourselves children of Him who "so loved the world that He gave His only begotten Son" for it. That is the root of all political and economic and educational criticism and endeavor; that is the root of our missionary enterprise. The redemption of the world is the Church's task—our task with Christ. Redemption is always costly. We must pay in the currency of the soul's own country, pay out of pain and toil and tears; the Cross for God Himself was a thing of nails and blood. If there is not much redeeming going on

(Continued on page 13)

341

What If They Say

What if they say, "Are not these *higher powers* ordained of God? Does it not say that, 'they that resist shall receive to themselves damnation'?" (Rom. 13:1-2).

The word *power* (Gr. Exousia) refers to the "right or privilege of having authority." Christians regard authority as essential in the home, in the school, in the church, and of course, in the so-called *higher* rule vested in state and national governments.

God is the author of authority. He delegates stewardships of authority to those who are either elected by the consent of those governed or to those who, as in the home or in a monarchy, rule by *divine right*. Certainly, all right to rule is from God. Jesus said to Pilate, "Thou couldst have no power at all against me except it were given thee from above." (John 19:11).

Even though Christians are "strangers and pilgrims" (Heb. 11:13) with their primary interest in the heavenly Kingdom (Phil. 3:20), their walk will not ordinarily conflict with regulations in civil life. Christians are careful to respect the divine authority vested in the state. To "resist" is to "despise government" (II Pet. 2:10), and deserves a penalty.

But to "object" when the government extends its sphere of dominion to the "realm of the soul" is quite another matter. When Jesus said, "If my kingdom were of this world, then would my servants fight," He meant the church and state have separate realms of authority. "The weapons of our warfare are not carnal" (II Cor. 10:4).

—*Walter H. Dyck*

BRO. AND SISTER P. A. PENNER'S ITINIRARY CANNOT YET BE PUBLISHED

Since the middle of December Brother Penner has a rest period of about six weeks, except on Sundays. After that they plan to visit churches, showing the pictures in the evenings, where a projector and electricity are available. All churches will be visited as in Sister Fast's case. We may even decide to buy a projector, if necessary. So much to prevent unnecessary inquiries. —*P. H. Richert, Secr.*

OUR WORKERS IN CHINA AND THE PHILIPPINES

No further word from our workers in China and the Philippines. Only what the papers report, we know. But we have now word from Washington and New York that the Red Cross can get some information concerning the whereabouts and the welfare of the missionaries in the warring countries. We are now trying this. —*P. H. Richert, Secr.*

RELIEF

Word from Relief Worker in France

Friends of our relief workers in France will be glad to learn of Brother Joseph Byler's latest cable from France, dated December 17. This cable, received at the Akron, Pennsylvania, office on December 18, was as follows: *"Have January supplies Lyon program stop all going well reassure families" —Joseph Byler.*

* * * *

Brother Schmidt Makes Purchases for Hospital

Besides planning for the construction of the hospital for the Mennonite groups in Paraguay, Brother Vernon Schmidt is also assuming responsibility for purchasing the hospital equipment. In his letter of December 14 he says: "I have enjoyed the past few days while working with Franz Heinrichs in purchasing supplies. I have improved my German talk and understanding very much since here, but I still have a long way to go. I have succeeded in obtaining most of the items I need for the building."

* * * *

Brother Jesse Hoover on Speaking Tour

Brother Jesse Hoover, recently returned from France after nine months of relief work there, is at present touring the middle West and speaking at Mennonite churches on the relief program in France. Besides speaking in churches in Ohio, Brother Hoover will also give a talk to the boys at the Bluffton Camp. Plans are under way to have Brother Hoover speak to Mennonite churches in eastern Pennsylvania within a few weeks.

* * * *

Home for Aged Continuing

In Birmingham, England, our relief workers have established a home for aged people whose homes have been bombed or for some reason are without a place to live. Brother Peter Dyck has charge of this work. In a letter dated December 3 he reports: "I am very happy to be able to report that at "The Woodlands" everything is running smoothly. The fire-watching problem has been favorably solved, though not without some difficulty; the number of inmates is now twenty-six; we have been most fortunate in obtaining for the hostel permanent wardens. They are Mr. and Mrs. Hodgkin, elderly Friends, endowed with gracious personality and pleasant disposition, experienced in welfare work, staunch Christians—two of their children are in the foreign mission field—and they themselves are most happy to be able to render this much-needed Christian service. I feel certain that the running of internal affairs of "The Woodlands" is in excellent hands."

—*Compiled by Grant M. Stoltzfus, and released on December 24, 1941.*

DAILY DEVOTIONAL MESSAGES

By *Harold D. Burkholder,* Quakertown, Pa.

JANUARY 11—*"But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof."* Rom. 13:14.

The Christian life is a conflict. "We battle not against flesh and blood,... but against spiritual wickedness in high places." The armour with which we are to wage war is described in the sixth chapter of Ephesians. It can be applied in most instances to Christ Himself. For He is the "girdle of Truth;" He is the "breastplate of Righteousness;" He is our Helmet of Salvation; He is our Peace, as seen in the Gospel sandal. He is all that we need in these critical days. Therefore, "Put ye on the Lord Jesus Christ," if ye would stand firm and true.

JANUARY 12—*"Jesus wept,"* John 11:35.

The shedding of tears is a natural way of expressing deep sorrow, love, and contrition. Would to God more people wept for their sins today! When "Jesus wept," it was because of sin. Not sin in His life, for "He was without sin," but for sin in the world. "Jesus wept" on two different occasions. At the tomb of Lazarus and at the outskirts of Jerusalem. In both instances sin was the cause. At the tomb Jesus saw what death, the result of sin, can do to a home. At Jerusalem He saw what "Christ rejection," because of sin, will result in. How we ought to weep over unsaved and lost souls. Has your heart ever been moved to tears for anyone's salvation?

JANUARY 13—*"Ye shall let your children know,"* Josh. 4:22.

The child is confronted today with many doubts as he grows up in this enlightened and scientific age. In the modern educational curriculum he is taught to doubt the Bible as a final authority on the creation of man, etc. Our children must be armoured against such teaching. It is while the child is still in our home that we must "let them know" about the love of Christ, and their need of accepting Him as Saviour. We must "let them know" that the Bible is God's Word and can never be destroyed by the teachings of man. We must "let them know" that war is sin, and that a Christian cannot take up arms. Parents are you doing all you can along this line?

JANUARY 14—*"And every man that hath this hope in him purifieth himself, even as He is pure,"* I John 3:3.

From the Word of God comes the assuring word that Jesus Christ is coming back again for His own. This coming cannot be death, as some would have us believe, for in I Corinthians 15:51 we are told that not all will die, but some will be changed who are living, "in a twinkling of an eye," when He comes. In I Thess. 4:17 those alive at His coming "will be caught up to meet the Lord in the air;" Jesus said Himself in John 14:3, "I will come again." These facts are as clear and as true as our doctrine in non-resistance. In view of His sure return, let us be busy winning souls for Christ, "purifying ourselves even as He is pure." "Even so come Lord Jesus."

JANUARY 15—*"Silver and gold have I none; but as I have give I thee,"* Acts 3:6.

The Mennonites in general have never been very wealthy, materially. If wealth came it usually brought with it a change of denominational affiliation. God has entrusted wealth to some, and they have proven themselves good stewards as seen from the support they give our missionary and church causes. Peter and John, "at the gate beautiful," are typical Mennonites; "Silver and gold have I none." I trust however, that we can go on with them in saying, "But such as I have give I thee" *O Lord.* God is able to multiply the loaves and fishes. He is able to use what we have. Let us give Him our all today.

JANUARY 16—*"And they took knowledge of them that they had been with Jesus,"* Acts 4:13b.

When Moses came down from Mt. Sinai "his face shone," for he had been in the presence of God. The Sanhedrin also took notice that Peter and John "had been with Jesus." Members in our home can often tell where we have been by the smell on our clothes. To walk among fragrant flowers, for several hours, cannot help but leave its scent on us. To spend much time at the feet of the "Rose of Sharon" will make our lives so radiant and fragrant that, not we, but others will take note that we have been with Jesus. In Exodus 34 it says that "Moses wist not that the skin of his face shone," but the people, who saw him, did. Let us so live that Christ might be seen by others.

JANUARY 17—*"For ye know the grace of our Lord Jesus Christ, that , though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,"* II Cor. 8:9.

What condescension, that the Son of God, the preexistent One, should leave the realms of glory to come to this sin-cursed world, where He became "obedient unto death, even the death of the cross." What love! What an unselfish spirit! And to think that He did all this for a hell-deserving humanity. Christ gave Himself willingly for the redemption of sinners in this world. All that the world gave Him was a cross upon which He was crucified. For us, the way of the cross of Calvary, leads home. It leads to riches in Christ, unfathomed by the heart. "For your sakes He became poor, that ye . . . might be rich." Why be a pauper when such riches are offered to you? Receive Him today.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM THE J. H. BROWNS

Taming, Hopei, China

October 11, 1941

Dear Friends in Christ:

A Merry Christmas and a Happy New Year to you all. The blessed message of peace on earth has surely not been realized these years, but it still remains our blessed hope. In the hearts of the believers, of course, peace reigns, and when our blessed Savior will reappear in His glory and might, He will do away with all that is evil, and then His peace will fill the whole earth. That will be a glorious time. The saints now have their trials and sorrows, but the day of redemption is coming. Let us lift up our heads and take courage. We can already see the dawn of the new day.

While we wait and labor, here too are signs of new hope in the work of the Lord. It was bad to have so many missionaries leave us during the last year. We had very trying times. But now we hear that already some missionaries of other denominations are returning from America to the China mission field. On the last ship from America at least three missionaries, that we personally knew, came back to China. This gives us hope that our dear co-workers now on furlough, too, before long, will return to their adopted country and God intrusted work. *(Secretary's Note: This was written two months before the war with U. S. began. Now such hope has to look into the more distant future.)*

We thank you all very much for your interest in the work and many prayers for the some. We thank you also for your faithful financial support. The Lord knows it all. You have great expenses at home in these trying years, but you are still bringing these sacrifices, so that the Lord's work may go on. He Himself will be your great reward.

We shall also covet your earnest prayers for the future. All work is beset with great trouble now, but prayer changes things. Through prayer the way for the message of life can be kept open.

Yours in Christ,

—*J. H. and Maria Brown*

ITINIRARY FOR MISSIONARY FAST IN KANSAS

Central Kansas

Jan. 11.	Morning	Eden
Jan. 11.	Evening	First Christian
Jan. 14.	Evening	Burrton
Jan. 18.	Morning	Garden Township
Jan. 18.	Evening	Halstead
Jan. 21.	Evening	Buhler High School
Jan. 25.	Morning	Hebron
Jan. 25.	Evening	Hoffnungsau
Jan. 27.	Evening	Hoffnungsfeld
Feb. 2.	—	—
Feb. 8.	Morning	Bethel College
Feb. 8.	Morning	I. Mennonite
Feb. 8.	Evening	Hutchinson

West Kansas

Feb. 15.	Morning	Ransom
Feb. 15.	Evening	Hanston
Feb. 17.	Evening	Montezuma
Feb. 19.	Evening	Kismet
Feb. 20.	Evening	Liberal (Turpin)
Feb. 22.	Morning and Evening	Perryton
Feb. 25.	Evening	Pawnee Rock
Feb. 27.	Evening	Arlington
March 1.	Morning	Pretty Prairie
March 1.	Evening	Kingman
March 4.	Evening	Bethany

(Back to Newton)

Sister Fast will be glad to meet the sewing societies in all of these churches, if they wish it.

W. C. VOTH LETTERS

Port Rowan, Ontario, September 23. Had a good meeting on Pelee Island and enjoyed my stay there. Came back to Leamington Saturday and visited some. Had a full house there Sunday. It is a good-sized congregation—around five hundred members, with another hundred scattered around, including those on Pelee Island. Had a good offering Sunday, and on the island also. There is good interest in missions around here. Crops are good—lots of tomatoes, cucumbers, etc.; and right now a good deal of potato digging is still going on. Arrived at Port Rowan on the bus Monday. The group here is not very large. People were interested, though, and meetings well attended. The Women's Sewing Society wants to contribute for a student for one year. I am on my way to Niagara Falls ,and from there I am going to Virgil, meeting there tonight. . . .

Waterloo, Ontario, September 30. It is a rainy day—started drizzling yesterday. It had been pretty dry here. I wrote last from Vineland. Have been in Waterloo and vicinity since Saturday. Wednesday I came from Port Rowan to Niagara Falls, so I got to see the falls a second time. It was a nice clear day and good for pictures.

The folks at Niagara-on-the-Lake, about fifteen miles north of the falls, are getting along pretty well. Quite a few bought small tracts of land, either with trees or without—mostly without—and planted their own orchards. It looks much like the fruit orchards in California. They certainly had lovely peaches. That is the principal crop. There are also apples, plums, and around Vineland, lots of fine grapes. Our Mennonites started a cooperative some years ago and thus make better profits than they used to when they sold to "truckers" and others.

Last week Thursday we had a big storm there. Many good-sized trees were damaged, many large branches being broken off. There was quite a loss in pears and apples. Rev. Kroeker, with whom I was staying, has a large five-year-old peach orchard, and they were very glad they had just finished the peaches. Some twenty or more of his trees just split apart from the storm.

Arriving at Waterloo by bus, I received a warm welcome by Rev. J. H. Janzen and family. For Sunday morning services the church was packed. By noon it rained. The afternoon meeting, though it was the Harvest Thanksgiving Festival, was not so well attended, partly due to the weather, and also because there was a large family reunion in the community. I was disappointed that there were almost no children there for the festival, and also that I was the only speaker. After the service the vegetables which had been neatly arranged for display on Saturday were sold. This brought around $130.00 for home and foreign missions.

(To be continued)

HOME MISSIONS

A. J. Neuenschwander, Secretary

Letter C

A Bible school is a place where young people have the opportunity of coming together to study the Word of God. I will try to give a brief account of how the Lord, with the assistance of other hands, has brought me back to school again, wherein I so often have been blessed. Because of the continuous fall rains there was little opportunity to earn enough funds to attend school. In fact, I did not expect that there would be an opportunity at all. To me it seemed impossible, but the Lord had prepared the way.

The school had opened and I was still at my work. Having terminated with my work, I put the matter before the Lord again, *and praise Him,* He opened the way for me. I inquired at the school for admittance, which was granted. Because of prayerful hearts and voluntary hands this has been made possible, even though there is crop failure. The contributions to the school made possible the low admittance fee. Scholars that would otherwise not have been able to attend, now have the possibility. The Lord bless and reward your cooperation.

—*Abram Derksen,* Third Class
Cabri, Saskatchewan

Letter D

I would like to give a report of how I came to Bible school, and what we are doing here. I already wanted to attend a Bible school last winter, but due to a crop failure my parents could not make it possible for me to go. In the spring I went to work out, and a letter from my parents stated their interest in two different Bible schools, one of which I was to attend. This didn't seem quite proper to me, but I finally realized that this was best for me. After completing my work I was quite submissive when I came home. I made the necessary preparations and started for school. The school was to commence its term on the 27th of October, but due to circumstances, I left home to arrive at Bible school on the 24th. But what did I find here at school! (A new floor was being laid in the dining room at the time Miss Wiens arrived—*Committee*). I felt like turning around and leaving for home. This would have been too simple, though. I stayed! Now I would find it hard to leave this school indefinitely. Now for a picture of our daily school program.

When we rise in the morning we make it a definite part of our program to spend a quiet time with God in our private rooms. At 7:30 we have breakfast, which has been prepared by the matron. After breakfast the students have, except for a few minor duties, time off for final preparations of their lessons until 9:00 o'clock, at which time classroom hours begin. From 9:00 to 9:30 we have devotional exercises as a student body together with the teachers. At 9:30 we break up into three classes. The course comprises: Bible, Bible History, Dispensational Truth, Bible Doctrine, Church History, Speaking, Spelling, Bible Geography, Personal Work, Grammar, and Music. These subjects are very educative. Twelve-thirty to 1:30 o'clock is set aside for recreation. Class hours cease at 4:00 in the afternoon. Five-thirty is suppertime. There is another recreational period from 6:00 to 7:00. Study hours begin at 7:00 and continue till 10:00, at which time "lights must be out." Just before retiring, we girls have set aside a short period out of the study hours for united Bible reading and prayer.

As I look back over the weeks that we have spent here at school, it seems as though they are but days. I would invite my readers to come also, because I assure you that you will never regret having come. A person that has not experienced it does not know how much of God's truth we hear. When recess comes between class hours, I sometimes wish that we didn't have intermission.

I have already decided, that if it be the Lord's will, and He gives me life and health, I certainly will come again next winter. I hope that many more will come to the Swift Current Bible School.

—*Johanna L. Wiens,* First Class
Gouldtown, Saskatchewan

Thus far, words of the students. We, as workers among them, praise God for these testimonies and pray that more young people might be able to attend Bible schools.

Our youth today would attend Bible school; they seek after God. Will they find Him? Will they learn to know Him better in a Bible school? Would you, dear reader, assist by prayer and funds that some young man or young woman might show your children the way to God, after having found Him in Bible school?

Someone has well said:

> The children of today, will be the men and women of tomorrow.
> The children of today will be the missionaries of tomorrow.
> Will they be Christian men and women?
> Will they be missionaries of the cross?

We hear of young men and women, who, after attending this Bible school, are today men and women of the cross, serving Christ in Sunday schools and young people's endeavors, where before their coming no such work existed. Probably you, dear reader, have previously helped to make this possible. God bless you for it.

Young people would attend Bible school, and we pray not only for them, but also for those who, "shall believe on Him through their word." John 17:20.

Address all communications to:

Swift Current Bible School
Box 844
Swift Current, Saskatchewan

—*The Committee,*
G. J. Sawatzky W. W. Rempel

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 11, 1942
The Infancy and Boyhood of Jesus
Luke 2:25-35, 39, 40.

TOPIC: *The Hopes of Men Realized in Jesus*

Introduction

Our lesson context includes chapters one and two of Matthew and Luke. The birth narratives of Jesus as recorded here are wholly independent. Matthew tells about Joseph and the angel messages to him. Luke tells about Mary and the angelic message to her. Matthew tells about the wise men and the star. Luke tells about the shepherds and the angelic choir. Matthew does not mention the presentation in the temple and Simeon's song of rejoicing and his prophecy. Matthew's account is from Joseph's standpoint while Luke's longer account is from Mary's standpoint. These two accounts dovetail and give a consistent picture of the birth, infancy, and boyhood of Jesus.

The Infancy of Jesus

We know little about Jesus' infancy. If we had such a record, it would probably divert our attention from the more significant matters to the more unessential. It is important to know that Jesus was a real babe and developed in the way common to babes. He was fully dependent upon his parents as are other babes. Yet he was the Son of God from the beginning. In our lesson, as printed, we have the beautiful record of Simeon seeing the infant Christ when he was brought into the temple. Simeon, a just and devout man, belonged to the class of humble and devout Jews who looked for the redemption of Israel. They looked for the coming of the Messiah and the Messianic age. The Holy Spirit had revealed to him that he would see the Messiah, the hope of Israel. This surely was a great comfort to him. The Spirit wonderfully led him to go to the temple just at the time when the prediction could be fulfilled (vs. 27). This indicates that the Holy Spirit was operating upon the hearts of men before the time of Christ. The Spirit caused him to recognize the long-awaited Messiah in the little child. He experienced a great thrill when he took the babe in his arms and praised God (vs. 28). His supreme desire was now realized and he was ready to depart from this life. The promise to him (vs. 26) was now fulfilled. Simeon's "Nunc Demittis," vss. 29-32, expresses his joy of heart and definite assurance. He sees in the babe the salvation of God to be wrought out by the Messiah, as the Saviour for all people. Simeon gloried in the universality of the salvation to be provided. Through the Messiah, light came to the Gentiles (vs. 32), dispelling the moral and spiritual darkness in which they had lived for ages. Jesus, the Messiah, is the glory of Israel, even though the nation rejected Him. He, above all else, made the Hebrew race important. Simeon blessed Joseph and Mary and prophesied that not all in Israel would receive Christ. Some would oppose, reject Him, and fall. Some would believe in Him and rise. Jesus' rejection, anguish, and death on the cross pierced Mary's very soul. Joseph had died before Christ's public ministry began.

Boyhood and Youth of Jesus

The Gospel records tell of but one incident in this period of Jesus' life. He went to Jerusalem to the feast with his parents when He was twelve years old. His parents returned to Nazareth after the flight to

(Continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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Dorothy Dietz
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Quakertown, Pa.

General Conference Y. P. Work

By John Fretz

Hand in hand
Across the land—

It is interesting and encouraging to pause for a moment and examine some of the mighty fine work our young Mennonites have been doing.

There is the support given to Ernst Harder, who is preparing to minister to his people in South America, by studying at our schools and colleges in the U.S.A. A fine missionary project.

The publication and distribution of the Prayer Fellowship Calendar, which opens the way for us to become acquainted with our missionary personnel and Mennonite institutions, and above all, to unite our daily prayers before God for a common cause.

A somewhat larger and far-reaching project was undertaken in the follow-up service, which is now getting a real try-out. As pastors and Y. P. workers become more familiar with the object and purpose of the undertaking, we will stand to benefit by its use. This project has received wide publicity and some splendid response; it is worthy of all the effort we can put into it even though it will require considerable time to show results.

The weekly discussion of the C. E. Topic Material for Senior, Intermediate, and Junior Societies is prepared for us by competent Mennonite leaders.

Most of us have had opportunity to see and read the various district papers, such as the *Vine Press, Western District Tidings,* and *Workers Exchange.* These meet a real need and are interesting to the young people and elders alike, who are looking in the direction of our future Christian leaders. An exchange of these publications will help us become better acquainted with Mennonite youth and our mutual problems throughout the General Conference.

One sees the Program of Standards, issued by the General Conference Y. P. Committee, on many bulletin boards of the meeting rooms. They are used as a guide in preparing our programs and as a check-up on our society's organization.

Through Retreats, whether day-long, week-end, or full week periods, an interchange of leaders, speakers, and retreaters has been successfully tried during the past years and should be continued on a larger scale. This "drawing apart" for meditation and Bible Study has brought with it a deeper appreciation of our Christian heritage and the place of our Lord Jesus in our everyday lives. It cannot help but bring forth blessed fruit in individual and church alike.

From East and West we have found rich fellowship in corresponding with young Mennonites in Canada.

The *Mennonite Youth* section of our church paper carries many excellent articles on current issues, and vital messages written by young people in colleges and active workers throughout the conference. News, publicity, and reports on rallies, conventions, and interesting activities from the Pacific to the Eastern Districts are always timely.

Now as the new triennium begins and the new officers assume leadership, we do well to add new projects to those sponsored or supported during these past years, seeking to serve the Lord in all things and to prepare young men and women for positive Christion leadership.

—*C. E. Witness*

Denison Camp Enjoys Spiritual Life Meeting

On December 9, 10, 11, Brother C. N. Hostetter conducted the Spiritual Life Meetings at the Denison, Iowa, Camp. "The Olive Branch," camp paper, states that Brother Hostetter spoke on the following subjects: "Is Life Worth Living;" "God-Made Man;" "How Can I Live Triumphantly?" Of his visit to this camp, Brother Hostetter says: "At Denison C.P.S. Camp I found a large number of young men who wish to give Christ preëminence in their lives. It was a pleasure to enjoy their fellowship. God Bless Camp Denison!"

* * * *

Grottoes Boys Fight Forest Fires

Boys in the Grottoes, Virginia, Camp were called upon to fight a fire in the George Washington National Forest on November 18 and 19. Three crews, numbering around twenty men each, battled the blaze on a mountain at an elevation of four thousand feet. One crew returned to camp after a thirty-hour vigilance.

* * * *

Diectors of Mennonite Camps to Meet in Chicago

On January 1, 1942, a meeting of the directors of the Mennonite Civilian Public Service Camps will be held at the Mennonite Home Mission in Chicago. A period of devotion and spiritual fellowship is planned. In addition to this there will be a discussion period when camp programs and questions will be considered. This meeting will precede the annual meeting of the Mennonite Central Committee which is scheduled to take place on January 2 and 3, also at the Mennonite Home Mission in Chicago.

—Compiled by Grant M. Stoltzfus; Released, Dec. 24, 1941.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

OUT OF THE FIRE

Program for January 18, 1942

This week we offer these meditations by S. F. Pannabecker, our China missionary, based on experiences in the hectic spring of 1938.

These days may help us to understand and evaluate mission work more truly. Let us pray that God's Kingdom may come, and peace may reign in our country and in mission lands everywhere.

Build your program around mission material found in our church papers. Have members give reports on various assigned letters and articles.

I. "Wait for Jehovah . . . Yea, wait thou for Jehovah." Ps. 27:14.

It was in the first days of 1938 as North China was rapidly being occupied. My brother and I planned to send our families, temporarily located near Hankow, to Hongkong and then hurry back to our field for the period of the disturbance. Ordinarily a two-day trip, actually it took us seven weeks, with delay after delay. Here are some of the delays we met.

Jan. 26-29. Four days train delay got us to Hankow on Saturday noon, just as the banks, business places, and consulates were closing for the week end. Monday was Chinese New Year, the biggest holiday on the calendar.

Feb. 1-12. Unable to get new passports because of the holiday, the families were sent off with our passports, while our inland travel had to wait their arrival in Hongkong and return mail. Eleven days we waited.

Feb. 14-Mar. 2. We arrived Chengchow, junction for the north, just before the city received a terrible bombing. No trains that day but one the next, and we got onto a freight car, changed to the roof of a box car to cross the Yellow River bridge and caught a train going north. Just before our destination, great commotion. The train had orders to return to Chengchow immediately. Twenty-four hours of gruelling travel found us back at Chengchow just where we started. There for two weeks we awaited military operations.

Mar. 18-25. Having reached the southern end of our field by a different route, our request to cross the river and proceed northward was met by flat refusal from the local military official. We decided to visit the general, twenty miles away, and did, after two days rain. Got the necessary permission and returned to find skirmishing on the river bank and bullets flying about,—two more days delay.

Finally on March 26th we were able to cross the river and enter the thirty miles of no-man's land separating us from home.

The next evening we entered our compound and were welcomed by our own Christian workers and friends. They on their part had been through troublesome times and were at the moment at the climax of a critical situation which our arrival helped to allay.

II. "Before they call I will answer." Isa. 65:24.

The nervous strain these days comes not from visible danger as much as the knowledge that we are in a situation where anything can happen. Bandits burned up a dozen villages less than five miles away; soldiers break into other places and demand women and valuables. Just occasionally uncomfortable incidents do arise, as if to give us a taste but not require us to drink the whole cup.

There is an evil Korean attatched to the troops here. He has a craving for opium that demands daily satisfaction and forces him to extortion wherever possible. I met him on the street one evening. His eyes peered out of a narrow, sallow face, through thick glasses as he called me aside.

"How many refugees have you down there?"

"About two hundred here in the city and three-hundred out in the suburb," I replied.

"That will never do, I will be down in a few minutes."

Shortly after arriving at the church the Korean put in appearance. He claimed he had made two previous visits to the compound and our workers had interfered with his examination. Turning to Mr. Chao he accused him of interfering and set upon to beat him.

Then turning to me he said, "Where are those young men?"

"What young men? We have no young men here, only those you see here."

"O yes, you had. I was here before and saw one hundred young men with my own eyes. You have protected them and allowed them to escape. Tomorrow you must produce fifty young men for me."

The whole accusation and demand was based on falsehood, but what difference did that make. Then followed another attempt to beat up one of our men as a parting shot, "I'll be back tomorrow morning."

The next morning he failed to appear and the day passed quietly. Later he did return, several times in fact. Once to demand money under threat of dire consequences, once to demand the loan of a rifle saying his was broken, and once to anouce that the garrison commander would visit us the next day. All of these were fabrications.

These visits were enough to show us that we were the object of attention of evil men, but each passed off without untoward incident. In some way all evil designs were frustrated, and though there must have been many who coveted the funds that flowed through our hands, no plan to harm us materialized.

We choose to think that "The angel of the Lord encampeth round about them that fear him and delivereth them."

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

BE WILLING TO FORGIVE

January 18, 1942

Song: "He Leadeth Me."
Scripture Reading: Matt. 18:21-25 (Questions and answers on this passage).
Song: "Dare to be Brave, Dare to be True."
Leader's Talk:
Bible Story: "Joseph Forgives His Brethren"—Gen. 37:18-36; 50:15-21.
Song: "Jesus, I Have Promised."
Bible Story: "David Shows Mercy to His Enemy," I Sam. 17; 18:1-16; 19:1-18; 20; 24.
Questions:
Prayer Song: "Saviour Teach Me Day by Day."
Prayer Poem: "My Evening Prayer."
Benediction:

Leader's Talk: Over and over the Bible tells us we must forgive, and not let anger, jealousy or unkind thoughts stay in our hearts.

We all need to be forgiven, for we all sin. We all want forgiveness from our heavenly Father; therefore we must hold our own hearts free from malice so that we will be generous with those who have sinned against us.

Sometimes we try to be kind to those who have mistreated us, only to be abused and our kindness answered with foul wrong. Then we wonder what is the use of answering wrong with kindness; we are only thought of as foolish for doing it.

When we begin to feel that way we should remember death and eternity. After all, when we come to that final rest beneath some grassy mound, what difference do a few slights and hurts make? When we consider the endless ages of eternity, what do a few hours of pain amount to? On the other hand, even though it is hard to be kind at times, and we feel we are lowering our dignity to do it, we will be grateful forever when we stand before that final Judge, our heavenly Father.

Questions and Answers:

1. How many times did Peter think it was necessary to forgive?
2. How many times did Jesus say we should forgive?
3. How did Jesus make His meaning clear? By telling a parable of the kingdom of heaven.
4. How much is ten thousand talents? This sum is at least ten million dollars, for one talent was worth $10,000.
5. Why was the man to be sold? According to many ancient laws, a man and his family might be sold into slavery to pay a debt.
6. What kind of a man did the king show himself to be?
7. Did the servant appreciate his kindness? No, because he in turn did not show mercy to his servant who owed only 100 shillings, or about $15. According to the Roman law a creditor might drag his debtor by the throat into court.
8. Did the wicked servant deserve any mercy from the king? One should expect to receive mercy as he is merciful. God is a loving Father, but He is also just. If we forgive others their sins against us, we may claim God's forgiveness, but if we are hard-hearted, He must be just.

SUNDAY SCHOOL LESSON

(Continued from page 8)

Egypt, and there He grew up. He was the Son of God and He developed physically and mentally as other healthy children do. He grew up without taint of sin. He was strong in spirit. His soul was endued with extraordinary vigor. He was filled with unusual wisdom by the operation of the Holy Ghost. He spoke and acted wisely above his years. The grace of God was upon Him, and He was greatly beloved and high in favor with God and man. The infant Jesus was a pledge of the redemption which God was about to provide.

Why did Simeon bless the parents instead of the child (vs. 34)?

For whom did the Jews think salvation was provided by Jehovah?

What hopes of men are realized in Jesus?

CORRESPONDENCE

ALEXANDERWOHL CHURCH

Goessel, Kansas

Thanksgiving week was one of the great blessings for our church, for the blind evangelist, J. J. Esau, of Ohio, conducted a number of services at night and also gave us the Thanksgiving Day sermon in the morning. The church was filled to capacity almost every time. Bad roads kept many away in the beginning of the week. The blessings of these meetings will dwell in our minds for a long time, but especially will they remain with the children because of the way they were given them, namely by means of the object lesson.

This fall, Aganetha Fast also spoke to us very interestingly about her work.

In the forenoon of the last Sunday of the old church year, we dedicated our services to the ones that have gone on to glory during the year, of which there were nine.

William Flaming left for camp on December 10. He is stationed at Henry, Illinois. This brings the total of the boys from our congregation to fourteen.

Three of these, however, have been released; two are subject to be called again at any time.

On December 7, the class for special Bible instruction, given before baptism, met for the first time.

Mrs. P. H. Unruh has recovered from her illness sufficiently to be able to worship with us again. Mrs. H. J. Reimer's recovery is very slow, and she, as well as her family, needs our most earnest prayers.

Mr. and Mrs. John Schmidt had the rare privilege of celebrating their sixtieth wedding anniversary on December 14. The whole congregation was invited to praise the Lord with them. Mr. Schmidt has served the church as deacon since 1905. They are still able to attend church each Sunday and to take care of their household duties.

We have been able to feed upon the Word of God uninterrupted. Whenever Rev. P. H. Unruh had to leave for the sessions of the committee in charge of the C.P.S. camps, Rev. C. C. Wedel and Rev. J. J. Banman have faithfully and joyfully proclaimed the gospel in his place, in addition to their scheduled Sundays. It is with regret that we notice that our ministers are not as strong and healthy any more as they used to be. Young men, who will be ready to assist them or to step in their places when the time comes? Are you ready to say, "Here am I, Lord, send Thou me!"?

The Sunday School and the three Christian Endeavors have elected their officers for the coming year, so that each one knows his duty with the coming of the New Year. *—Corr*

GRACE MENNONITE CHURCH

Pandora, Ohio

On January 1, 1942, our church will have its formal business meeting. The young people of the church above high school age hold monthly programs in the different homes to increase fellowship. The Sunday School teachers and officers had a fellowship supper in the church basement. Dr. J. S. Schultz of Bluffton College spoke on the "The Principles of Teaching." Much interest is manifested in the weekly study and prayer service by those who attend.

October 14, Miss Agnes Warkentin and Allan Moore were married at Ottawa with Rev. Musser officiating. Our choir leader, Mr. Lorin McNeal was married to Miss Mary Francis Cohagen, on November 15, and the couple are now making their home in Pandora where he is high school principal. On November 22 Miss Esther Hilty became the bride of Vinston Bucker in a church wedding. On November 23 a double wedding anniversary of forty years was celebrated at the home of Mr. and Mrs. Albert Burry. The other couple was Mr. and Mrs. Albert Hilty. This was a rare occasion, and many were the good wishes of their friends.

On November 2 four of our young people took part in the annual peace contest. They were: Ralph Althous, first; Adah Lehman, second; Valeta Suter and Mark Hilty. On November 20 we lost one member by death, Mr. Isaac Zuercher, aged eighty-one a native of Berne, Switzerland.

November 15, the Women's Mission Society and the Dorcas Girls had their annual mission sale at the school building. Donated goods brought $240. for missions. Mrs. Floyd Pannabecker was the speaker at the mother and daughter banquet on November 18.

November 16, the Men's Sunday School Class (Gid Schumacher, teacher) had charge of the regular Sunday evening service. The theme was "Our Country." Haydn Steiner, who made a trip last summer, showed beautiful slides of North America, and two talks were given on the same subject. December 14, the young women's class had charge. Their subject was "Christmas." On January 11 another women's class will have charge. Their subject will be "The New Year." This is to give different members a chance to serve.

The "One Who Was Grateful, Giving with Thanks," was the sermon topic of our annual Thanksgiving service, and a mission offering was received. November 23, the Lord's Communion was celebrated. November 30, Mr. Alvin Beachy, student of Bluffton College, peached for us.

Miss Eddythe Badertscher and Philip Merril were married December 20. On the morning of December 21 the children gave us a Christmas program. In the evening, Handel's *Messiah* was sung by the church choir of sixty voices, with Mr. Lorin McNeal as director. *—Mrs. L. A. Amstutz, Corr*

SICHAR MENNONITE CHURCH

Cordell, Oklahoma

On the morning of November 19 Miss Aganetha Fast visited our church. We learned much about the work and conditions of our mission field in China.

Rev. J. J. Esau brought us a splendid Thanksgiving sermon on Sunday morning, November 23. Then he went to the two mile distant Herold church to speak.

This part of Oklahoma has received plenty of moisture during the year, which seemed very unusual to us after so many years of drouth.

On the evening of November 24 the Sichar Mission circle held a sale of articles the members had made during the year. A good crowd had assembled. The articles sold brought $114.25.

—Mrs. H. B. Schmidt, Corr.

—From the *Church Messenger* of the *Zion Mennonite Church, Donnellson, Iowa,* H. E. Nunemaker, pastor, we glean this prayer of an African school girl, "O Thou Great Chief, light a candle within our hearts that we may see what is therein and sweep the rubbish from Thy dwelling place."

« « JOTTINGS » »

MARRIED

Henry Dalke, son of Mr. and Mrs. J. P. Dalke, Newport, Washington, and *Edna S. Nafziger,* daughter of Mr. and Mrs. Arthur B. Nafziger, Colfax, Washington, by Rev. P. D. Unruh, uncle of the groom.

Harold Franz, son of Mrs. Anna Franz of Marlin, Washington, and *Beatrice Nafziger,* daughter of Mr. and Mrs. Arthur B. Nafziger, Colfax, Washington, by Rev. W. Harley King.

Wayne Boswell, of Kingman, Kansas to *Joyce Wagner,* Kingman, Kansas.

Arthur Schwartz of Pretty Prairie, Kansas, and *Veradine Voran* of Kingman, Kansas

Elmer G. Regier, son of Mr. and Mrs. Gus Regier of Whitewater, Kansas and *Lillian E. Hirschler,* of Mr. and Mrs. Chris Hirschler of San Miguel, California, on November 30 at the First Mennonite Church of Paso Robles, California, by Rev. C. Hege.

Oscar Wiebe, son of Mr. H. J. Wiebe, and *Maria Wiebe,* daughter of Mr. and Mrs. Jacob Wiebe, in the First Mennonite Church of Beatrice, Nebraska, on December 30.

Paul J. Scollon and *Norma Wilkom* at the home of Rev. and Mrs. John Plenert, on December 13. The couple will live at 1927 N. Howard Street, Philadelphia, Pennsylvania.

Earl R. Horn and *Grace Myers* on December 21, in the First Mennonite Church, Philadelphia, Pennsylvania. Their address is 102, E. Pearl Street, Burlington, New Jersey.

—*The Zion Mennonite Church, Kingman Kansas,* Jacob Unruh, pastor, is planning a series of services from January 11-18 with Brother J. W. Bergen of Goltry, Oklahoma, as speaker.

—*Rev. A. J. Neuenschwander* in the bulletin of the Swamp Mennonite Charge writes: “Do you have the Free Press? Do you get a daily paper? If you are a farmer, do you get a farm paper? If you are a business man, surely you get your trade journal. Then why not also get your church paper, *The Mennonite?* New subscribers get fifty issues for $1.00. Renewals $1.50. For new subscribers it is only 2c per week, for old readers, only 3c per week.”

—*Brother P. A. Penner* writes, “Our address now is 108 South Walnut Street, Newton, Kansas.”

—*Brother August Ewert* will take charge of the Bergfelder Church, Mountain Lake, Minnesota, at the beginning of the new year. His address will be Mountain Lake, Minnesota.

—*Rev. Earl Salzman,* pastor of the First Mennonite Church, Upland, California,, will speak from radio station KPRO at Riverside, California, on January 24, at 7:30 a. m. The program is called, “Voice of the Church.”

—The following resolutions were recently sent by letter to the city council of Reedley, California, by the First Mennonite Church of that city: “(1) That we request our church members to refrain from the use of any foreign language in public. (2) that we urge our church members to cooperate in *Blackouts.* (3) That our church members be requested to prepare to house refugees from evacuated territory. (4) That we offer the facilities of our church for emergency hospitalization and emergency housing. (5) That German church services be discontinued for an indefinite period of time.”

—From the bulletin of the *First Mennonite Church, Beatrice, Nebraska, Rev. Walter H. Dyck,* pastor, “Christian amusements are those (1) about which I have no doubt, (2) that I can make a matter of prayer, (3) that will be of helpful influence with others, (4) those at which I would not mind being found when Christ returns for His church.”

—*Rev. Olin A. Krehbiel* in the Christmas message to his people said, “May the dark clouds be a means of driving us toward the Saviour, for praise be to His holy name there is hope, and those who trust Him shall yet see a new day when they shall enter into the joy of the Lord.”

—Some layman of the *East Swamp Mennonite Church, Harold D. Burkholder,* pastor, recently had charge of an evening service. Three of these men brought messages. Should not our churches have more of this?

WEEK OF PRAYER FOR THE CHURCHES

(Continued from page 3)

today, it is probably because we refuse to pay the price.

Subjects for Prayer

Let us pray

- For the Church that Christ may dwell in it and all its members.
- For the Church that it may appreciate its high calling.
- For the Church that it may be challenged rather than overwhelmed by the turmoil and distress of the world.
- For the Church that it may grow in unity.
- For the Church where it suffers persecution.
- For the Church which is rising in non-Christian lands.
- For the Church as it faces the need for a just and durable peace.

Suggested Topics for Brief Messages

- The Church—The Body of Christ.
- What the Church owes to the past.
- The responsibility of the Church in the present world crisis.
- The responsibility of the Church to the unreached of the community.
- What the Church is doing today to relieve suffering.
- What the Church can do for a lasting peace.

Thursday

THE BOOK OF THE LIVING GOD

Holy men of God spake as they were moved by the Holy Ghost. II Pet. 1:21.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. 15:4.

The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works. II Tim. 3:16, 17.

THE MEDITATION

We distinguish four stages by which the Word of God comes to us:

(1) God does things—the deliverance from Egypt, the calling of Assyrians and Babylonians to world dominion, the raising up of Cyrus, the appearance of Jesus, etc.

(2) God gives interpreters of His mighty deeds—Moses and the prophets, apostles and evangelists, Jesus, mighty doer Himself and chief of all interpreters.

(3) A record is made (piece by piece, Heb. 1:1) of the deeds (history) and of what the deeds mean (teaching); and that record, made within the Church, collected by the Church, and preserved by the Church, is committed to the Church as normative for her thought and life and as a means of grace, a help of good life for her members.

(4) Scripture becomes a meeting-place where the living God comes face to face with the soul of man. In such a meeting there are two elements: the written or spoken word, and the present activity of the Spirit of God. Reformed theology has made much of the **testimonium Spiritus Sancti internum,** the testimony of the Spirit within. That testimony does not mean only that a conviction is wrought within us that such and such a statement is true; it means even more that, using Scripture as a channel, God communicates some portion of His living self to us. Grace, as well as truth, comes by Holy Scripture. If by Scripture the affections are purged, the mind enlightened, and the will set afresh, it is on every occasion the new doing of God.

"What do the Scriptures principally teach? The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." (Westminster Shorter Catechism, Q.3).

(1). What we are to believe about God and His Salvation (the theme of all Scripture) it is given to the Church to declare (councils, scholars, saints). The Church draws her creed out of Holy Scripture, setting forth in order, showing what is central and what is peripheral, the organism of Christian truth. But she does not do this by a process of logical deduction from the **ipsissima verba** of the Bible. The truth of God is spiritually discerned. Under the present active guidance of the Spirit she discerns ever anew the pattern and shape of the faith. It is the same faith as Peter's and John's and Paul's, but it is a living faith only as it comes fresh from the living God to every generation and to each Christian man.

(2) What duty God requires of man has also to be declared out of Holy Scripture. The pattern of the good life is there and abides; the Spirit opens the Church's eyes to see it. And it is the fresh work of the Spirit every day to show it in its sternness and its beauty, binding our conscience and our will.

How are we to use Holy Scripture? To study it like any other book is to find there the literature of an ancient people, a wonderful literature it is true, but no more. For the Christian it is a book of personal religion: God speaks to me there. If I treat the Bible as an object to be scientifically investigated, I do not find God, only the ancient literature of the Jews. But if I listen for the voice of God, He is not slow to speak. Of course I study diligently, with the strength of both head and heart; but I do not take the book into my hand as master of it, I put myself in God's hand as master of me. His living Word always transcends the letter of the Book.

It is this living Word that becomes effectual to salvation: "That the Word of God may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives" (Shorter Catechism, Q.90). Daily Bible reading with prayer is the manna of the soul: "Give us this day our daily bread."

Subjects for Prayer

Let us pray

- For a revival of love for the Bible and its message.
- For a new determination to guide life by its precepts.
- For the ability to make it vital to the rising generation.
- For a wise incorporation of the Bible into our educational system.
- For every movement which seeks to give the Bible to the peoples of the world.

Suggested Topics for Brief Messages

Recent editions of the Bible.
The languages into which the Bible is translated.
The societies devoted to the distribution of the Bible.
The Bible in the public schools.
The Bible as a book of personal devotion.

Friday

THE WORSHIP OF THE LIVING GOD

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5:13.

I exhort therefore, that, first of all suplications, prayers, intercessions, and giving of thanks, be made for all men. I Tim. 2:1.

My heart and my flesh crieth out for the living God. Ps. 84:2.

Sir, we would see Jesus. John 12:21.

Read also: I Cor. 1:4-9; 11:17-34; 12-14; Eph. 1:3ff; 3:14-21; 4:1-16; Heb. 10:19-25; 12-18-29; Rev. 4-7; John 14-17.

THE MEDITATION

Worship is what we say and what we do when we stand together in the presence of God, and what God does with us there. It is of the nature of response, response to what God has done, is doing, and wants to do for men. The initiative is God's, He moves first. The response is ours. Apparently worship has from the beginning included two movements in a single action. First, God comes to us anew in and by His Word; secondly, we make our answer in prayer. There are just these two movements in common worship; there can be no third to match them. We may say our prayers, or sing them (hymns are prayers set to music) or we may express them in silence. The words may be said (or sung) by one person, or by all. Word and prayer are the two elements that belong to every complete act of worship.

The celebration of the Lord's Supper has always been the normative act of worship. There the Word is read and preached; this first movement takes us to the Upper Room. The second movement is the great act of communion with Him there. Of course we are not inactive in the first part, nor is God inactive in the second. There is intense activity of the whole man in receiving the Word; and there is intense activity of God in and during our activity of praying. He does so much when He makes us free of His fellowship in the Upper Room. He gives Himself so generously to us there (John 13-17), that the Lord's Supper remains through the ages not only the highest act of common worship, but also the chief means of grace.

The two chief parts of prayer on this high level are thanksgiving and intercession. (1) Gratitude for what God has done comes first; gratitude and adoration are the heart of worship ("Eucharist" means "thanksgiving"). Thanksgiving begins about the third verse of the first chapter in St. Paul's Epistles and rolls through to the end. It is the strain that echoes and re-echoes through the Book of Revelation (esp. chapters 4-7). There is exaltation of spirit; but a glimpse of ourselves in the same moment means humiliation and confession. (2) From the same high level we look out on our brother men, we look at them through the Master's eyes and we see what God made them for and how far He has gone and will go to have them be at the last what He intended at the first. We look and love; we cry to God on their behalf (intercession), and we give ourselves up to their service (consecration).

Let us consider why we go to church. For what we can get out of it? And not rather to give: (1) to give ourselves in gratitude and praise and adoration to God, and (2) to give ourselves to our fellow men? Of course we receive, but unless we give we cannot receive freely. To give ourselves up, each with all and all with each, to God and to our brethren, that is common worship.

Let us remember that going to church is not like going to a concert. We go to do something, not primarily to have something done for us. It takes effort to yield our thought up to God, to yield our affections and impulses, to yield our personal purposes that God's will alone may be done. Then God, the faithful, living God, is active too, remaking the inner man after His own likeness.

Let us consider how we defeat God, enfeeble ourselves, and disable our fellows, if we are not in our place every Sunday, there for an act of utter submission and of great strenuousness.

And when we are there let us forget ourselves and see only God and our needy brethren.

Subjects for Prayer

Let us pray

- For worship which is always in spirit and in truth.
- For worship which issues in a reverent life.
- For worship which remembers the suffering of the world.
- For worship which is expressed in Christian deeds.
- For worship which enfolds the whole Church of Christ.

Suggested Topics for Brief Messages

Worship in the New Testament Church—its thanksgiving, praise, adoration and intercession.
Worship as the central act of the Church.
Worship as a vital experience.
Ways of improving services of worship.
Why people attend church.
Trends in church attendance today.

Saturday

A DAY WITH THE LIVING GOD

My times are in Thy hand. Ps. 31:15.

Thou hast beset me behind and before, and laid Thine hand upon me. Ps. 139:5.

Casting all your cares upon Him for He careth for you. I St. Pet. 5:7.

I girded thee, though thou hast not known me. Isa. 45:5.

Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Ps. 116:8.

Read also: Ps. 23, 37, 103, 121, 139; Matt. 6:25-33; Lk. 10:25-37; 15:11-32; 18:9-14; Jo. 13-17; Rom. 12, 13; I Cor. 13; Eph. 6:10-20; Col. 3:1-4, 12-17

THE MEDITATION

You awake to the day's work rested and expectant, for the Lord has been at work all the night keeping your heart beating and renewing weary muscles and nerves.

As you dress and eat, your ideas, affections and purposes are being sorted out and arranged for the day. In this process, which is only partly deliberate, your chief help is a little act of private devotion, a suitable portion of Scripture read carefully, reflected on, and turned into prayer. Then you go out fortified for the events of the day, they are God's events for you. You go out feeling at home in God's world and God's providence, saying, "This is the day which the Lord hath made." (Ps. 118:24).

You work diligently and with zest, for it is the Lord's work you are at. You know too well what matters to tolerate the notion that you are doing the Lord's work only by talking in prayer meetings or listening to a sermon. All parts of our on-going daily life are the Lord's work. Said an old saint to a young farmer: "Work your field well, David, it is the Lord's field." As Master-Craftsman himself he has satisfaction in every good piece of work you complete, a thing of integrity and beauty. Blessed are you, workman of God, when head and heart and hand are diligent and happy.

Some who work with you are like-minded, and each is a strength to all the others. But many are a trial to you, and bearing with them is part of the Lord's work for you. When they swear and tell foul stories you do not set up as censor of their talk. When they defame good people and impute bad motives, when they assail religion and say hard things of the Church, you know, though they don't, that they are probably on the defensive, and ill at ease. God expects of you patient and peaceable conduct and a kind deed or kind word some day in time of need, will tell on the gainsayers, for God is struggling with them all the time.

In family worship you listen to God's voice—no strange voice; and you speak to Him simply and openly, for you and yours are not strangers to Him. Many things are left unsaid, but He knows them, and new blots on each fair life, every budding ambition, the burden of this relative's poverty and that one's shame and the worldly success of a third. He knows and understands every kneeling heart, and He deals with every soul apart with the particularizing love of a mother.

"This is the day which the Lord hath made" for you, and you have been glad and rejoiced in it. When you go to bed and commit the day, and all your care to Him, your family, your fellow workmen, your work, and all the rest; you cast your burden on Him, for He careth for you. Because He neither slumbers nor sleeps, you can lay yourself down and sleep in peace.

Then when the day comes that crowns all your days, you will say:

"With mercy and with judgment
My web of life He wove."

Subjects for Prayer

Let us pray

- For a day that begins with God.
- For a day that sees daily tasks well done.
- For a day that has moments devoted to the needs of others.
- For a day touched with the glow of friendship and affection.
- For a day that brings growth in spiritual things.
- For a day that fits into God's pattern of life.

Suggested Topics for Brief Messages

The homeliness of St. Paul's moral teaching; of Jesus' moral teaching.
The value of daily personal devotions.
The value of family worship.
Meeting the day's temptations.
The influence of work well done.
What the end of the day brings.

Sunday

GOD OF THE BEGINNING AND GOD OF THE END

Who is this uncircumcised Philistine, that he should defy the armies of the living God? I Sam. 17:26.

Ho, Assyran, the rod of mine anger . . . I will send him against a profane nation, and against the people of my wrath will I give him a charge . . . Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy, and to cut off nations not a few. Isa. 10:5-7.

The Most High ruleth in the Kingdom of man, and giveth it to whomsoever he will. Dan. 4:17.

The Lord God omnipotent reigneth. Rev. 19:6.

Read also: Psalms 46;65:1-10; 72; 90; 93; Daniel; Revelation.

THE MEDITATION

The first affirmation about God that we need to make today is that He is the great Doer, the living Doer, who made all things, who sustains all things at all times. The Bible is never interested in the mere existence of God; from cover to cover it is concerned for what He does, and what He means by doing it. The Bible knows that all things—men and nations included—belong together in one order because the hand of God upholds them. The common phrase, "He was, and is, and is to come" (not "is to be") gives a picture of God as up and doing, every moment bringing in something new. "The Coming One"—how poverty-stricken it makes the notion of the deists and mechanical materialists. "Am Anfang war die That" (Goethe). And His Providential maintenance of His creation is one work, past, present, future. Beginning and end belong together, and there is no point between where God is not active.

The first affirmation carries a second with it. Where does the end lie? What is the quality of this whole movement? The Bible is no less clear. His purpose for men and nations is character, character of a piece with His own. The words "In His image, after His likeness" define intention at the beginning (Gen. 1:26), fulfillment at the end, for we are "transformed into the same image from glory to glory" (II Cor. 3:18). It is above all in Christ that God has declared the coral purpose of His working, declaring it in His teaching, declared it in His struggle and victory over the world, declared it in the Cross—so far does He go to make men what He wants them to be. Jesus believed that God's providential order had a meaning, believed it to the uttermost. "Hereby know we love (what love is), for He laid down His life for us" (I Jo. 3:16). So we get an unforgettable view of the quality of God's concern for men (Jo. 3:16): He loves them, He will make them as nearly like Himself as finite creatures can be, and He stops short of no labour or suffering if only He may accomplish His purpose. The cross of wood has been taken away, but the Cross in the heart of God abides till men cease from their wilful and stubborn ways, and turn to Him.

It is because God is all in earnest about His moral purpose that the Bible has so much to say about judgment. For when man turns away from the chief good and seeks lower good or positive evil judgment is the answer, the inevitable answer of the living, loving, resolute God. As the Bible is full of sin, so it is full of judgment; in the meantime "His judgments are in all the earth" (Ps. 105:7), and the end is the Day of Judgment. The early Christians did not hesitate to speak of the "Wrath of God."

There were times in the past, not unlike this present, when men believed they saw the wrath of the living God blazing forth upon earth. Prophets of both Testaments beheld judgments coming upon men and nations. The present turmoil and fury—an episode in the whole on-going life of men—is beyond our comprehension; "His judgments are a great deep" (Ps. 36:6). But we understand enough to tremble in awe of Him who is Master of it all. We understand enough to know that "by terrible things in righteousness" He is answering us; (Ps. 65:5). "Clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne" (Ps. 97:2). And we understand anew that the living God is wholly in earnest about His moral purpose. "When thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isa. 26:9).

Let us humble ourselves under the mighty hand of God—and not ourselves only, but the whole sinful mass of mankind. However bewildered we may be, and unnerved by guilt, God stands sure; His world is not out of hand.

Let us look fixedly unto Him who worketh righteousness till His earnestness be lodged in us.

Let us look fixedly unto Him who has paid and goes on paying such a price for our righteousness, till we know "the fellowship of His sufferings, being made conformable to His death" (Phil. 3:10).

Let us look fixedly unto Him who was dead and is alive again, waiting for "the power of His resurrection" to triumph over every wickedness of man.

So shall we "be strong in the Lord and in the power of His might" (Eph. 6:10). "The Lord God is the true God, He is the living God, and an everlasting King" (Jer. 10:10).

Subjects for Prayer

Let us pray

For a faith which rises above the immediate into the eternal.
For a judgment of situations and values based on this large faith.
For a determination to reap spiritual profit from temporal adversity.
For a spirit distressed until righteousness, justice and peace prevail in the earth.
For a faith which commits the final outcome of life's struggle into the hands of a God who sees the end from the beginning and will ultimately conquer.

Suggested Topics for Brief Messages

God—the faithful Creator and merciful Redeemer.
The greatness of a forward-looking faith.
The confident faith of the Hebrew Prophets.
The reassurance of Christ's message.
The grounds for believing that God's purpose will prevail.
Thy Kingdom Come.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Mighty God

Isaiah spoke of the coming Messiah as "The Mighty God." He prophesied "the government shall be upon his shoulder" and "of the increase of his government and peace there shall be no end." Many find it difficult to reconcile Isaiah's prophecy with governmental conditions as they exist in the world today.

That government which seems most real to many today, even to many Christians, is that of the fuehrer, the prime minister, the emperor, the president, as they command destroyers, tanks, and bombers to rush into battle. The general and his mighty army are very impressive, and the government of the Prince of Peace appears feeble. But is it?

No other power than the power of Christ can free man from his sins. The power of Herod, of Pilate, of Napoleon couldn't free men from their sins. Neither can any earthly power today. Sinful men can be subdued and restrained. However, that does not remove their sinful impulses which ever break out in some manner of sin. The fundamental problem in the world is the changing of men's hearts from selfish sinfulness to sacrificial Christlikeness. Only Christ, The Mighty God, can do that. The changing of a heart does not ring out in the world like the boom of a mighty cannon or as the explosion of a bomb. It is a mysterious act and a very thorough one. It makes men Christlike and powerful in His might "to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." —rw.

What If They Say

What if they say, "Isn't the government a 'minister of Gods' bearing all responsibility for the requests it makes of its citizens? Killing isn't murder when one does it for the government, is it?"

In Rom. 13:3-4 and related passages we find at least three references to the function of government. (1) As "minister of God," (Gr. Diakonos) meaning "servant" or "laborer"; it is to *serve the good of people,* and not as totalitarianism teaches, make people servants of the state. As man was not made for the Sabbath, neither was he to be slave to his "servant." Government is a servant "to thee for good." (2) As "minister of God," authorities are to "praise" them that "do that which is good," or as Peter says, *"Praise them that do well,"* (I Pet. 2:14). Such Christian conduct is the back-bone of a nation's morality and its continued existence. Governments do well to recognize and reward its people through humble service. (3) As "minister of God" rulers are "a terror to the evil" (vs.3), acting in the *"punishment of evildoers* (I Pet. 2:14). It must see that the liberties of individual citizens are safeguarded. Criminals must be restrained for their own good, as well as for the good of the community life. Police are essential to the maintenance of order.

The prevailing principle, therefore, is: *"Do that which is good,"* and the government is there to respect such "well-doing." Note, however, that even though the state administers accepted codes of civil practice, it is beyond its province to define the word, "good." When an individual kills at government command, it still remains an individual responsibility. Instead, true Christians want to *"be ready to every good work,"* (Tit. 3:1) of both local and national importance.

—*Walter H. Dyck*

Church Etiquette

1. Come early.

2. Never pass up the aisle during the reading of the Scripture Lesson. You distract others and destroy the effect of the Word.

3. If the sermon has begun, take a seat near the door, even if you are a prominent member.

4. Be devout in every attitude—the church is not a theater. You come to worship God, not to whisper, lounge, or sleep.

5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.

6. Help strangers to find and follow the service in the hymnal. If they have no book, share your own with them.

7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit in your own home.

8. Never put on your wraps during the last hymn —they will still be there after the benediction.

9. Never rush for the door after the benediction

as though the church were on fire.

10. Remember at all times that you are in the house of the Lord.

—*Northwestern Lutheran*

RELIEF

PLANS FOR BUILDING HOSPITAL IN PARAGUAY

Recent letters from Brother Vernon Schmidt tell of his safe arrival in Asuncion, Paraguay, on November 16, where he was greeted by Brothers Heinrich, Legiehn, Friesen, and Braun of the Paraguayan Mennonites.

Brother Schmidt's letters speak of his eagerness to begin his work. He says, "I am very happy to be able to state that we have arrived at satisfactory working arrangements to begin work on our hospital." The several Mennonite groups will, according to plans, donate the labor for the hospital.

BROTHER M. C. LEHMAN REPORTS

In a letter to Sister Lehman, dated November 11 and received December 9, Brother Lehman tells of assuming more responsibility for relief in Poland and employing labor for handling the additional work. He says, "The Mennonites have an established reputation here in Germany for such work, and we are on the ground swell this time and someone will have to undertake heavy responsibility of an organizational and administrative nature necessitating accurate knowledge of conditions as they exist here."

He also says, "I had a careful look into possibilities at Geneva. I feel that in time we must have headquarters there. The Swiss Mennonites appreciate American contacts in a way that no other Mennonites in Europe do. I was in the Langnau congregation on Sunday and had a delightful time and was assured that most of the Swiss ministry favored a program from American Mennonitism of the very kind we talked about before I came."

RELIEF WORKERS IN FRANCE PURCHASE SIX TONS OF MILK

Brother J. N. Byler writes on November 16, that six tons of powdered milk were bought for the children in Lyon where he is working. This is a fine purchase of food though it will be none too large a one for the 10,000 chlidren of the city of Lyon.

Compiled by Grant Stoltzfus

Released December 17, 1941

HELP FOR NEEDY BRITONS

A letter dated November 11, 1941, from Brother John E. Coffman gives an interesting summary of the work which he and Brother Peter Dyck have been carrying on in England. Among persons benefiting from their work are children in Wickhurst Manor Nursery Home, the Basque Spanish Children in Plymouth, as well as many individuals in Coventry and other centers where bombings have been severe.

Compiled by *Grant M. Stoltzfus*

Released December 9, 1941

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTERS BY REV. W. C. VOTH

(Continued from last week)

Here in Waterloo many people work in factories, most of the men of the Mennonite church being on night shifts. A good many girls and some of the women also work. Consequently, we did not expect a large attendance for the illustrated lecture last night. Even at that, we had nearly a church full, though men were few. There was very good interest, and a lot of questions were asked at the close.

I have had a lovely time staying with the Rev. J. H. Janzen family. Visited others for several meals, but my nights from Saturday till this (Thursday) morning, were spent here. They took me by car back to Vineland this morning. Tomorrow I go to Toronto, and from there to Reesor, which is in northwest Ontario.

Nakena, Ontario, October 7. I am in North Ontario waiting for my next train. Really ought to be in Winnipeg right now. I had been told I could get a train on Monday, but when I got to Reesor, by telephoning to the next station (no agent at Reesor) I found that there was no train on Monday; so I wired Rev. Ewert that I could not be there Tuesday.

Rev. Benjamin Ewert sent me the program for Manitoba, and it is plenty close, but will take long enough at that—until November 10. At that rate it is a real question whether I can get home by Christmas. Then, too, I should get to Alberta as early as possible, because later one gets snowed in. There has been a lot of rain here. It started snowing this evening. It is now falling heavily, but it is still warm enough so that it melts as it reaches the ground. There have been only a few days of sunshine here since the first part of August, it is said. There is rain without end; the people cannot plow the little fields they have wrested from the forests.

My most lonesome day so far was Saturday at Toronto. I ran around some by street car to see some of our Nazarene missionary friends, but with little success. Saw part of Chinatown and went to a Chinese restaurant. Read some, figured my accounts, wrote letters, and so the day—a dreary, rainy day—passed by. Naturally my thoughts turned to the family circle. . . . The Lord has been kind and gracious to us. There is so much to be thankful for. I heard some sad conversations of unhappy people on the train. They worried about the possibility that others would outclass them in social circles, worried terribly about some money investments; then were perfectly miserable because airplane tickets had all been sold for a week ahead on the Montreal-Winnipeg line, and so they had to ride on that "idiotically slow creature," the train, which really, as trains go, is a pretty good train. I said to myself, "I am glad I am not rich—in the things the world calls rich." We have a precious Saviour, a home and family with the shining jewels of love and happiness in it, something to wear, food, and health, and something to do. Such riches are better than much gold.

Now here I am in Winnipeg again. Am finishing this in Rev. Ewert's home. I am to leave for McCreary early tomorrow morning. It is a question of how letters can reach me while up north, as connections are very slow. I am to go back through Winnipeg a week from Monday.

Oak Lake, Manitoba, October 20. It seems to me like it is a very long time since I left home. I hardly get time to write letters home. I have been 'way up north to Swan River, White Beach, and Swan Plain. Coming back to Brandon on Thursday by bus was a long pull. Left at 8:00 A. M. and arrived at Rivers at 11:00 P. M. Had three meetings Friday. Saturday I went eighty miles over poor roads and had meetings afternoon and evening. There were services Sunday at McCaully both morning and afternoon; from there I went sixty miles to Oak Lake for supper and an evening meeting. Had another meeting at Oak Lake this morning, and I am now on the train to Winnipeg.

I had a cold earlier in the week, but I am well over it now. I am rather tired, though. I got fine receptions and had very appreciative listeners. That makes up for much of it. For the next several days I am to have three meetings a day, so I am writing this letter on the train. . . .

Later . . . Just came through Winnipeg, where I changed trains and came on to Niverville. While passing through Winnipeg Rev. Ewert and Rev. J. H. Enns came to the train to see me and gave me several letters, two from home, which I was very glad indeed to get.

St. Elizabeth, Manitoba, October 25. This is again Saturday, and what a busy week this was! Had hoped to write several days ago, but didn't have ten minutes time. Thus far I have kept well, for which I praise the Lord. The interest for missions is good everywhere, but at a number of places folks are still very busy. In this neighborhood they grow a lot of sugar beets; there have been over-abundant rains all over, so they had to wait so long with harvesting. Even threshing is not over in lots of places. Much wheat and other grain has been lost. Several places still had shocks standing in the water.

I found some more of my relatives out here (among the immigrants). I often wondered about the family of my grandfather's brother. I knew that the folks used to talk about Wilhelm Voth, who, they said was elder of the Alexanderwohl church in Russia. Here I now came across five of his grandsons. Met two of them, John and George. At St. Elizabeth I met the third brother, Wilhelm—so I have a name-sake here. They are real nice folks.

John had the most trying experience in Russia before they came to Canada. He got chopped in the head and left lie. Later another soldier came along. John was still conscious, so this one beat him across the back of his head with the butt of his gun. Then John was unconscious for a long time. When he "came to" he managed to crawl to the house, where their then eight-year-old son washed the blood off as well as he could. The back of the skull had a gash two inches wide and four to five inches long. They could see the brain. What made it worse was that Mrs. Voth was very sick in bed. A little girl had been born just two hours before. They had no doctor or any other help in the house. The next morning a neighbor came over, and they took Mr. Voth to the hospital. There the doctor said they would put his bed next to the door, as he would not live more than a short while. He pulled through, though. He is crippled, and his voice is not natural.

Well, here it is the 29th. Sorry I did not get this off sooner. The schedule is just a bit too close; had to do my best to keep going for the last couple of days. . . . However, even at that we had a full house with very good attention, so I should not complain. The Lord has been very kind, and has blessed in spite of everything. I praise His name for it. This is the day of the Ministers' Conference. I am to speak on "Bewahrung in Anfechtung" based on James 1:1-12. That is tonight, and this is quite a day. Snow and more snow. This morning it was white with a five-inch blanket and falling fast. We finally got to the highway in Mr. Hiebert's car, and the bus being late, could still get it to Winnipeg. Now at 4:30 it is still snowing.

Winkler, Manitoba, November 5. . . . My next mail can be sent to Munich, North Dakota, General Delivery.

Munich, North Dakota, November 11. Am back in the United States once more. Came from Whitewater, Manitoba, this morning and got here at noon. . . . Next schedule—three days around Munich; Friday night I am to leave for Wolf Point, Montana; then I am to go to Bloomfield, one hundred miles southeast of Wolf Point; come back Tuesday, the 18th; then leave for Coaldale and Rosemary, Alberta. Love to all, and I hope this finds all of you well.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 18, 1942

JOHN THE BAPTIST AND JESUS

Luke 3:1-6, 15-17, 21, 22

TOPIC: John's Testimony Concerning Christ

Introduction

John the Baptist is a unique character in Biblical history. He was the connecting link between the old and the new dispensation. He was a prophet who came in the spirit and power of Elijah (Luke 1:17). He was the forerunner of the King. He proclaimed His coming and then His presence to the people. John spent most of his time until he was thirty years old in the deserts communing with God and preparing for his mission. God was his teacher, clearly revealing to him the nature of his work and his message. John was probably quite well known to the people by reputation. He was the son of a well-known priestly family, and the unusual circumstances attending his birth were widely known; his manner of life probably aroused much comment. Many came to hear his earnest and fiery message.

John's Unique Message, vss. 1-6, 16, 17

Luke gives a definite statement from history to help us in knowing the date of John's ministry (vss. 1, 2), probably, in the spring or summer of 26 A. D. He evidently moved about in the country bordering on the Jordan (vs. 3). He preached a message which needs to be proclaimed in every age. He called people to repentance and a change in manner of life. They were to repent of their sins, have a godly sorrow for sin, and leave their sinful ways. Such repentance is a prerequisite to the remission or forgiveness of sins. Those who expressed repentance and a willingness to forsake sins were baptized. To John a change of will and disposition and of heart to accord with God's way was altogether necessary for entrance into the kingdom. Baptism is the external symbol of the inward change.

John quotes Isa. 40:3-5 (vss. 4-6). He called himself the voice whose business it was to call upon the people to prepare the way into their hearts for the King. John's preaching was a preparation for Christ's coming. The people prepared their hearts morally and spiritually by forsaking their sins. Spiritual preparation for Christ's coming into our hearts is necessary. The high places of pride must be leveled. The valleys of spiritual indifference must be filled and all crooked and sinful places must be made straight. Christ will appear, and God's salvation through Christ is to be made known to all people (vs. 6). John awoke the slumbering conscience of all Palestine. He laid the foundation for the work that Christ was to do.

John's preaching aroused great interest and people wondered whether he was the expected Christ (vs. 15). He made it plain that the coming One was far above him in character and power (vss. 16, 17). John could arouse the people to repentance. He could baptize them with water, but only Jesus could give to them the true spiritual baptism which worked a permanent change in their hearts by the power of the Holy Spirit. Jesus' ministry would result in a purifying separation of the good from the evil in human life. Punishment is certain and severe for the evil in the day of judgment (vs. 17).

John Baptizes Jesus vss. 21, 22

Jesus was about thirty years old at the time of baptism (vs. 23). He took his place with other men in baptism and thus showed his approval of John and his preaching. His baptism was a very solemn induction into his public ministry. Jesus was praying while being baptized and the Holy Ghost came upon Him in a supernatural manifestation (vs. 22). God, the Father, spoke to Jesus, showing His full approval of His Son. Jesus entered upon his Messianic ministry with the Father's blessing and in the power of the Holy Spirit.

Why was John's message about repentance so urgent?

When is open-air preaching desirable?

Why, in your opinion, did John draw so large a crowd of hearers?

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE BIBLE MISSION

4221 South Rockwell Street

September, 1941

Dear Member:

We are summoning the members of our church to unite in a Church Prayer Crusade during the month of October. We believe that such a united effort in prayer will be a great blessing to the church. The early Christians, after the departure of the Lord, went to Jerusalem to an upper room and there continued with one accord in prayer and supplication. Acts 1:14.

Jesus says: And I say unto you, that if two of you shall agree on earth as touching anything that they shallask, it shall be done for them of My Father which is in heaven. Matt. 18:19.

Will you unite with us to pray as given on the enclosed card. This is for each day of this week.

Kindly return the post card. It will encourage us to have the full support of our members. A new prayer card will be sent for the next week.

Your servant in Christ

John T. Neufeld, Pastor

(Continued on Page 6)

DAILY DEVOTIONAL MESSAGES

By *Harold D. Burkholder,* Quakertown, Pa.

JANUARY 18—*"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain."* II Cor. 6:1.

The story is told of a boy mowing a lawn with his dog harnessed to the lawn mower. Someone came walking by, and as the dog noticed him, he stopped and barked. The man apologized for disturbing the mowing, but the boy remarked, "Oh well, you know, it's a lot easier to bark than to pull."

The Lord needs "pullers" and not "barkers" in His service. Success is imminent when people pull together. We have been called to be fellow-workers with God, whether we are Mennonites, Baptists, or any other group. It is only as we work together that we glorify Him. We never get very far by "barking" at one another when we fail to agree on some principles. If the interest for lost souls is there, then let us "pull" together.

JANUARY 19—*"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."* II Pet. 3:18a.

A mother is always interested in the growth and development of her child. God is likewise interested in the spiritual development of His children. Peter did not say, "Grow *into* grace," but "Grow *in* grace." Grow in that grace you received by the new birth from above. It is impossible for one who is dead to grow; such are we without Christ. (Eph. 2:1, 5) Growth is associated with "life," and, in this case, our new life in Christ. Let us, "as newborn babes, desire the sincere milk of the Word, that we might grow thereby." An undernourished child is irritable; the undernourished Christian is the one that causes friction, barking, and other disturbances in the church. Too many of us are still on the bottle. Christian friend, "let us grow in grace and in the knowledge of Christ," through the study of His Word.

JANUARY 20—*"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."* Luke 14:11.

A negro seated on a rail fence in Arkansas was intently looking at the telegraph poles. A man passing by said, "Watching the wires?" "Yes sah." "Waiting to see a message go by?" The negro smiled and said, "Yes sah." The visitor then tried to explain how these messages were sent, and concluded by saying, "Now I'm sure you know something about telegraphy." "Yes sah," replied the negro. "By the way, what is your work?" asked the gentleman. "I'm a telegraph operator at the Hazel Switch Station, sah."

(From *S. S. Times*)

JANUARY 21—*"Choose ye this day whom ye will serve: . . . but as for me and my house we will serve the Lord."* Josh. 24:15.

Life is filled with its many choices, among them the choice of a life companion and the choice of a life work. Joshua speaks here of a choice which involves a Divine life companion, one whom we all need. This might be called the supreme choice of life. His choice was not determined by that of others. Even if in the minority, he and his house would serve the Lord. Each one of us are face to face with such a decision. Will it be "Christ or Barabbas?", God or mammon? Let us with the determination of Joshua choose to serve the Lord with our whole house. "It pays to serve Jesus each step of the way."

JANUARY 22—*"Come, for all things are now ready."* Luke 14:17.

A little boy who saw for the first time the sign "Common" in Boston, at the entrance of the great park known as Boston Common, called out joyfully, "It don't say, 'Keep off the grass;' it says 'Come on!'" This is truly the gospel invitation. Not "keep off," but "Come on" trust Christ as your Saviour. We need to come to Christ for salvation and to keep coming for daily cleansing, in order that we might go out and get others to come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot
O Lamb of God I come!

JANUARY 23—*"See then that ye walk circumspectly."* Eph. 5:16a.

The word "circumspectly" can be translated "accurately." It gives us a picture of a cat, on a high narrow wall, walking carefully over broken glass. As such, the Christian is always to walk. Satan has broken glass and other pitfalls along the way by which he hopes to injure our feet and thus hinder our walk before God and man. You are the only Bible the world reads. What kind of a gospel does your life preach to them? Two men were walking down the street of a western city when one remarked, "There goes a soldier." "How do you know?" asked the other. "I can tell by his walk." Beloved, can others tell by your walk that you are a Soldier of the Cross and enlisted in the Army of the Lord?

JANUARY 24—*"My sheep hear My voice, and I know them, and they follow Me."* John 10:27.

What comfort in the words, "My sheep," as they come from the lips of Christ, of whom the sheep can say, "My Shepherd." The Shepherd gave His life for the sheep, sheep that no one can now pluck out of His omnipotent hands, sheep whom He knows by name. We are not some insignificant individual unknown to the Saviour. Having lived among men, He knows our every need. This being true, are we on the other hand mindful of Him? Do we take time to hear His voice? If we fail in this, how then can we follow Him? Let us not run ahead of the Lord during this year. Where He leads us let us follow.

HOME MISSIONS

(continued from Page 4)

PRAYER FOR COMING WEEK

Our Father who art in heaven. We thank Thee for the Lord Jesus Christ and His death on the cross. We pray for a deeper understanding of the meaning of the cross in our lives.

Teach me what it means to surrender my life to Christ.

Help me to see some of the great blessings of a surrendered life.

Help me to make fully this surrender.

TO OUR PRAYING CHRISTIANS:

The united prayers of last week have been a real joy and blessing to us. We believe our Heavenly Father is pleased with these prayers uttered in sincerity. We are confident that you will continue with us in prayer during this coming week.

After we have prayed the prayer of consecration and surrender to Christ, we would want to pray for a greater trust in God as our Heavenly Father and in Jesus Christ as our Saviour and Guide. We want to feel that we can trust God in all things, in joys and sorrows; even in tribulations and distress. We want to fully believe that He will guide in the way of righteousness and the way of a victorious life.

Lord teach us how to pray.

PRAYER FOR COMING WEEK

O God, we pray for the grace to trust Thee as children trust their Father. All around us forces of evil are let loose which make men's hearts afraid. We look upon a world of turmoil and our spirits are filled with a sense of helplessness.

Give us therefore, O Lord, a trust in Thee that will create new courage in our hearts. Lift us out of our timidity and fearfulness into the realm of confidence, and courage, by faith in the Son of God. Send us forth with the armor of the Living God that we may be strong in the Lord and in the power of His might —And Thine shall be the honor and the Glory forever —Amen.

(What other churches are willing to follow in such a prayer crusade?) —*A. J. Neuenschwander*

—*The Inman* (Kansas) *Mennonite Church, J. E. Kaufman,* pastor, recently sent seventy pounds of cookies to the C.P.S. camps at Colorado Springs, Colorado; Denison, Iowa; and Henry, Illinois.

CORRESPONDENCE

HEREFORD MENNONITE CHURCH

Bally, Pennsylvania

The holiday season is upon us and in spite of all conditions in the world we have a lot to be thankful for when we think of God's wonderful gift, Jesus Christ who came to seek and save all of us.

The Hereford Mennonite Church, Bally, Pennsylvania, has been having services every Sunday morning. Dr. Elmer E. S. Johnson, our pastor, spoke in the churches of Indiana and Kansas during the last week in November. He came back enthused with the reception he received in touring the country.

We have made some renovations in our church auditorium, outstanding of which is the laying of rich looking new carpet which was a gift from Mr. and Mrs. P. P. Hagen in memory of Mrs. Hagen's mother who was a member of our church.

Six young people took their stand for Christ on the first Sunday in November at our Fall Communion Service. At this service one baby was consecrated, and one small girl was also consecrated.

Death also took its toll when we laid away Mrs. Warren Leaver, Mrs. Ellanora Oberholtzer, Mr. Sidney S. Borneman, and Mrs. Irvin B. Bauer. Mr. Bauer was killed in the train wreck in Sandusky, Ohio, during November.

The Primary Department held its Christmas program on Sunday morning before Christmas, and on Chritmas Day, in the evening, the Intermediate and Senior Departments gave the pageant entitled: "The Christmas Quest." It was written by Mrs. Nevin Yost and her sister, Louise Kemp, who are members of our Sunday School.

New year is upon us and it behooves us that we make the most use of all time we have in serving our Master and following His teachings as we have them in our New Testament.

A Happy New Year to our editor and all the readers of *The Mennonite.*

—*Mae Latshaw, Press Agent*

FIRST MENNONITE CHURCH

Aberdeen, Idaho

December 14 we closed a week of very inspirational meetings which were held by Rev. Homer Leisy, Dallas, Oregon. Each evening Rev. Leisy, with the aid of pictures, addressed the children. The meetings were well attended.

In December thirteen catechetical students were baptized. We were reminded of the promises which we had made to our Master at a similar occasion. Last Sunday we observed the Lord's Supper. These different services have helped many of us to realize in a new way God's great love and sacrifice for us.

May He grant that we may continue to grow in "grace and knowledge" of Him.

Previously we have had bazaars, but this Thanksgiving the True Blue and King's Daughters societies held special offerings. The Ladies Mission Society arranged a splendid fellowship supper at the church parlors after which an offering was held. Each offering was very generous.

This year many of our members are spending the Christmas holidays with friends and relatives away from home, some at the coast and some in Kansas and other eastern states. Mrs. Frank Wedel and children and Mr. and Mrs. F. L. Wenger, and family are in Newton. Many students and teachers were able to come home for this occasion. This always gives joy to all of us.

The cantata, "The Christmas Glory," by Heyser, will be given Sunday night, December 28, under the direction of Gus Klempel, accompanied on the piano by Miss Margaret Giesbrecht.

After years of planning new pews have been ordered. Their installation is expected to be complete in about five months.

Miss Ruth Jezer, recently returned from Venezuela, South America, was with us for a few days visiting relatives and addressing different meetings. She has been a missionary there for three years. We are looking forward to a visit from Missionary Paul Wengers. We pray for their safe arrival. Paul's parents are awaiting them in a special way. Grandmother is not well, but Mr. Wenger is at church services nearly every Sunday. Their lives have been splendid testimonies of God's grace and goodness.

May we all show forth God's love in this unsettled state of national affairs. May we stand fast in the faith! —*Mrs. Gus Klempel, Corr.*

IN MEMORIAM

LINDA PENNER BARTEL, daughter of Henry T. and Mathilda Penner, was born near Hillsboro, Kansas, December 11, 1902, and died, together with her new-born baby daughter, on December 4, 1941. She was a faithful and active member of the Johannestal Church.

She united in marriage with Henry H. Bartel in the year 1927. Her husband and three small sons, twelve, nine and five years of age, mourn deeply their severe loss. She is also survived by her father, H. T. Penner, three brothers living near Hillsboro, Erwin, Herman, and Milton, and three sisters, Mrs. H. W. Bartel and Mrs. Walter Schmidt of Hillsboro, and Mrs. John F. Schmidt of Marietta, Ohio. She had a large circle of near relatives and many friends who mourn the loss of one whom they loved.

The double funeral was conducted in the Johannestal Church, which was filled to overflowing. Words of comfort were spoken by her pastor, J. M. Regier, assisted by Rev. A. E. Funk.

ALBERT I. NISWANDER was born March 6, 1888, in Richland township, Ohio, the son of Elias and Christina (Welty) Niswander. On January 1, 1916, he was married to Ethel Ream.

Mr. Niswander was associated with his brother C. F. Niswander in the implement business in Bluffton from 1912 to 1924 when he sold his interests to his brother but remained with the firm as a salesman.

He is survived by his wife; a daughter, Letha, teaching at Celina; a brother C. F. Niswander; and three sisters, Mrs. Rhoda Hilty, of Bluffton; Miss Catherine Niswander, Philadelphia, Pennsylvania; and Mrs. Menno Bixel, Bellefontaine.

FANNY FLICKENGER STUCKY was born in Russia April 23, 1859. There she spent her childhood days. During the last year of her life in Russia, she was baptized by Elder Jacob Stucky. In 1874, she, with her parents Jacob and Barbara Flickenger, came to America and settled in South Dakota. On October 28, 1879, she was united in marriage to Joseph Stucky. To this union, nine children were born, five of which the Lord called while in early childhood. In 1879 they moved to Pretty Prairie, Kansas. There they helped to establish the Pretty Prairie Mennonite Church. On October 23, 1901, they moved to Kingman, Kansas. There they helped to establish the Bethany Mennonite Church.

September 8, 1928, her husband preceded her to his eternal rest. As she then made her home with her children, she became a member of the Zion Church. She remained a faithful member until her death September 14, 1941.

She reached the age of eighty-two years, seven months, and fourteen days. She leaves to mourn her departure, four children: Mrs. Jonas Preheim, Mrs. Andrew Schwartz, Andrew Stucky, and Henry Stucky, all of Murdock, Kansas; eight grandchildren; two great grandchildren; three sisters, and one brother: Mrs. Mary Sauer, Lincoln, California; Mrs. Katie Shenkle, Lincoln, California; Mrs. Lizzie Junke, Miami, Florida; and Rev. J. J. Flickenger, Pretty Prairie, Kansas.

The funeral services were held in the Zion Mennonite Church in Kingman, Kansas. Rev. Jacob Unruh was in charge. Rev. E. J. Neuenschwander spoke on I Peter 1:3, and Rev. Jacob Unruh used Num. 23:10 as a basis for his remarks.

ANNA RATZLAFF, née Bergen, was born August 13, 1894, at Buhler, Kansas. In the fall of the same year the parents moved onto a farm near Corn, Oklahoma, where they still reside. The deceased received her elementary education in the O. K. school

(continued on Page 11)

C.P.S. CAMP NEWS

Life in Denison C.P.S. Camp

(Reprinted from *The Mountain Lake Observer*)

I have read the letters written by the boys in the various army camps describing the various maneuvers and army life. I want to tell you and your readers of another road in our Selective Service program. This is the road that many of our Mennonite boys have already taken, and I hope that more will join us in our stand as a conscientious objector. We, as Mennonites, will have to stand together if we hope to keep our principles and our religion.

Life in Camp Denison is very interesting, meeting the 138 boys from about eighteen different church groups, and about eighteen different states is in itself an experience which one will never forget. The boys live together as brothers in serving our country.

Work on Soil Conservation

The boys work on projects in cooperation with the soil conservation program. This work is headed by the soil conservation service men. There are six of these government men who direct the building of dams, concrete and sod flumes, terraces, and fences. The boys leave camp in government trucks at 7:15 a. m. They put in eight hours of work on these projects and then return to camp again at 5:00 o'clock in the afternoon. The boys have their lunches, which are brought out to them, on the projects. The boys work on these projects five days a week, having Saturday forenoon to clean up the buildings and camp grounds. In the afternoon the boys take part in the recreation program.

The trucks used on the projects and for transportation purposes are driven by the boys. Several caterpillars are used to build the larger dams and build terraces, and these, too, are operated by the boys. The government director or superintendent has appointed a number of boys to act as foremen on the projects. The boys are assigned to the various projects according to their abilities and training.

Educational Program

An educational program has been arranged for the evenings during the week. This will give the boys an opportunity to increase along intellectual lines. Staff members, government men, boys with degrees, and outside doctors will teach the courses in religion, soil conservation, first-aid, English and speech, music, typing and industrial arts. The boys are also given an opportunity to do some chorus work.

We have various musical organizations which help with the chapel meetings. We have our own Sunday School organization, and the boys are in charge. The group has been divided into six classes and the teachers have been elected. The various officers were also elected. The director has charge of the church service. Outside ministers are invited twice a month to give the sermon. The churches of Denison have shown a great interest in our work and our principles. The quartets and choruses have been invited to various programs; the director, too, has been invited to tell the people of our work and beliefs. The ministers in return come into the camp and conduct Sunday evening meetings.

On Survey Crew

Now a little about my work. At the present I am working on the surveying crew. I have been on this crew for six weeks now. It is very interesting work, making plane table maps of the various farms that are interested in joining the government program. Our maps include fence lines, field boundaries, contour lines and gullies. We also draw profiles of gullies and probable dam areas. This work requires much walking, often we cover from twelve to eighteen miles a day.

Our meals are very good and we always get enough to eat. Most of the boys have gained weight since they have been in camp; this is probably due to the regularity in meals and sleep. I haven't mentioned anything about our schedule. We have to roll out of bed at 5:30 on week days as much as we sometimes dislike to. We have our breakfast at 6:10 and report for work at 7:15. Our lunches are served at 12:10, and our main meal or dinner at 5:45. We have the period from 6:30 p. m. until 9:30 for our educational courses and letter writing. The lights are out after 9:30, which means bed time.

It's dinner time now so I'll have to say good afternoon.

I am very sorry that I have delayed writing. I started several times, but never completed the letter.

I shall try to do better in the future in informing you about the happenings here at Camp Denison.

Very sincerely yours,
Gerhard R. Buhr
C. P. S. Camp No. 18
Denison, Iowa

"Friendship is a magic weaver
Weaving through life's tapestries
Threads of thoughtfulness and kindness
Fadeless threads of memory;

Warm, bright threads of understanding,
Sunny golden threads of cheer,
Making friendship's perfect pattern
Grow more beautiful each year."

Sponsored by
the Young People's
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General Conference
Editor
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Mennonite Youth

"A United Mennonite Youth in Christ"

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Vice President
Reedley, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

Endeavoring for Christ

By *Dorothy Dietz*

There are three words which ably sum up what is needed in our Christian lives, and these can be applied not only to individuals but also to organizations such as our young people's societies. They are: Word, worship, work. When the first becomes real and precious to us, the others follow spontaneously.

The Word is our foundation. We are taught in John 1:1 that Christ Himself is the Word; other foundation can no man lay. Are we able to say, "Thy Word have I hid in mine heart, that I might not sin against Thee?"

When we begin to realize how much our Lord and Saviour has done for us—taking upon Himself our punishment for sin and preparing for us an eternal mansion in glory—there will be an inward desire for worship which is not easily suppressed. If we say we are too busy, how can our work be acceptable in His sight? When we do give unto Him our devotion and commune with Him, as it were, can it be said of us as in Acts 4:14, "They took knowledge of them that they had been with Jesus?" We know that these disciples went out not to sit down somewhere and just rejoice in their past experiences, but to witness and to spread the good news, even though it meant many hardships and persecutions for them.

At the beginning of the year we should ask ourselves, what can we do in our societies to give more effective help to spread the Gospel, to render more acceptable service unto the Lord? Are we faithfully and unitedly praying for our missionaries? They depend upon our prayers more than we oftentimes realize? We are admonished, "preach the word, be instant in season, out of season," not, when convenient or when nothing else interferes. No conditions are included, and now as never before we need to be busy for the Lord, for we know not when "the night cometh when no man can work." There are those who are able and willing to preach the Word in neglected and foreign fields, yet how shall they preach if we do not uphold them financially and in prayer.

Other needs which call for our support are the Civilian Public Service Camps and war relief. We believe these also to be a part of the Lord's work and are glad to see that several of the districts have included them in their special projects. Many souls can be reached in ministering to those in war stricken areas.

We do not want to have our eyes fixed only upon needs far away and neglect the opportunities for service in our loyal communities. Everywhere there are those who have not the joy of salvation, others who are spiritually weak and need encouragement, still others who may be leaving home and we should regularly contact them to encourage their maintenance of a vital relationship with their Lord, as they will be faced with many new temptations.

In giving of our time, talents, and possessions in the service of the Lord, we will not only be a blessing to others, but individually we will "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

If your society does not have a Program of Standards, which gives many good suggestions for young people's work, or if the individual members do not have prayer fellowship calendars, be sure to send to your district representative or to the secretary of the Young People's Union for the number you need.

TREASURER'S REPORT OF THE YOUNG PEOPLE'S UNION OF THE GENERAL CONFERENCE

General Fund Receipts

Balance, August 16, 1941		$ 13.36
Offering at Conference Session		102.76
Allowance on Conf. Y. P. Fellowship Dinner		5.00
Contribution—Pacific District		5.00
Total Receipts		126.12
Payments		
Editor of "Mennonite Youth"		20.00
Balance, January 1, 1942		$ 106.12

Special Project Receipts

Pacific District: Foreign Missions		$ 31.93
Pacific District: Ernst Harder Project		7.50
Total Receipts		39.43
Payments		
Board of Education	7.50	
Foreign Mission Board	31.93	39.43

Respectfully submitted,
Dorothy Dietz, Treas.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

Program for January 25, 1942

LOYALTY TO CHRIST'S CHURCH

Ps. 84:1-4, Heb. 10:22-25

I. Worship Service

1. Songs: "A Ruler Once Came to Jesus," No. 461; "Lord, Speak to Me That I May Speak," No. 296; "Faith of Our Fathers," No. 154.
2. Reading of main topic and prayer.
3. Leader's talk: "One Fold, One Shepherd," Jer. 10:16.
4. Offering for missions.

II. Leader's Introduction

Christ's church is the fellowship of the saints. It includes men and women of all denominations, people rich and poor, learned and unlearned, red, white, yellow, and black—all those in whose hearts the Christ lives and dwells. They make it their business to know His will and to do it. Their life centers around Christ; they love Him. They serve Him. They sit at His feet to learn of Him. They look at Him and live with Him until their own lives become Christlike. They learn to say, "Christ only, always, liveth in me."

Such loyalty and devotion to Christ finds expression in various ways. One of these is in church fellowship. Those who are of one mind and of one heart will find increasing strength and deepened insight through the channels of the church. They will turn to the church for support and comfort in times of distress and need. They will draw near unto God through the avenues offered by the church, so that God through these avenues may speak unto them.

III. Suggested Topics for Short Talks

1. "Relief for Other Christians," Acts 11:29, 30.
2. "Each His Own Part," I Cor. 12:28.
3. "Glorifying Jesus Christ," Eph. 3:20, 21.

III. For Discussion

1. What may a church member expect to get out of his church membership?
2. What should a church member expect to put into his church?

IV. Facts for Study

The apostle John, it is said, had a brief word for his church in his old age. Again and again he would tell his people, "Children, love one another." It was his parting admonition, the summary of the faithful teaching of many years. Paul says, "And now abideth faith, hope, love—but the greatest of these is love." Christ says, "By this will all men know that ye are my disciples if ye love one another."

The early church emphasized prayer, united prayer, intercessory prayer. Prayer meetings and prayer groups have done much for the church at all times. Confidence in its power and efficiency is not lacking today. We say, "Prayer changes things."

The early church emphasized "teaching." Acts already tells us, "And they continued stedfastly in the apostle's teaching." Our own denomination has always emphasized the value of "teaching" through catechism classes, parochial schools, Bible study evenings, prolonged meetings, short courses at the colleges for ministers and laymen, S. S. teachers' training classes, and also through Bible courses in grade and high schools where that is possible.

V. Food for Thought

It may be possible to get across the ocean without the aid of ship or aeroplane, but it is not advisable. You can probably get to heaven without joining the church, but you will miss invaluable aid as you seek to travel the straight and narrow way, a very hard way at its easiest.

INTERMEDIATE DEPARTMENT

By Miss Huldah E. Myers

Program for January 25, 1942

JESUS, THE SUPREME

Song: "The Light of the World Is Jesus."

Leader's Talk:

Prayer Hymn: "Fairest Lord Jesus."

Sentence Prayers:

Response: "Into My Heart."

Jesus, the Supreme—Host, Physician, Leader, Lawyer, Fighter.

Song: "All Hail the Power of Jesus' Name."

Jesus, the Supreme—Fisherman, Teacher, Prophet, Saviour, King.

Duet: "Jesus Leads."

Prayer:

Benediction:

"Fix your eyes upon Jesus;
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace."

Leader's Talk

Christ is the supreme figure in the universe. There is no other character so well known and so loved. No one else has so many followers.

In studying about Jesus we find that everything He did was better and finer than any one else has ever done. While He was on earth He had many talents, and in every one He was superior to any one who has ever lived, either in the days of Jesus or now.

Today we are going to mention a few of His talents and show how he excelled.

HOST (John 2:1-10; Matt. 14:15-21)

PHYSICIAN (Matt. 4:25; Matt. 9:27-35; John 11:32-44)

LEADER (Matt. 4:25; Matt. 15:32, 38; John 6:67, 68)

LAWYER (Matt. 22:15-22; 9:10-13; 12:1-6; 15:10-14; 22:34-46)

FIGHTER (Luke 19:45, 46)

FISHERMAN (John 21:2-6; Mark 1:17)

TEACHER (Matt. 13:54; Matt. 5-7 (parables)

PROPHET (Matt. 17:27; 24:1, 2; John 1:5-16; 14:1-4)
SAVIOUR (John 1:29; Luke 2:11; Acts 4:12; John 3:16)
KING (Matt. 27:37; John 6:69; Rev. 1, 5, 6)

IN MEMORIAM

(continued from Page 7)

near Corn. She later attended the Gotebo Bible School for two years. In the year of 1911 she was baptized upon the profession of her faith by Rev. John Flaming, and became affiliated with the Bergthal Church and remained a faithful and conscientious worker as long as she was able, taking active part in the Sunday School, sewing society, and other church and mission work, also teaching a number of years in the Bible school.

On June 12, 1919, she entered into the holy state of matrimony with J. A. Ratzlaff. Three daughters and two sons were born to them. For twenty-two years the family was privileged to share the sorrows and joys of life. As wife and mother she remains as an example.

In the summer of 1940 she found it necessary to submit to a cancer operation, which at the time seemed to have been successful. She was again able to attend church and also do some work in the home, but her condition again become worse. On July of this year came the decision by attending physicians that human help was unable to save her life. It was a heavy blow to the family, and the congregation joined in many determined prayers, but we learned to pray "Thy will be done." Although it become a hard struggle to separate from her loved ones and her work, yet God gave victory and the grace to calmly await the call of the Master. She departed quietly and peacefully on Saturday, November 29. She reached the age of forty-seven years, three months and sixteen days.

She leaves to mourn her departure, her husband, J. A. Ratzlaff; her five children, Leonard, Hilda, Elva, Irwin, and Wilma; her parents, Mr. and Mrs. P. G. Bergen; three brothers, Rev. George Bergen, La Harve, California, Rev. John Bergen, Villa Park, Illinois, and Rev. Sam Bergen, Wichita, Kansas; two sisters, Mrs. Cathryn Nickel, and Miss Elizabeth Bergen, and a host of friends. We mourn not as such that have no hope, but we have the assurance that she is with her Saviour where we hope to meet her on the great resurrection morning.

—*The bereaved family*

CARRIE EMMA ROTH, née Schaffer, was the daughter of Lovine and Alavesta Hess Schaffer, and was born in Upper Milford Township, November 27, 1889. As a young woman she was confirmed and became a member in the St. Paul's Lutheran Church.

On September 22, 1907, she was married to Erwin D. Roth and into this union seven children were born. Two died in infancy. Those besides the husband that survive are: Mrs. Evelyn Afflerback, Quakertown; Mrs. Mabel Harwick, Zion Hill; Mrs. Francis Kremer, Coopersburg; John of Limeport; and Elsie at home. Three brothers and one sister also survive; they are: Melvin, Wallace, and Reuben, all of Limeport, and Mrs. Maggie Baumgartner, Vera Cruz.

On April 1, 1934, she transferred her membership to the West Swamp Mennonite Church and has been a faithful member to the end.

After a brief sickness she left this world Friday, November 7, thus bringing her age to fifty-one years, eleven months and ten days. The text of the funeral sermon was John 16:16. Rev. A. J. Neuenschwander officiated. Interment was made in the West Swamp Burial Ground.

HIRAM S. LOCHER, prominent resident of the Bluffton, Ohio, community and director of its Citizens National Bank, died recently from a heart ailment. Formerly Brother Locher taught school and also operated a clothing store at one time.

He is survived by three children, Oliver, Ruth of Cleveland, and Mrs. Dwain Murray of Marietta; a sister, Mrs. Mary Diller of Bluffton; and three brothers, Samuel and Christ, both of near Pandora, and Milton of Washington, D. C.

VELDINE BUCHER, daughter of Ezra and Elvina Hilty Bucher died at the University Hospital at Ann Arbor, Michigan, where she underwent a major operation on Tuesday, November 25th. Her parents, who reside west of Bluffton, Ohio, were at her bedside at the time of her death.

Veldine left us at the early age of twenty-five, and she will be greatly missed by the young people of the Ebenezer church. She was a kind-hearted girl who never shirked her duties in singing or playing, and she faithfully attended the Christian Endeavor society. One summer she taught in the daily vacation Bible school.

Her pastor, Rev. A. C. Schultz, spoke fitting words on Christian character at the funeral service. Besides her parents she is survived by four sisters and four brothers.

MRS. JOHN BIXLER, née Catherine Diller, residing four miles west of Bluffton, Ohio, died at her home on November 30th at the age of seventy-six years. She was a member of the Ebenezer church and its missionary society. Although in ill health for several years she had the work of the church and the society at heart, ever ready to help whenever possible.

Surviving are her husband with whom she celebrated their golden wedding anniversary last February; a son Milton; (one son, Dr. Albert, preceded her in death several years ago when he was killed in an automobile accident.) three grandchildren, Albert Jr., Catherine, and Theodore of West Palm Beach, Florida; four sisters, and three brothers.

Her pastor, Rev. A. C. Schultz, officiated at the funeral service.

ADOLPH R. ESAU was born on May 9, 1894, near Plymouth, Nebraska. His parents are Gustav R. and Johanna Esau (née Wiebe). After completing his elementary education he attended the parochial school, then under the direction of Rev. J. K. Penner. Later he enrolled at the business college in Beatrice for one year. His home and Sunday School training was helpful in bringing him to an acceptance of Jesus Christ as his personal Saviour. On May 11, 1913, he was baptized on the confession of his faith by Elder Gerhard Penner, and was received into the membership of the Mennonite Church. He showed great interest in farming and helped his parents in this way. On May 29, 1919, he was married to Miss Gertrude Penner. The home was blessed with the coming of three children, Martha, Robert, and Harvey. Mr. Esau always enjoyed the best of health. On December 13 he was suddenly and unexpectedly called to meet his Lord. Mourning his departure are his grief-stricken wife and children, his parents, his mother-in-law, one brother, one sister, and many relatives and friends.

GERHARD (GEORGE) BARTEL, son of Peter and Helen Bartel, was born in Poland on March 16, 1868. At the age of nine years he emigrated with his parents to the United States and settled north of Hillsboro, Kansas, arriving in June, 1877. He went to school from his parental home at Hillsboro. After finishing his elementary education he attended Bethel College at North Newton, Kansas, in 1895 and 1896, and then taught in the Public Schools of Marion County, Kansas, for ten years.

He was baptized upon confession of faith in his Redeemer by Rev. J. S. Hirschler and received into the Mennonite Church.

On October 12, 1899, he was united in marriage to Susan Unruh. To this union were born four children: John, who died in infancy; Dora (Mrs. Marvin Linscheid); Arthur, of Tucson, Arizona; and Linda (Mrs. Elbert Gossen).

In 1904 he moved with his family to Newton, Kansas, where he was an employee of the Herald Publishing Co., laboring there until the spring of 1906. In the late spring of 1905 some literature was sent to Newton, Kansas, describing the irrigation tract known as Aberdeen. Mr. Bartel at once left with three others who were impressed with the possibilities and opportunities which the country presented. Consequently he moved with his family to the Aberdeen tract in the spring of 1906 and engaged in farming until 1913. Later he purchased stock in the Aberdeen Hardware and Furniture Co., and has been an active member of the firm for twenty-eight years, being manager for about twenty-five years.

He was a charter member of the First Mennonite Sunday School, which was organized in 1907 with a membership of thirty-six. He was always very active in church work and remained a faithful member until his death.

Mr. Bartel was highly esteemed in civic affairs of his community, serving as school board member many years, and as an active member of the chamber of commerce of this city, being treasurer of the organization at the time of his death.

His life was also marked with joys and sorrows. After many years of suffering, his wife died on August 11, 1934. The years following he shared his problems with his children.

On October 22, 1939, he was married to Mrs. Susan Linscheid, and was permitted to share life's blessings with her for a little over two years.

His ailment began in September, 1940, with a skin disease of the legs. In this he suffered until October 11, 1941. After consulting different physicians he finally relinquished his duties in the store and entered the Caribou Hospital at Soda Springs, where he stayed for six weeks. The excellent care which he received in the hospital made it possible for him to return to his home on Sunday, November 23, at 4:00 P. M. His health seemingly had improved greatly, and he enjoyed his immediate family for about four hours, fellowshipping with them at his home. At 7:45 he desired to go to church and again worship. When he attempted to enter the automobile that was to take him to the fellowship of his many Christian friends, where he could again praise God in his accustomed manner, his spirit suddenly returned to the One Who gave it. Our heavenly Father found him worthy to be taken to the celestial throng, where he is privileged to worship with the saints in glory. He reached the age of seventy-three years, eight months and seven days. He leaves to mourn his sudden departure his sorrowing wife, Mrs. Susan Bartel; three children, viz., Dora (Mrs. Marvin Linscheid) of Aberdeen; Arthur T. of Tuscon, Arizona; Linda (Mrs. Elbert Gossen) of Aberdeen; one daughter-in-law; two sons-in-law; two grand-children; four brothers; three sisters; and many, many friends.

Why should our tears in sorrow flow
When God recalls His own,
And bids them leave a world of woe
For an immortal home?

He resteth now, no more his breast
Heaves with its weary breath
Pain sits no longer on his brow
Where lies the calm of death.

Sunk to his rest like a tired child
He lies in slumber deep
Soft folded in the arms of Him
Who giveth His beloved sleep.

Funeral services were held on Thanksgiving Thursday at the First Mennonite Church. Rev. P. A. Wedel, his pastor, had charge of the services. Mr. Bartel was widely known, being one of the four men who founded Aberdeen.

Report of Offerings

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD OF THE GENERAL CONFERENCE FOR THE THIRD QUARTER—JULY, AUGUST, SEPTEMBER, 1941

Received for the General Fund:

Mr. and Mrs. Arthur K. Schmidt, Goessel, Kan., $15.00; Deer Creek Menn. Ch., Deer Creek, Okla., $15.93; Bethel S. S., Inman, Kan., $52.17; Bethel College Menn. Ch., N. Newton, Kan., $27.81; Emmaus Menn. Ch., Whitewater, Kan., $75.40; First Menn. Ch., Upland, Calif., $16.63; Bergthal Menn. Ch., Pawnee Rock, Kan., $23.50; E. D. Conf. Peace Com., Souderton, Pa., $86.43; Christian Menn. Ch., Moundridge, Kan., $53.00; Marie J. Regier, China, $15.00; H. S. Bachman, Woodlake, Calif., $15.00; C. I. Krahn, Warroad, Minn., $5.00; Ames Latschar, $2.50; Johannesthal Menn. Ch., Hillsboro, Kan., $24.30; P. C. Goering, Moundridge, Kan., $5.00; Mrs. John Roth, 925 Church St., Salem, Ore., $5.00; Tabor Menn. Ch., Newton, Kan., $14.22; Emmaus Menn. Ch., Whitewater, Kan., $52.35; Bethel Menn. Ch. S. S. (Class No. 10), Mt. Lake, Minn., $5.00; John N. Regier, Newton, Kan., $100.00.

Bergfeld Mission Soc., Mt. Lake., Minn., $5.00; West Swamp Menn. Ch., Quakertown, Pa., $20.00; Golden Rule Foundation, New York, N. Y., $61.83; Bethel Menn. Ch., Fortuna, Mo., $4.11; Christian Menn. Ch., Moundridge, Kan., $50.00; Pleasant Valley Menn. Ch., Kismet, Kan., $7.15; Friend, Hillsboro, Kan., $25.00; N. N., Goessel, Kan.., $20.00; First Menn. Ch., Mt. Lake, Minn., $53.70; First Menn. Ch., Halstead, Kan., $41.15; Inman Menn. Ch., Inman, Kan., $5.03; Alexanderwohl Menn. Ch., Goessel, Kan., $21.12; Tabor Menn. Ch., Newton, Kan., $11.12; Lizzie Schmidt, Newton, Kan., $2.79; Deer Creek Menn. Ch., Deer Creek, Okla., $16.74; Emmaus Menn. Ch., Whitewater, Kan., $67.70; Bethel College Menn. Ch., N. Newton, Kan., $22.07; Schmidt Sisters, Newton, Kan., $1.00; Women's Soc., Madrid, Neb., $7.58; Tabor Menn. Ch., Newton, Kan., $39.63; Bergthal Menn. Ch., Pawnee Rock, Kan., $17.94; First Menn. Ch., Reedley, Calif., $17.79; Bethel College Menn. Ch., N. Newton, Kan., $25.00; Christian Menn. Ch., Moundridge, Kan., $43.00; Herold Menn. Ch., Cordell, Okla., $10.00; Sichar Menn. Ch., Cordell, Okla., $15.00; H. S. Bachman, Woodlake, Calif., $15.00.

For War Relief Fund:

First Menn. Ch., Nappanee, Ind., $16.84; Olga C. Mueller, Amarillo, Tex., $8.00; Gen. Conf. Y. P. Com., $18.39; A. A. Theissen, Henderson, Neb., $50.00; Bergfelder Mission Soc., Mt. Lake, Minn., $30.00; Frieda Regier Entz, Newton, Kan., $26.00; Vacation Bible School, Lima, Ohio, $24.12; Wayland Menn. Ch., Wayland, Iowa, $25.00; Emmanuel Menn. Ch., Denver, Pa., $8.90; P. C. Andres, Moundridge, Kan., $7.44; W. P. Rempel, Pasadena, Calif., $15.00; First Menn. Ch., Upland, Calif., $10.00; Meadow Menn. Ch., Mingo, Kan., $12.20; Vacation Bible School, Balley, Pa., $26.00; Bethel S. S., Mt., Lake, Minn., $20.00; Frank H. Goertz, Walton, Kan., $5.00; Emmanuel Menn. Ch., Los Angeles, Calif., $10.00; Herman Rogalsky, Newton, Kan., $3.00; Menn. Bible Mission, Chicago, Ill., $15.19; Pulaski Menn. Ch., Pulaski, Iowa, $9.10; First Menn. Ch., Aberdeen, Ida., $32.80; Salem Zion Menn. Ch., Freeman, S. D., $99.78; N. N., Lima, Ohio, $10.00; First Menn. Ch., Reedley, Calif., $4.25; Zion Menn. Ch., Souderton, Pa., $68.30; Second Menn. Ch., Philadelphia, Pa., $19.59; E. Dist. Conf., Souderton, Pa., $400.00.

For U. S. A. Relief:

Mrs. D. J. Jantz, Lehigh, Kan., $3.00; Y. P. Com., $18.39; Mrs. D. J. Jantz, Lehigh, Kan., $3.00; Mrs. D. J. Jantz, Lehigh, Kan., $3.00.

For South America:

Mrs. M. Woelke, Los Angeles, Calif., $2.00; Mrs. M. Woelke, Los Angeles, Calif., $2.06.

For China Relief:

First Menn. Ch., Upland, Calif., $10.00; First Menn. Ch., Nappanee, Ind., $8.34.

For Canada:

(T. Debt) $68.55.

Hoffnungsau Menn. Ch., Inman, Kan., (Relief) $17.70; Emmaus Menn. Ch., Whitewater, Kan.,

Other Treasuries:

N. N., Canton, Kan., $10.00; B. D. Neuman, Marion, Kan., $25.00; Abe S. Enns, Hillsboro, Kan., $2.00; Menn. Bible Mission, Chicago, Ill., $5.00; Lizzie Schmidt, Newton, Kan., $1.00; D. P. Unruh, Goessel, Kan., $5.00.

Total Receipts:

General Fund, $1223.71; War Relief, $974.90; U. S. A. Relief, $27.39; South America Relief, $4.06; China Relief, $18.34; Canada, $86.25; Other Treasuries, $48.00.

Total $2382.65

Respectfully submitted,
Peter H. Unruh, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

November, 1941

Foreign Missions General Fund:

North Alexanderwohl Sew. Soc., Canton, Kan., $9.00; Miss. Sew. Soc., Berne, Ind., $75.00; Miss. Soc. Eicher Immanuel Ch., Noble, Ia., $35.00; Mission Friend, $5.00; Miss Elizabeth A. D. Staufer, Donnellson, Ia., $5.00; Miss. Soc., First Menn. Ch., Beatrice, Neb., $10.00; Sew. Soc. Zoar Ch., Langham, Sask., $30.00; Sew. Soc. Bethesda Ch., Langham, Sask., $69.50; Tabor Sew. Soc., Goessel, Kan., $50.00. **Total $288.50**

Home Missions General Fund:

Miss Barbara Schowalter, Norfolk, Neb., $10.00; North Alexanderwohl Sew. Soc., Canton, Kan., $9.00; Miss. Sew. Soc., Berne, Ind., $25.00; Mission Friend, $5.00; Miss Elizabeth A. D. Staufer, Donnellson, Ia., $5.00; Miss. Soc. First Menn. Ch., Beatrice, Neb., $10.00; Bethesda Miss. Soc., Marion, stav E. Ensz, $5.00; Alexanderwohl Menn. Ch., H. J. Reimer, $108.25; Emmaus Ch., Walter A. Claassen, $65.49; West Zion Ch., D. R., Winsinger, $58.90; Gruenfeld Ch., Carnegie, Okla., Dave Schmidt, $62.52; Lehigh Menn. Ch., C. R. Duerksen, $7.20; Pleasant Valley Menn. Ch., Kismet, David H. Koehn, $6.20; New Hopedale S. S., Meno, Okla., R. M. Koehn, $13.19; Saron Menn. Ch., Orienta, Okla., J. J. Buller, $18.50.

Total $1052.17

Gratefully acknowledged,
G. A. Linscheid, Treas.
Newton, Kansas

REPORT OF GENERAL CONFERENCE PEACE COMMITTEE

For November, 1941

Receipts:

East Swamp Menn. Ch., Quakertown, Pa., $65.60; Zion Menn. Ch., Soudertown, Pa., $132.00; West Swamp Menn. Ch., Quakertown, Pa., $257.00; Flatland Menn. Ch., $3.50; Bethany Ch., Quakertown, Pa., $113.00; E.D.S.S. Union, $13.34; First Menn. Ch., Upland, Calif., $25.00; Bethel Menn. Ch., Mt. Lake, Minn., $270.00; Bethel Menn. Ch., Inman, Kan., $36.11; P. G. Baergen, Corn, Okla., $5.00; Rev. Alfred Habegger, Busby, Mont., $10.00; Garden township Ch., $52.00; Salem-Zion Ch., Freeman, S. Dak., $41.68; West Swamp Menn. Ch., Quakertown, Pa., $6.00; Bergfelder Menn. Ch., Delft, Minn., $75.50; W. D. Conf., $138.85; Pleasant Valley Ch., Kismet, Kan., $27.00; First Menn. Ch., Bluffton, Ohio, $150.00; Menn. Ch., Deer Creek, Okla., $45.00; Menn. Ch., Inman, Kan., $14.40; First Menn. Ch., Reedley, Calif., $206.00; New Hopedale Menn Ch., Meno, Okla., $100.00; Bruderthal Menn Ch., Hillsboro, Kan., $30.20; Bethel College Ch., North Newton, Kan., $100.00; N. Alexanderwhol Sew. Soc., $5.00; First Menn. Ch., Beatrice, Neb., $109.74; W. Zion Menn. Ch., Moundridge, Kan., $134.00; Grace Menn. Ch., Enid, Okla., $18.00; Elsie B. Rempel, Halstead, Kan., $5.00; First Menn. Ch., Berne, Ind., $421.40; First Menn. (S.S.), Hutchinson, Kan., $4.00; First Menn. Ch., Hillsboro, Kan., $63.88; Salem-Zion Ch., Freeman, S. D., $47.62; First, of Christian, Moundridge, Kan., $59.46; San Marcos Menn. Ch., Paso Robles, Calif., $21.76; Newport Menn. Ch., Newport, Wash., $11.00; Huttertal Ch., Hitchcock, S. D., $57.00. **Total** $2,875.04.

Gratefully acknowledged,
L. J. Horsch, Treasurer

« « JOTTINGS » »

—*Leon Ratzlaff, Alvin Mierau* and *Gustav A. Peters,* of the Bethesda Mennonite Church, Henderson, Nebraska, left for Civilian Public Service Camp at Henry, Illinois, on December 8.

—On Sunday evening, November 23, the *Lorraine Avenue Mennonite Church of Wichita, Kansas,* had a Thanksgiving program. A musical program was given in which all ages and groups of the church were represented. As usual there were more people to listen than could find seats on the main floor. The loud speaker makes it possible for those who cannot find seats on the main floor to hear the program in the basement. An offering of over seventy-six dollars was received and turned over to the building fund for the new church. —*O. K. Galle, Corr.*

—*The Grace Mennonite Church at Albany, Oregon,* observed communion on November 30. Sixteen individuals were received as members that day. On Easter Sunday thirteen were added. Sunday School enrollment and attendance is increasing.

—*Gladys Hunsberger* and *E. Merril Shelly* were united in marriage in the Zion Mennonite Church, Souderton, Pennsylvania, on November 15.

—From the bulletin of the *Butterfield* (Minnesota) *Mennonite Church* we glean that "the board is to make preparations and investigate the matter of buying a parsonage." Rev. Albert Schultz is to be retained as pastor for another term of three years.

—Over $27,000 worth of clothing was sent into the war zone by Mennonites last year. —*The Grace Mennonite Church Messenger.*

BOARDING SCHOOL

Our mission school opened on the fifteenth of June. The rains had started early and some of the boys from the other stations had quite a hard time getting here. After a few days the students became acquainted with their daily schedule of work and study.

The primary group which comes to the sewing class includes twelve girls and two boys. Some of these are just beginning to sew. Gradually they learn to do the stitches and make simple things. Of the twenty-two middle school children in these classes, half are boys and half girls. Sewing is a popular trade in India, and tailors are mostly men. Since the middle of June these students have sewed *by hand* 117 shirts, 77 shorts, 91 pants and 8 dresses. Besides this they are learning to make buttons out of scraps of cloth and thread. The hardest thing for some of the students is to make good buttonholes, while others find difficulty in coming with clean hands.

—*Elizabeth Thiessen*

THE MENNONITE
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Newton
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Forward to Orienta Okla

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, JANUARY 20, 1942 NUMBER 3

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Redeeming The Time

A Christian owes all of his time to Christ His Lord. God does not bestow upon any Christian half hours which can be spent in company which corrupts or in the indulgence of questionable habits and amusements. A Christian is a thief if he merely seeks to "pass" time or to "kill" it. All that which a Christian has, including his time, is to be used in the best possible way.

We need more creative Christians, who with their mind renewed through the Holy Spirit, will use their leisure time for making discoveries and inventions in the Kingdom of God. Edison, as a newsboy on trains, had to lay over at Detroit between trains. Instead of wasting this enforced leisure time he went to the public library and "read along the line of his interests." Ought not the growing Christian (and who shouldn't be a growing Christian?) to read "along the line of his interests?" To be a Christian all one's interests must gravitate toward Christ. A Christian in his leisure time can make great spiritual discoveries in the Bible and in such books as *In His Steps*, *Pilgrims Progress*, and others. The spiritual truths and laws which are discovered ought to be applied immediately and whenever possible in the attempt to relate one's daily work more definitely to Christ's program of saving the lost and "teaching them all things." Thrilling discoveries are yours, Christian, if you permit Christ to help you make them. Explore in the world of light to which Christ has admitted you. There one can discover that sweet, flowing water which will quench the thirst of dying men, the fruit which will prompt others to seek this realm of light, and the rest and peace which are so abundant in Christ's realm and which all Christians need so badly for the refreshing of their own body, mind, and spirit.

Christians need to make inventions in the realm of the spiritual as others do in the sphere of the material. Problems there are. What is a very good way to get a weak church member to be true to his conscience? Devise a workable means to accomplish this, and pastors will wear a path to your door. How to get everyone to prepare his Sunday School lesson is another problem which exists in pratically all churches. Certainly, Christ is the answer to all of these problems. The point is to find the way which Christ offers to us for the solution of these problems.

The very fact that these problems exist indicates that Christian workers do not hit upon Christ's methods as successfully as they should. Christ wants to give us light on these problems, but we need to do the seeking. As Christians we fall down on that. We must believe that God has the answer to all the perplexing problems which we constantly meet in seeking to build Christ's Church. We must apply ourselves to find them. How can I state better, in a clearer, more challenging way a certain teaching of Jesus? How can I approach this person so that I will have the greatest chance for success? Such questions should lead us to joyous inventions (inventions here stand for our finding of what God continually seeks to reveal to us) which will make for spiritual advancement.

Our leisure time can be the source of great satisfaction as we discover and invent through the grace of God and for the sake of Christ. —rw.

Recipe for a Happy New Year

Take twelve fine, full grown months; see that they are thoroughly free from all old memories of bitterness, rancor, hate and jealousy.

Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; and in short see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of Time.

Cut each month into thirty (or thirty-one) equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the whole lot in so doing), but prepare one day at a time as follows:

Into each day put *faith, courage, work,* (some persons omit this ingredient and so spoil the flavor of the rest) *hope, fidelity, liberality, kindness, rest* (leaving this out is like leaving the dressing out of the salad—don't do it), *prayer, meditation* and *Bible reading.*

Be sure to include a generous quantity of *consideration, patience* and *longsuffering.*

Don't forget a pinch of the salt of *candor;* season well with *grace,* not forgetting a sprinkling of good *humor.*

Pour into the whole *love* without measure, and mix with a vim. Cook thoroughly in a fervent heat. Garnish with smiles of *thankfulness* and sprigs of *joy;* then serve with *quietness, unselfishness* and *cheerfulness*—and a Happy New Year is yours.

—*Selected*

WHAT IF THEY SAY

What if they say, "You justify a police force, then why not an army? Is not the government a 'revenger to execute wrath upon him that doeth evil'?" (Rom. 13:4)

It is highly improbable that the Apostle Paul had a "country at war" in mind when he said, "he beareth not the sword in vain". The individual Roman Christian was being reminded that "if *thou* do that which is evil" that there was to be "wrath upon *him* that doeth evil" (vs. 4). "Thou" and "him" did not refer to Greece and Macedonia. His thought was that an exemplary Christian conduct is a real aid to a police force.

Police are instructed to "catch" the individual lawbreaker in the most lenient way possible. The ideal police hates to inflict bodily injury upon the most desperate. The more efficient a policeman becomes the less personal injury will be inflicted. The lawbreaker is to be restrained. He needs correction for both his and the community's good. The community is anxious to reclaim him as a decent citizen.

War, on the other hand, kills the innocent, and that in the most cruel manner. The more efficient a soldier the better he kills. He acts as judge without knowledge of the individual case, as jury without fair trial, and as executioner on one he suspects to be innocent. The chief culprits escape, or if killed, they are made heroes by their people.

But what about a nation that makes a treacherous attack upon another? The height of army strategy is always to catch the enemy off guard. "Military necessity" always makes its own laws. All war is treachery. Then hatred and bitterness remain.

An Explanation of the Peace Bonds

Very probably many of our people have heard something about "Peace Bonds" or Peace Certificates. In a letter sent to each pastor of our conference by the secretary of the peace committee, information was given as to where these certificates could be procured. But further inquiry made by some of the pastors revealed that some people do not understand the exact nature of these so-called "Bonds."

These certificates are unlike the War Savings Bonds and Stamps in this respect, that they are not a financial investment. They will be outright donations toward our relief work in France, England, and Poland, or wherever war relief is needed. We do not forbid using them for our Civilian Public Service camps. But they will carry more weight with people if they are used directly for war relief.

These "Bonds" are made out in various size denominations from five dollars on up. You may show them to people, who press you to buy War Savings Bonds or Stamps, and explain that this is our method of working during time of war. We cannot fight or directly support the war with our money, but we can give money to war relief work in the war stricken areas, where homes have been destroyed and where people suffer for want of food and clothing. We will build up where others have destroyed.

These "Peace Bonds," as we have entitled them, may now be procured by writing for them to Rev. P. H. Unruh, Goessel, Kansas. They have been printed by the Mennonite Central Committee. If you desire them, speak to your pastor, in order that he may procure them for your church.

—*Ernest J. Bohn,* Sec. of the Peace Committee

Report of Joint Session of the Church Unity Committees of the Central and General Conferences

The Church Unity Committees of the Central and General Conferences met for a joint session at the Mennonite Hospital in Bloomington, Illinois, on November 18. Neither committee was fully represented, but this was compensated by the presence of a number of leading men who sat in as guests and contributed helpful counsel. The Central Conference committee was represented by Rev. Allen Yoder, Rev. W. B. Weaver, and Rev. Emmanuel Troyer. The General Conference committee was represented by Rev. A. E. Funk, Rev. John E. Kaufman, and Rev W. F. Unruh. The guests were Rev. Ben Esch, Rev Harry Yoder, Dr. J. E. Hartzler, and Rev. H. E. Nunemaker.

The meeting was characterized by true Christian fellowship and brotherhood. Brother Harry Yoder led us in a short study of the union of believers. This was followed by informal sharing of light on this subject by various men present, and then we had a period of prayer. As we thus drew near to God we found ourselves drawn strangely close to one another into a real Christian brotherhood.

The brethren of the Central Conference reported briefly on a joint session which they had had recently with the Church Unity Committee of the Defenseless Mennonite Conference. Following this the resolutions of the General Conference Church Unity Committee, which were passed at the last General Conference session, were read. We then made a survey of what we already are doing together, and we found ourselves closer to each other than we had imagined. We found that we work together in the Mennonite Central Committee, in Civilian Service projects, in the relief work in Europe and Paraguay, in the support of Bluffton College, and in joint retreats for young people. There is an exchange of workers in mission fields. Our pastors go to and forth—"mostly forth" added a member of the Central Conference Committee with a grin and a twinkle in his eye. Doctrinely we are one, if we speak as conferences. Individual ministers may not all agree on all points of doctrine, but as conferences we are one in faith.

Brother Weaver gave us first hand information on why the attempt to merge the *Christian Evangel* and *The Mennonite*, which was undertaken some years ago, had not succeeded. It was not because of any misunderstanding or ill feelings that this venture was given up, but rather because of a better understanding of the fact that we were not ready for such a step at the time. A questionnaire which was sent out to all subscribers revealed the fact that they were not interested in news about people of whom they knew very little. To avoid a drop in subscriptions the wise thing to do was done; the project was dropped. It is evident then that that venture was not a failure, but rather an experiment which has brought valuable light to us. We should not look back to it as a failure but rather as a helpful step to something greater ahead.

Before we closed the morning session we agreed that in the afternoon we would consider the advantages and obligations arising out of a closer cooperation between the two groups. Following an interesting and hearty fellowship dinner in one of the cafes of the town, we reassembled to consider these advantages and obligations. The following were mentioned:

Advantages:

1. Closer cooperation would surely be a great satisfaction to our Heavenly Father, whose children we all are, and to our Lord Jesus Christ, Who prayed that we might all be one.

2. Through closer cooperation we would be able to help each other. The groups would contribute to the enrichment of each other.

3. Closer cooperation would intensify our testimony to the world.

4. Closer cooperation would meet the longing of our youth for a larger fellowship and for a more united front.

5. Closer cooperation would help to economize. It would avoid needless duplication.

Obligations:

1. If the Central Conference would affiliate with the General Conference as a conference, keeping intact its organization and leadership and taking the status of a district conference in the General Conference, one obligation would be to have each church send delegates to the General Conference session.

2. A second obligation would be for both sides to strive to coordinate their activities as speedily as possible.

Since these church unity committees were given authority by their respective conferences to act, we acted with this guiding principle that we would go only as far as we felt confident we could carry the sympathy and goodwill of our constituencies with us. The following three resolutions were passed:

1. Resolved that we recommend to the publication boards of the General Conference and the Central Conference to consider the follow suggestions with a view to action: that the secretaries of the church unity committees of the respective conferences furnish an exchange of material of vital conference interest to be published in the *Christian Evangel* and *The Mennonite*. In as much as *The Mennonite* appears weekly and the *Christian Evangel* appears monthly, it is recommended that the Church Unity Committee of the Central Conference be given one column in *The Mennonite* and the Church Unity Committee of the General Conference be given one page in the *Christian Evangel*.

2. Resolved that we recommend to the following boards of the General Conference and of the Central Conference: Foreign Mission Board, Home Mission Board, Board of Education, and Board of Publication, that they invite non-voting representation at the annual sessions from the similar boards of the sister conference for the purpose of a better understanding, deeper interest, and a closer cooperation between the conferences.

3. Resolved to recommend to the executive committees of the Central Conference, General Conference, and the Middle District Conference that they provide for an exchange of invitations to the sister conferences to their respective annual and tri-annual sessions.

Sincerely yours,
Allen Yoder, Chairman of the Joint Session
W. F. Unruh, Secretary of the Joint Session

Your Grade

0 per cent—"I won't."
10 per cent—"I can't."
20 per cent—"I don't know."
30 per cent—"I wish I could."
40 per cent—"What is it?"
50 per cent—"I suppose I should."
60 per cent—"I might try."
70 per cent—"I think I can."
80 per cent—"I can."
90 per cent—"I will."
100 per cent—"I did."

—The Missionary World

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Christian Missions in East Asia During War

(Published by request of the Secretary of the Foreign Missions Conference)

A Message to the Churches Issued by the Committee on East Asia of the Foreign Missions Conference of North America.

When we suddenly found ourselves involved in the war, the processes of cooperation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria, and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields. Some are now engaged at home in tasks related to the world mission. Others are at work in the home church or are studying for future mission service. With few exceptions all are eager to resume their work.

Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are enroute to and from the United States, a total of over 1,700. Besides these there are over two thousand missionaries scattered throughout Free China, three hundred in Burma, and a few in Oceania who may at any time be involved. The degrees of danger and likelihood of hardship differ according to the circumstances in these various areas.

So far as our information goes missionaries in Japan proper are being treated with consideration.

From the dependencies and occupied areas within Japanese control, the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

On December 22, the Church Committee for China Relief forwarded $150,000 for relief purposes and this will be administered for the most part by missionaries.

We rejoice in the courageous faith of these representatives of the Christian Church, who in the face of mounting danger and well knowing all the possible exigencies of their situation, have chosen to remain and give such witness to their faith and Christian fellowship as may be possible during this war. Several boards, realizing that war was imminent, advanced funds to the fields, and it is hoped that by this means missionaries are being saved from immediate financial need.

It is a source of profound comfort that there is a Christian fellowship in every war-torn land. A Christian Church has been planted. We believe that no war can destroy these Christian communities nor stifle their witness to our common faith and purpose. We of the Foreign Missions Conference of North America call the churches of this continent to daily intercession for the missionaries, that they may be kept safe and that their Christian influence may be increasingly effective, for our fellow Christians in these lands that their faith may remain strong and their witness true.

Our hopes are undimmed as to the fulfilment of God's purpose in bringing His Kingdom into all the earth. December 26, 1941

—*Joe J. Mickle,* Sec., Com. on East Asia

Tokyo Wants to Help Furnish Information to Relatives and Countries About War Prisoners

A bureau is to be set up under the war minister, Tojo, to which is to be "entrusted the supervision and treatment of war prisoners, and the informing of nations as well as families involved in the captures." But this will take some time. (Associated Press)

Our government also plans to make efforts through neutral embassies to exchange prisoners, and get them home, as soon as possible. But this also will take some time. —*P. H. Richert,* Sec.

HOSPITAL

In 1932 our hospital income was Rs. 1000; in the past twelve months we have taken in Rs. 5200. Among other things this means that we have been able to give better treatment and to serve the patients better. It may also be taken as an indication that we can look forward to still greater things in the fu-

(Continued on page 12)

HOME MISSIONS

A. J. Neuenschwander, Secretary

THE ROSEMARY MENNONITE CHURCH

Rosemary, Alberta, Canada

This church was founded in 1929, a little over twelve years ago, by a group of Mennonites all of whom had immigrated into Canada from Russia the previous years. No one, or perhaps very few of our people, would have thought twelve years ago that, in a comparatively short time, the membership of our church would and could increase so rapidly; *viz.*, from about fifty to sixty members in 1929 to well over three hundred in 1941. All are registered members. Today we have Mennonites in our midst from all parts of Western Canada. During the dry years, when crops failed almost everywhere because irrigation was impossible in Western Canada, many farmers, not only Mennonites, came to the so-called Eastern Irrigation District, in the south central part of Alberta, to try their fortunes anew. Some, no doubt, have been disappointed, but it must be said that the majority have met with success. Through diligence and good care the landscape near Rosemary has changed profoundly. This becomes more apparent when one has a chance to travel from the east to the west through Alberta. Not in vain has the Eastern Irrigation District been called "the Garden of Alberta." However, the object of this article is not to boast of the "deficiencies" of our district, it is about the church, the Rosemary Mennonite Church.

The building occupied by our church was erected in 1935. It is not in any sense a magnificent building; it lacks most of the modern conveniences. However, one thing I can say, it is a place of worship, a place where many times many hungry souls have found rest and respite from their everyday worries and troubles. God be praised. It is gratifying, especially in times like these, to see the large number of people congregate every Sunday to listen to the Word of God expounded according to the rites and customs of our forefathers. The young members of our church are also given a chance to participate actively in church activities. Once every month, programs are given by the Young People's Christian Association, and every other Sunday evangelistic services are held for the benefit of those who do not have a chance to attend other churches and also for those who do not understand German. To relieve the monotony in our work we have had visitors and visiting preachers. Notable among these were Brother N. Bahnmann of British Columbia and Rev. D. Toews of Rosthern.

One outstanding event of last year was the music festival held last June. Eight choirs participated, and one male quartet came from Saskatchewan. Although no great musical selections were rendered, the atmosphere of the festival, the old hymn, made it apparent that the time spent in preparation for this occasion was not spent vainly, neither for the choir members, nor for the extremely large audience.

It would be unfair not to mention the work our women do, especially now when everyone is called upon to help our country in the war effort, and also the work our women do to relieve the suffering of the poor refugees in Europe. I cannot now supply definite data on this work, but it would be worth while to have someone publish data on the amount of clothes and other articles sent to Europe.

All considered, we cannot be thankful enough for all the blessings God the Almighty has bestowed upon us, and may His hand guide us, may His mercy endure forever and ever. Amen.

—*C. D. Harder,* Nov. 11, 1941

He Had His Life

He had his life because he had health, fortune, and more than the allotted threescore years and ten. When his father died the seeming fortunate young man of whom we write inherited valuable real estate. And his only business in all the ninety-four years that he lived was the care of his inheritance.

Here was a man as free as one could ever expect to be in this world. He had his life to do with as he pleased. It is to his credit that he did nothing criminal. And yet, with health and fortune and ninety-four years it seems pretty piddling to sum up his achievements about as follows:

1. He was the town's most eligible bachelor long before the turn of the century.

2. He was noted as a Beau Brummell and cotillion leader.

3. As a youth he saw the Chicago fire, winning a wager that the blaze would not leap the river.

4. He was a confirmed globetrotter, having crossed the ocean sixty or seventy times.

5. He was a gracious and inveterate host, whose dinner parties were described as a gourmet's delight.

6. He was a friend of the Potter Palmers, Honores, Pullmans and Gen. Phil Sheridan.

7. It was not unusual to find him at important social functions, a small, elegant figure in top hat and frock coat, his long mustaches carefully waxed.

Yes, he had his life, but he did not know what to do with it. Before you criticize, think how futilely you might have lived with health and wealth and ninety-four years of time on your hands! —H.A.B.

—*Gospel Messenger*

DAILY DEVOTIONAL MESSAGES

By *Harold D. Burkholder*, Quakertown, Pa.

JANUARY 25—*"For he is our peace,"* Eph. 2:14a.

The world is in a turmoil. "People's hearts failing them because of fear." They are looking for a superman to appear and bring peace to this world. Of the many peace discussions in progress there must be very few who are considering the Lord Jesus Christ, the Prince of Peace, as the source of all true peace. There must first be peace between God and man through a personal salvation experience (Rom. 5:1), before we can expect peace between man and man in this world. In the world crisis of 1942 Christ is truly an anchor to the soul. Thank God for the Lord Jesus Christ, Who is our Peace.

JANUARY 26—*"What? Know ye not that your body of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"* I Cor. 6:19.

Here are mentioned two things which every true Christian should know. First, "Your body is a temple of the Holy Ghost;" second, "You are not your own." Our daily life will be greatly affected when once we grasp this truth. What condescension, that God in Christ should leave heaven's glory to come and dwell *among* men. Greater still that God, in the person of the Holy Ghost, should condescend to dwell *within* His redeemed, blood-bought people. Christian friend, did you know that He lives within you and that you are His property? Yield to Him and let Him use you today.

JANUARY 27—*"Then said Boaz to Ruth, Go not to glean in another field,"* (Ruth 2:8).

Let us think of these words as coming from a greater one than Boaz, the Lord Jesus Himself. He says to us, *"Go not to glean in another field."* The Bible says that the "field is the world." The Christian is said to be in the world but not of it. Within this world field is a field of complete satisfaction in Christ; a field of green pastures. Gleaning means getting something to satisfy yourself. Therefore the Lord is saying to us, "Go not to glean in the devil's pasture where you will never be satisfied." Have you been trying to glean in Satan's field? Let us be decidedly for Christ. The closer we get to Him, the smaller we become. He must increase and we must decrease. "Go not to glean in another field."

JANUARY 28—*"Where hast thou gleaned today?"* Ruth 2:19.

Connecting this with yesterdays thought, brings before us a forceful question which we ought to ask ourselves at the close of each day, *"Where hast thou gleaned today?"* Have you permitted Him to lead you in paths of righteousness for His name's sake, and beside the still waters? Or, have you chosen to walk and glean where you pleased? Let us remember that there is a way which seemeth right unto man, but the end is destruction. When Ruth, the Moabitess, was asked the above question she answered, "I have been with Boaz." Can you answer it by saying, "I have been with Jesus?" Beloved, *"where hast thou gleaned today?"* Spend much time at the feet of Jesus if you would become like Him.

JANUARY 29—*"If I yet pleased men, I should not be the servant of Christ."* (Gal. 1:10b) *"Am I therefore your enemy because I tell you the truth?"* (Gal. 4:16).

As a Christian, Paul was one who desired to stand true to God at any price. He was branded by many as an intolerant preacher, but his policy was never to court popularity if it meant compromising the truth. God needs faithful servants in this day of apostasy. Christian friend, perhaps you have been labouring in a hard field. Many times you have had to stand alone. Take courage, the Lord Jesus, the Apostle Paul, Menno Simon, and many others have paid a dear price in uncompromisingly holding forth the Word of God. Like Paul you might also be considered as an enemy because you "speak the truth."

JANUARY 30—*"If the Son therefore shall make you free, ye shall be free indeed."* John 8:36.

Liberty! Freedom! This has been the latest cry of the American public. They go on to tell us of the enslavement and bondage of the greater part of Europe by Hitlerism. The Bible speaks of a different kind of bondage and liberty. It is the bondage of Satan and the liberty of Christ. It is possible for people in enslaved nations to be more free than those in free America. To know Christ while chained in a dungeon is to enjoy greater freedom then the man on Wall Street who is in bondage to sin. *"If the Son therefore shall make you free, ye shall be free indeed."*

JANUARY 31—*"Jesus saith unto him, I am the Way . . . no man cometh unto the Father but by Me."* (John 14:6).

Man has been devising ways of reaching Heaven. Every ladder he builds falls far short of the top. Jesus Christ, God manifest in the flesh, tells us of the one and only way to Heaven. It is not by good works, church membership, or baptism. All these have their proper place in life. It is not merely a "Jesus way of life," but it is Jesus Christ, *"THE WAY,"* who is our *"life"* and only road to Heaven. He is not a *way*, but *THE WAY* to God. For *"no man cometh unto the Father but by Me,"* and *"Neither is their salvation in any other."* (Acts 4:12) Have you come this way? If not, COME NOW, receive Him today.

". . . It has been a pleasure to bring these messages during January. I trust that the Lord will have blessed them to your hearts." —*H. D. Burkholder*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 25, 1942

The Temptation of Jesus

Matt. 4:1-11 Read Luke 4:1-13

Introduction

Satan brought sin into the world and made the coming of Jesus necessary. He approached Jesus to tempt Him upon the beginning of His public ministry. Jesus emerged victoriously from the test. We lose much of the deeper meaning of Jesus' temptation because we do not understand the spiritual battle between good and evil. Satan met his first great defeat when he tempted Jesus. His final defeat will be when Christ comes again. Satan's attack is directed against Jesus in view of His coming work. This is the supreme conflict of the ages.

The First Temptation vss. 1-4

The three temptations of our lesson were temptations to secure worthy ends through improper means. Immediately after His baptism, Jesus went into the wilderness under the guidance of the Holy Spirit (vs. 1). Here He could be alone to think out how He could best carry out the Father's will and win His people to God. Here the devil is recognized as the source of the temptations of Christ. The devil is not merely an influence, but an intelligent being. Jesus, in His spiritual exaltation following His baptism, spent forty days in fasting, prayer, and meditation, giving little or no thought to food.

Then the devil suggested an easy way to satisfy His intense hunger. Use your power as the Son of God and change the stones into bread. Satan attacked Jesus at what seemed to be the weakest point. Jesus used Scripture (Deut. 8:3) in repulsing this temptation (vs. 4). Man has an inner, immortal soul which can not be satisfied with bread. We need both bread and God's word. Jesus did not work miracles for His own benefit. He was tempted as a man, not as a God. As man He could not use spiritual power. In becoming man He had taken on human limitations. He came to live the life of a real man and as such must not use miraculous power for himself. Jesus saw clearly where to draw the line between what is right and wrong.

The Second Temptation vss. 5-7

This temptation was a suggestion that Jesus could quickly win many followers by performing a dazzling sign (vs. 6). Satan calls upon Jesus to prove His Messiahship by a spectacular act, not by the inspiration of a higher life. Satan quoted Psalms 91:11 but omitted "to keep thee in all they ways," thus obscuring the true meaning. This temptation applies to all people and warns us of the danger that lies in courting danger. Jesus again answers with Scripture (Deut. 6:16). Trust in God is never evidenced by rash action. We can not expect God's protection when we needlessly expose ourselves in men's souls by spectacular deeds. Spiritual means alone can be used.

The Third Temptation vss. 8-11

The Jewish people expected a literal establishment of a universal Jewish kingdom. Satan tempted Jesus to yield to this "dream of His nation." This vision (vs. 8) was very real to Christ's spirit and made a strong appeal. The Tempter offers Jesus a crown without a cross, the expressed condition being homage to Satan (vs. 9). Satan tempted Jesus to compromise with him in such a way that Satan would be in control. Evil is a real power in the world and Satan could have given what he offered. Jesus did not want Satan's controlled nations. He saw that compromise would not do. Jesus' kingdom must be a holy kingdom. We are tempted to compromise at times, in order to advance God's work. Jesus sternly ordered Satan to go. This is the only attitude the true Christian can take toward evil, outright opposition. Satan, defeated, left Jesus, and angels ministered to His needs. The temptation was in triple form, appealing to the physical appetite, to the mental state, and to the ambition. "Jesus was tempted in all points like as we are." He can help us in our temptations.

Why is it not enough to say *no* to temptation?
Why are godly people frequently tempted by Satan?
What was Satan's purpose in tempting Jesus?

A PRAYER

By *Florence White Willett*

I do not pray that my desires
Shall all be granted me;
But if denial be His will,
I'll take it graciously.

I do not ask for some great work
To set the world on fire;
But only that His all-wise love
Will lead my heart's desire.

And when my thoughts are low and stale
And vision marred or dim;
That He will lift, refresh and clear,
And turn their source through Him.

I pray my words may always be
Kept free from tearing, stabbing dart;
Oh, make them thoughtful, loving, kind;
A joy to someone's heart.

C.P.S. CAMP NEWS

MENTAL HOSPITAL WORK FOR C. O.'s is a project that was recently approved by Selective Service. The plan provides for two work units of twenty to twenty-five men each. These are to be assigned to the State Hospitals in Elgin, Illinois, and Gardner, Massachusetts. The men who are chosen are to serve as attendant nurses, laboratory technicians, kitchen and dining room assistants, clerical workers, and psychiatrists. Volunteers at the Merom camp "were advised that patients would be extremely trying to the patience and that workers must be able to stand long periods of strain, and have the temperament to deal with subnormal people. In addition the hours—forty-eight a week—would be longer than in CPS camps and there would be little possibility of the community life enjoyed in camp. Men will live in the hospital which will provide maintenance." Sixteen men from the Colorado Springs camp have volunteered for this work. This project is the first one outside of the camps set up in cooperation with Soil Conservation Service, Forestry Service, and National Parks. Recently an individual was transferred from Cooperstown to Swarthmore College to work for the Fish and Wildlife Service.

CHINA AND ENGLAND are the countries in which C. O.'s are to do relief and reconstruction work. The Friends Service Committee has secured approval of a project to reconstruct damaged homes and relieve civilian suffering in England. The Brethren Service Committee has arranged for a service project along the Burma road. "Six men are to be selected from those nominated by the nation's CPS camps. They are to include three mechanics and truck drivers 'sufficiently skilled to operate motor equipment with efficiency over bombed roads in blackouts,' two first aid men, and two general workers." Howard Sollenberger, draftee at the Lagro, Indiana, camp, who did relief work in China for two and one half years, and will head a training program for the six men, says, "Hazards of every sort are numerous. I lost three of my associates, one by bombing, two by disease. Food is hard to get, living conditions very poor. Personally I know of no more rugged and uncertain life than war relief in China."

FURLOUGHING C. O.'s FOR FARM WORK has been talked about. This work done for individual farmers would be much like that done in the last war. If this plan should materialize it would offer opportunities to a larger number of campers than do the two projects which have been approved. Since the majority of Mennonite boys in camp are from the farm, many of them are showing interest in this proposal.

DISCONTINUANCE OF ALLOWANCES for men at six Mennonite Central Committee camps will net an annual saving of well over ten thousand dollars. The saving at the Colorado Springs camp will be $2,500. This is a significant part of a proposed yearly budget of thirty-two thousand dollars. "A portion of the money thus saved will be diverted into other channels of expense such as education and recreation. However, much of the savings will go toward a lessening of the total CPS financial burden. The response of the campers to the discontinuance of the allowance was favorable. Typical comments were the following: 'If they can find better use for the funds, I am glad to sacrifice' . . . 'This is a minor sacrifice which the men are willing to make rather than agree to government support of CPS camps.' "

Jesus Christ The Same Yesterday

The changelessness of Jesus Christ is a profound and comforting fact in a time like this. Everything else is changing and we seem lost. Political boundaries change over night; governments change, social and economic philosophies change; theology changes and so does the church and its work. Moral standards change and certainly not always for the best. Does anything remain the same today as it was yesterday? The answer is "yes." Jesus Christ remains the same. He is today and yesterday what he will be tomorrow.

In the first place, He is still the center of our religious faith. There is no other name under heaven whereby man can be saved. The early apostles believed this to be so and the early church was founded upon this conviction. He is still the Truth, the Way, and the Life. There is only one Cross, the Cross of Calvary; and only one Resurrection. The preaching of the early church centered in Christ and the church was built upon the conviction that He is alive. This remains so today and will be so tomorrow. Christ is the center of our faith today and He is the hope for the years to come.

Again, Jesus Christ remains today, as He was yesterday, the example of the good and perfect life. He revealed a new way of life. Our task and privilege is to keep our eyes on Him and to follow Him. He was not teaching and preaching a beautiful ethical code to be applied in some future and more perfect world. He taught men who lived in a cruel world; as cruel and full of hatred as ours is. His teachings were designed to show us how to live the good life in a bad world. He trusted the power of God above all human power. He trusted the method of God in dealing with evildoers. He knew only one way and that was the way of love and forgiveness and suffering. We cannot always see the way ahead and we cannot always calculate the outcome if we take His words seriously. What would happen if we should love our enemies instead of reducing them to shreds; or if we should pray for

(Continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Practicing the Presence of God

Some months ago in these pages Dr. Langenwalter recommended as a worthwhile book "Living Prayerfully" by Kirby Page. Merely to say that it is a stimulating or inspiring book is to underrate it: it is alive to difficulties which confront us as young people today, and it shows us how to "live creatively while civilization totters."

Not long ago it was my privilege to hear Kirby Page in a series of seven vital addresses, given in the course of one of his two-day spiritual retreats, more than 50 of which he has held in 25 states during the past few months.

I want to share with you some of the fundamental things Dr. Page told his audience. To me, one of his most inspiring addresses was "Practicing the Presence of God." He said at the start that prayer is not beating God down by our superiority; it is a combination of attitudes and relationships. Then he named four ways of praying, or practicing the presence of God.

First, we must see what God sees: look in on ourselves and pray for illumination to see both our weaknesses and our potentialities. A good way to pray is with our eyes open and with paper and pencil so that we can make a list of our shortcomings and our strength as God opens our vision to see all we can just as it really is. When we see our weakness, we will have a fervent desire to reform actuality; and when we look at the potentialities we will say, "What a life I *can* live—and *will* live!"

Second, we must watch God at work—in nature, in human beings, in Jesus. As we do this, we will realize our interdependence and our obligations to our fellow men. Realization of interdependence and obligation creates gratitude, and gratitude is a way of "opening doors."

Third, we must listen to God speak. How does He speak? Through the three avenues of mind, feeling, and will: by quickening our minds by enlivening our emotions, by giving us a resoluteness of determination.

And fourth, we must practice reaching out our hands to God and taking strength from Him.

The final check of the reality of prayer is in action with other people. When we have honestly seen what God sees, watched Him at work, listened to Him speak, and reached out to take strength from Him, our relationships with other people will be different than they were before.

This gives us something to think about, and it gives us something to do. —H.H.M.

AN ALPHABET FOR C. E. MEMBERS

A — Attend C. E. meetings, Sunday School, and church services regularly.
B — Be on time and begin on time.
C — Carefully plan each C. E. devotional and business meeting.
D — Daily study God's Word.
E — Endeavor to give your best when serving as a leader.
F — Familiarize yourself with the C. E. pledge.
G — Give generously of your time, talents, and money.
H — Help keep C. E. meetings reverent and helpful.
I — Invite others to join the C. E.
J — Join in Mennonite Young People's Union projects.
K — Keep smiling when others are pessimistic about C. E. work.
L — Love those who disagree with you.
M — Make your society known for its good fellowship.
N — Name responsible members for responsible jobs.
O — Open your mind and heart that God may speak to you.
P — Pray daily for yourself, others, and God's far-flung Christian enterprise.
Q — Quarrel with none.
R — Respond when asked to take part.
S — Support our mission work.
T — Tell others about the success of your C. E. program through church papers.
U — Utilize every member in some definite capacity.
V — Voice your ideas when you have clearly reflected upon them.
W — Work with a will to make your C. E. best in the conference.
X — 'Xamine yourself first before finding fault with others.
Y — Yoke yourself with pastor, official board, and all good Christians to make Christ's name known and revered in every heart.
Z — Zealously seek and follow God's plan in your life.

The Stuff Youth Is Made Of

What have you given your youth worth while,
Now he stands face outward to life?
You have given him wealth and leisure to play,
You have fed him on dainties to lighten his day,
You have prayed for hard things to keep from his way,
That his life may be free from all strife.

I have asked for my lad honor and right,
Clear brain, which will reason commend;
I have told him success is a laborious mile,
That all who achieved have suffered their while,
That one must fight on, and ever more smile,
To find life sweet in the end.

I ask for my lad a life that is strong;
I want him to do what he can;
With a vision of service, that life may be bold,
With wisdom to separate brass from the gold,
His ambition of life "to do," not "to scold,"
Honest to both God and man.

—W. H. Leach

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

Christian Citizenship—Series for February

Program for February 1, 1941

HOW TO USE OUR RADIOS

Phil. 4:8; I John 2:15-17

I Worhsip Service:

1. Songs: "Open My Eyes That I May See;" "When in the Maddening Maze of Things," No. 241; "Watchman Tell Us of the Night," No. 66.
2. Reading of main topic and prayer.
3. Prayer Service: (a) Thank God for the great inventions placed at our disposal. (b) Ask God to help us use them wisely and (c) Pray that they may become instruments for His service more and more.
4. Offering for C. E. Union.

II. Leader's Introduction:

In advertising new model radios, the word "selectivity" is being used. It means that the machine will focus on one wave length and disregard others close to it. The vast amount of material broadcast brings with it the necessity of developing "selectivity" in the **listener.** This art of selection is no more important than that of choosing food, movies, books, and companions. People develop "radio appetites" just as they do preferences in food, clothing, and recreation. It is said that fully 90 percent of the people listen to the radio at least part of each day, and many radios are run for several hours each day. Surely anything that commands so large a part of time and attention should be handled with care. Here is a challenge to those who wish to cope with a present-day problem.

III. Suggested Topics for Short Talks:

1. The Influence of the Radio on Life in the Home.
2. What Radio Programs Have Won Wide Favor? Why?
3. A Resume of Religious Programs on the Air.
4. The Educative Value of the Radio.
5. The Influence of the Radio on Politics.

IV. For Discussion:

1. On what basis should we choose the radio programs we listen to?
2. How can we exercise influence in radio programs?
3. What radio programs do you find valuable (Each member might mention one or two in response to Roll Call)

V. Facts for Study:

The radio reaches people at home, in the car, in the office, sometimes even on the street. The messages it brings—music, entertainment, advertising, politics, religion—have a large influence on our emotions and on our thought life. Its appeal is continuous and cumulative in effect. "Keep tuned to this station" is an appeal frequently heard. Experts in the radio profession have methods of checking the listening audience, and they know quite well how a program "goes over." One of their guides is the letters coming in. Some religious programs have proved to be wanted by large numbers of people. They never tire in sending in requests for songs and in expressing appreciation.

It is found in political campaigns that the personal voice of the candidate exerts an exceedingly strong appeal. In times of world upheaval the listener has to be on guard to sift carefully what the radio offers.

Along the line of entertainment and education there is much opportunity to hear really fine things. To "learn to listen" may offer wide opportunities for development.

VI. Question Box

1. Can we find guidance in the Bible for use of the radio?
2. How are radio programs financed?
3. Why do broadcasting companies choose a certain type of program?
4. What can the church do to make use of the radio?
5. What can one learn about the best radio programs? Some Christian magazines have pages where the best in radio is listed. Radio Digests on sale everywhere also offer some information. Suggestion: Your local church bulletin could call attention to good religious broadcasts.

VII. Food for Thought:

If radio's slim fingers can reach out in the air
And pluck the sweet melodies found lingering there
And send them at once to both you and me,
Direct to our homes, or wherever we be,
If "The Old Refrain" on the violin
Can reach us so clearly above the earth's din,
If the voice that is singing "Sweet and Low,"
Is not torn assunder by storm clouds of woe,
If "Whispering Hope" from the strings of the harp
Can travel for miles and speak to our heart,

If the strains from the organ we can hear through
the night,
As it pleads in the darkness "Lead, Kindly Light,"
If all of those things we can hear in the air,
Then why should we doubt that God hears our
prayer?

—Caroline M. Read

(Written a year after she was stricken blind.)

INTERMEDIATE DEPARTMENT

By Miss Huldah E. Myers

February 1, 1942

SPEAK THE TRUTH

Song: "True-Hearted, Whole-Hearted"
Scripture Lesson: Scriptures on truth
Leader's talk:
Song: "Dare to be Brave, Dare to be True"
Questions:
Duet: "It Pays to Serve Jesus"
Talks:
Prayer Song: "I Would be True"
Sentence Prayers:
Benediction:
Advertisement:

Make this a Little Jack Horner Meeting. Make a large "pie" inside of which are "plums" made of purple paper. Each member draws out a "plum" which is a question, talk, or scripture quotation. The talks, of course, have been given out in advance, but with a little trading the "plum" the talks will get to the right persons.

To advertise the meeeting give out large paper "plums' on the back of which are written:

Little Jack Horner
Went to ———————— meeting
To see the ———————— pie;
He stuck in his thumb
And pulled out a plum;
To do what it said, he did try.

Scriptures on Truth:

II Sam. 7:28a; Prov. 3:3; I John 1:8; John 18:38; I Kings 22:16; Prov. 8:7; Ps. 145:18; I Cor. 13:6; Ps. 15:1, 2; Prov. 12:17; Ps. 25:5; Eph. 4:15; Ps. 85:11; Prov. 23:23a; Ps. 57:10; II Tim 2:15; Ps. 96: 13; Zech. 8:16.

Questions:

1. What advise did David give us about our tongues? (Ps. 34:13)
2. What does God think of those who lie? (Prov. 12:22)
3. What does God think of those who are truthful? (Prov. 12:22)
4. How should we speak to our neighbors? (Eph. 4:25)
5. Is it ever right to lie?
6. Is "copying" in examinations a form of lying?
7. Who lived a perfect life of truth that we may follow as our example?
8. What did Jesus say of Himself regarding truth?

Talks:

1. One of the most valuable lessons which we learn at school is to tell the truth and play fairly. If we tell a lie, all our schoolmates know it, for sin cannot be hidden. The most outstanding pupils are the ones who are truthful and play games fairly and squarely. (Continue this thought).

2. Even if we should get no reward in this life, God will reward us if we live the truth. But the fact that we have told the truth, regardless of all else, brings us a peace of mind and happiness of soul which in itself is reward, to say nothing of the prize of eternal life with Christ Jesus. (Continue this thought.)

—From **Intermediate Expressional Services**

JUNIOR DEPARTMENT

By Mrs. N. N. Soldner

February 1, 1942

WHAT I LIKE ABOUT CHRISTIAN ENDEAVOR

Scripture Reading: Romans 10:9, 10

(A "Birthday Anniversary" Meeting)

This is the sixty-first birthday of Christian Endeavor all over the world. This is an invitation to all Junior boys and girls to attend one of the largest birthday parties they ever hope to attend. Dr. Francis E. Clark founded Christian Endeavor on February 2, just sixty-one years ago, and many people have been blessed in many ways through song, thought, quotation or prayer expressed at these meetings. Let each Junior ask himself what gift can I bring to this birthday party?

The Question Bee

Q. 1. What are some of the things we like about our Junior Christian Endeavor?
Ans. Christian friends, Bible study, learning to pray, and learning to help.
Q. 2. What gift can I give to Christian Endeavor?
Ans. My life, my talent, my service.
Q. 3. Give several Bible passages useful in this topic study.
Ans. II Tim. 2:15; Ps. 119:47; Heb. 6:10; Eph. 6:7.

Prayer Items for Our Prayer List

We should pray definitely for certain things at every service. Let us plan to put definite items on our prayer list each week. This week let us pray for (a) the blessings of the past sixty-one years of Christian Endeavor; (b) for all who have given time, and talent for this movement; (c) for all young people of the church; (d) forgiveness for past inactivity and lack of interest in Christian Endeavor and; (e) a great desire to do more for Christ.

JESUS THE SAME YESTERDAY—

(Continued from page 8)

them and do good to them instead of drowning them in the depths of the sea or starving them by blockade or bombing and burning their homes? We cannot know what would happen. The situation looks hopeless, as hopeless as the world looked on the first Good Friday. But the blackness of the crucifixion was followed by the light of the resurrection. The forces of evil had won temporarily but not permanently. Jesus did not change his way and attitude in the day of crisis. He is our example today as He was yesterday. Those who say that He is impractical and that other standards of conduct must be adopted in this time, assume a fearful responsibility.

Jesus too is our unchanging friend. He never forsakes us. Earthly friends may change and often do. A man is your friend today and tomorrow he is your bitter enemy. World leaders who yesterday exchanged messages of congratulation are today engaged in mortal combat. Jesus loved His disciples to the end, even those who erred grievously. They forsook Him but He never forsook them. Those who wander from His presence become the object of His special concern. He will leave the ninety and nine and search for the lost. He sticketh closer than a brother. Human friendship need not be disparaged. Where it is genuine it approximates the divine. But its fickleness is apparent and disturbing in a time like this. There are dark days ahead and we need the guiding hand of a Friend that is true and changeless.

The writer of the book of Hebrews lived in a time of great changes in the world and the church. Former leaders had passed on. But he was confident that the work would continue and that the church would not be carried away with strange doctrines if they remembered that

Jesus Christ is the same yesterday, and today, and forever. Heb. 13:8.

HOSPITAL

(Continued from page 4)

ture, especially when we get an Indian doctor who knows his people and their ability to pay. The need is so great. Many need vitamins and other foods, for lack of which they are sick. To supply food and to treat these "deficiency diseases" is a task we can hardly begin to do. It is a big order we are called on to fill. "Ap hamari liye parmeshwar hain," they say; that is, "To us you are god.". What a responsibility! Pray with us that we may not fail them.

—*Herbert E. Dester*

CORRESPONDENCE

SECOND MENNONITE CHURCH

Beatrice, Nebraska

We praise the good Lord for the many blessings that He has bestowed upon us. The reports at our annual business meeting were evidence of His divine guidance, and we go forward with confidence into another year. The increase in membership has been largely offset by the number of members who have left our community. We now have a total of 172 members. There was one death, that of Brother Claass Epp Sr. Rev. Weinbrenner, our pastor, has faithfully served us during the year, and there is encouraging participation in our various church activities. We rejoice in that one of our members, Sister Helen A. Penner, is doing relief work in war-torn Europe at the present time. We also are thankful for being enabled to make extensive improvements of our church edifice. —*W. C. A.* Corr.

EICHER EMMANUEL MENNONITE CHURCH

Wayland, Iowa

In October ten young people were baptized. Our White Gift Christmas offering amounted to $94.08. Five dollars were given by the Junior C. E. and sent to the Mennonite Central Committee for relief. On January 1st the congregation met for a special prayer service as requested by President Roosevelt. In it we asked for forgiveness for our nation and that we might draw nearer to Him during this year than we did in the past. At the annual business meeting Bertha Graber was elected as correspondent to *The Mennonite* and Peter Widmer as correspondent to *The Bundesbote.* Deaths: Mrs. Lizzie Schantz Richard passed away on December 7th at the age of seventy-eight years. Mrs. Magdelena Wenger Rich passed away December 31, 1941, at the age of eighty-five years and two days. Marriages: Glen Yoder and Rosalie Widmer were united in marriage by our pastor D. E. Welty on January 1, 1942. —*B. G.* Corr.

WEST ZION CHURCH

Moundridge, Kansas

"The Lord hath done great things for us; whereof we are glad." Ps. 126:3. We gratefully acknowledge that God has greatly blessed us in sending us a minister and enabling our congregation to pay off its building debt. We have endeavored to be "good stewards of the manifold grace of God" (I Pet. 4:10).

Rev. and Mrs. W. F. Unruh and their two sons arrived in Moundridge the latter part of November. The ladies of the church had cleaned the parsonage and stocked the pantry a few days before. We are indeed happy to have this consecrated family in our midst.

December 7, 1941, is a date long to be remembered at West Zion. Immediately after the morning worship service, the first one conducted by Rev. Unruh, the congregation enjoyed a fellowship dinner in the church basement. There were over two hundred present. A short program followed the dinner. Several musical numbers were enjoyed as were also several short talks. Rev. C. E. Krehbiel installed Rev. Unruh as our minister with a few well chosen remarks based on I Pet. 4:10. Both Rev. and Mrs. Unruh responded with a few words of appreciation, each saying that they were certain that God had directed their steps to Moundridge and that they felt sure that they were in God's will. So we at West Zion feel certain that their ministry among us will be attended with great spiritual blessing.

An outstanding number on the program was the burning of the mortgage. We have enjoyed the church basement and other conveniences for five years, but it was not until this year that a united effort was made to pay off the debt. May this same zeal and interest be displayed by our people in the future in order that the Kingdom may be extended.

The Junior Choir sang a cantata on Christmas Eve, assisted by the younger folk. This group has been singing once a month in place of the mixed choir. The annual business meeting of the church was held on December 28. A resolution was passed giving the church council authority to work out a plan whereby *The Mennonite* may come into every home. This excellent paper should be read by every church member.

—*Mrs. August Ewy, Corr.*

A BRIEF HISTORICAL SKETCH OF SACRED HYMNS

By *Daniel Toavs*

In Old Testament Times

Through the Old Testament period music played an important part in religious worship services. Singing was then looked upon as an expression of a natural desire to worship. Satan, however, soon snatched at this great instrument of divine worship and made of it a heathenish, soul-damning instrument. In spite of the devil's attempt to monopolize fully the field of music, hymns, psalms, and gospel songs have been sung to the glory of God through all the ages.

One of the earliest instances of the important place of music in the life of the people of the Old Testament is recorded in the fifteenth chapter of Exodus. The Children of Israel had just been miraculously guided through the Red Sea, and their enemies had been destroyed. "Then sang Moses and the Children of Israel this song unto the Lord, for He had triumphed gloriously." "Then sang Moses . . ." No wonder they sang! God had given a glorious victory, and they paused to give praise to Him. That same cause will always produce the same effect, no matter in what generation or in what dispensation. Spiritual, joyous singing will always follow a great spiritual victory. The Christian who is not winning victories is apt to be a songless Christian. Even so, the self-satisfied, unaggressive, cooled-off church is apt to be a church whose singing is formal, joyless, powerless, and half-hearted.

Another great song of the Israelites is recorded in Num. 21:16. "The Lord spake unto Moses, gather the people together, and I will give them water." "Then sang Israel . . ." No wonder they sang! Having gone without water for many days on their desert journey, they expressed their joyful emotion when God gave them water, by singing praises unto Him.

The fifteenth chapter of Judges records the complete song which Deborah and Barak sang after God had given a glorious victory. Deborah, as you recall, was the judge over all the people of Israel, and her land had been invaded by an army commanded by Sisera. She called Barak, an able leader, to lead the Israelites against the foe, and God gave them victory. "Then sang Deborah and Barak on that . . ." No wonder they sang! A victorious Christian is a singing Christian.

Another song of victory is recorded in the sixteenth chapter of First Chronicles. The Ark of God had been victoriously returned to Jerusalem, and David gathered his people together for a great time of celebration and praise. David prepared a large feast for all the people, and after this he appointed certain Levites to organize a great song-feast. "Then on that day David delivered his psalms of thanks unto the Lord." "Call upon His name, make known his deeds among the people, sing unto Him, sing psalms unto Him." I Cor. 16:7. Apparently this great song of David was sung responsively.

Much of the Old Testament singing was antiphonal. That is, one group or a leader would sing a line of a song, or several lines, and another group would respond with a repetition of a line or lines which the first group had just sung. Illustrations of antiphonal singing were found in Exodus, chapter fifteen, where the phrase, "The horse and his rider hath he thrown into the sea," appears frequently. In Psalm 136 the phrase, "For His mercy endureth forever," is used twenty-six times. The 121st Psalm is also a splendid example of this type of singing.

The two outstanding songwriters of this period were David and Solomon. David's spiritual joy is evidenced in his many songs of praise. His remorse for sin is bespoken in his songs of confession and contrition. Solomon, likewise, possessed musical and poetic gifts which far exceeded those of his contemporaries. "And God gave Solomon wisdom, understanding, exceeding much, and largeness of heart . . . . for he was wiser than all men . . . and he spake three thousand proverbs; and his songs were a thousand and five." (I Kings 4:29-32)

The close of the Old Testament period was marked by apostacy and unbelief, and this apostacy was reflected in their singing. The joyful songs of Moses, of Deborah, of David, and of Solomon were heard no more. Instead, religious music became formal and mournful. The decrease of spirituality was accompanied by a decrease of wholehearted singing, and synagogue singing was confined to the ritualistic chanting of the priests.

In New Testament Times

Beginning with the time of Christ's earth-life Christian singing again became joyous and victorious. Christ sang with His disciples. In Mark 14:26 we read, "And when they had sung an hymn they went out into the garden and there prayed." The singing of a hymn before prayer creates a more worshipful attitude. Paul and Silas sang in their prison cell; God joined with a thunderous bass, and the prison doors flew open! God's messengers went free!

On many occasions Paul recommended the exercise of Christian song: I Cor. 14:15; Eph. 5:19; Col. 3:16 (R. V.). There are various passages in Paul's writings which are perfect hymn patterns, and it is quite probable that many are quotations from hymns which were well known in his day, such as, Eph. 5:14,

"Wherefore He saith,
Awake thou that sleepest,
Arouse thee out of death,
That Christ may be thy light!"

I Tim. 3:16

"Manifest in flesh,
Justified in spirit,
Visible to angels;
Preached among the nations,
Believed on in the world,
Taken up into glory."

and II Tim. 2:11

"If we die with Him we shall live with Him.
If we endure with Him we shall reign with Him,
If we deny Him, He too will deny us,
If we are faithless, He abideth faithful,
For He cannot deny Himself."

James adds his words of approval, "Is any merry? Let him sing!" James 5:13. John writes, "And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne." Rev. 14:2,3. Again John writes, "...And I saw...them that had gotten the victory over the beast...stand on a sea of glass having the harps of God." And they sang the song of Moses and "the song of the Lamb...." Rev. 15:2,3. And again John writes: "The four creatures and the four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours which are the prayers of the saints. And they sang a new song." Rev. 5:8. Both vocal and instrumental music definitely receives divine sanction when used in worship.

The earliest Christian hymns which we have any record of are found in the first two chapters of Luke: The song of Elizabeth, "Blessed art thou among women;" the song of Mary, "My soul doth magnify the Lord;" the song of Zachariah, "Blessed be the Lord God of Israel for He hath visited and redeemed his people;" the song of Simeon, "Lord, Thou lettest Thy servant depart in peace according to thy Word."

At the first singing of Psalms was probably carried over from synagogue worship into Christian services. Gradually, however, as we have seen, Christians began writing their own songs, and very soon thousands were in existence.

In the Present Day

To get to the hymns of the present day we must skip over a period of about 1900 years during which time music and singing had many ups and downs. During the supremacy of the Catholic Church congregational singing was a thing of the past. With the coming of the Renaissance and the leadership of Martin Luther, congregations again began to use hymns in their worship services. Then we must skip over the glorious advance of Christian music made by John Calvin, the Wesley brothers, John and Charles, and Isaac Watts. It is interesting to note that the first book published in our land was a song book, the *Bay Psalm Book,* published in 1640. It contained psalms and hymns which were sung in the churches of the Pilgrims. As we get closer to the present day hymnology, we mention in passing the emphatic singing and song leading of men like Ira D. Sanky, Philip Bliss, McGranshan, Fanny Crosby, and others during the great revivals under such men as Spurgeon, D. L. Moody, Torrey, and others.

We have been talking about hymns. What is a hymn? A hymn is a prayer song addressed directly to a member of the Holy Trinity. Examples are: "Nearer My God to Thee," addressed to the Father; "Jesus Saviour Pilot Me," addressed to the Son; "Holy Ghost, with Light Divine," addressed to the Holy Spirit.

A psalm is a praise song. Christian hymnody in the twentieth century possesses very few such songs. There is a definite need for more songs of praise, for they are the vehicles of Christian worship. Most of our current Christian songs are either the songs of prayer or testimony.

A song of testimony is addressed to people as distinguished from a hymn which is addressed to a deity. There are two kinds of gospel songs, the song of testimony, "Since Jesus Came into my Heart" and the song of exhortation, "Work For the Night is Coming." The singer is preaching a sermon.

The distinction between the hymn and the gospel is very important in determining how the song should be sung and at what occasion. Sing a hymn with the same reverence and solemnity and humility with which a prayer is offered. Sing a gospel song with the same enthusiasm and earnestness and victory with which a testimony or exhortation would be delivered.

There is a time for all things: a time to sing worshipful, majestic hymns, a time to sing deeply spiritual hymns of faith and encouragement, a time to sing happy songs of joy and victory.

Every great hymn seems to have been the result of a definite spiritual crisis in the life of the writer. For example the author of the song, "What a Friend we have in Jesus," intended that the words should not only be seen by his mother, and in his letter of comfort he composed the words of this now world-famous song.

"What a Friend we have in Jesus
All our sins and griefs to bear
What a privilege to carry,
Everything to God in prayer."

The best known song of our day is the "Old Rugged Cross." George Bennard wrote it in Michigan in 1913. This song was also born through a testing of faith and has become more popular than any other religious or secular song. Other well known songs are: "Wonderful Grace of Jesus," "Softly and Tenderly," "I need Jesus," and many others.

We have countless songs with blessed messages—but however beautiful the song or however appropriate the message we cannot sing without a song in our hearts. Unless we have been "born again," we have no song! Christian people sing!! Singing will be our occupation throughout eternity. We shall sing the praises unto the Lord of Lords and King of Kings together with the angels. More than that we shall sing when the angels cannot sing.

"For when we sing Redemption's story
Angels cannot sing,
For angels never knew the joy
That our Salvation brings!"

The Ministry of Reconciliation

By *Rev. Harold D. Burkholder*

(Paper given at Second Quarterly Conference at Bowmansville, Pennsylvania, October 20, 1941)

"And all things are of God who hath reconciled us to Himself by Jesus Christ, and hath given to us *the ministry of reconciliation.*" II Cor. 5:18.

Introduction

Before enlarging on the subject it might be well to mention a few things about it to clarify our thinking.

There is no doubt in our minds as to the word "ministry," for it clearly means "the act of ministering, or the function of a minister." However, the word "reconciliation" may not be as clear to us as it ought to be. Webster defines it as follows: "to cause to be friendly again; to bring back harmony: to adjust; reunite; propitiate."

In the Scofield Bible, page 1263, the following definition is given: "The Greek word for reconciliation signifies 'to change thoroughly from.'" (Mr. Fausset adds that it is changing the judicial status of one under condemnation to that of justification.) "Reconciliation looks toward the effect of the death of Christ upon man, as propitiation is the God-ward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a 'thorough change' toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, and the sinner is reconciled."

In the light of these definitions, as well as other scripture which indicates that man in his natural state is at enmity with God and estranged from Him, (Col. 1:21; Rom. 5:10; Eph. 2:2; 2:11-15) it is clear that he needs to be reconciled—"brought back into harmony," as was true back in the Garden of Eden. All this will also, as Webster put it, "cause them to be friendly again."

In I Cor. 7:11 we have an illustration from scripture where a husband and wife have become separated and estranged. Paul, addressing himself to the wife says that she is to remain unmarried or again be reconciled to her husband. It is clear that before such could be true the cause of separation in the first place had to be removed. An adjustment was necessary if a happy reunion was to result.

Now, man was alienated from God. He had no love for Him. He disliked His law and government; although at one time he felt that he could obey and keep such commandments. However, in time he did not like such restraint and thus sought his own pleasure. He became proud and self-confident. He was not pleased with the claims or plans of God. On the other hand, God was also displeased with man's pride, self-confidence, and its by-products. He was displeased with the fact that His Holy Law was not kept. Reconciliation could thus not be made until these causes for alienation were laid away. When man was willing to lay aside his love for sin and receive pardon, God could then consistently treat him as a friend. The change necessary was evident in man only, and not in God, "For He changeth not." He is the "same yesterday, today and forever." It is man who has changed from God's original plan for his life. "All we like sheep have gone astray;" "All have sinned and come short of the glory of God;" "There is none righteous, no not one, there is none that doeth good." The change needed is in us, and not in God. He has remained holy, pure, and true.

There are those who feel that God was originally stern, but through the atonement was made mild. But, the fact is that He was always willing to pardon, and the plan of reconciliation is just an expression of His original willingness. By way of illustration, when a father sees his child struggling in the stream and in danger of drowning, the cry of that child does not change the character of that father toward his child, but so great was his former love that he plunges into the stream at the risk of his own life in order to save the child. So it is with God. His original love for man was so great that He was willing to sacrifice anything but justice and truth that salvation might be provided. Therefore He sent His Son to die on the cross—not to change His character, but to show His past love and readiness to forgive; for now it could be done consistently through Jesus Christ.

Although the words "reconcile" and "reconciliation" are used often in the Old Testament, yet "atonement" is invariably the true meaning. *Reconciliation* is a New Testament doctrine. The Old Testament sacrifices could not reconcile the sinner to God, for it only covered and did not remove sin. It was the "lamb of God," His sacrifice made once for all on Calvary's Cross, which for the first time provided complete reconciliation to God.

In this paper it is difficult to enlarge simply on the statement "ministry of reconciliation." I believe that it is necessary to have a clear understandnig of this New Testament teaching if we are to realize our God-given responsibility to humanity. It is my purpose, therefore, to give you a clear picture of the fundamentals of this ministry in order that each one of us may see the emphasis that God places on this message.

In II Cor. 5:18-21 there are five fundamental principles of redemption laid down. These seem to lie at the bottom of the "ministry of reconciliation." They are as follows:

1. *Incarnation*—"God was in Christ." (vs. 19)
2. *Atonement*—"Reconciling the world unto Himself." (vs. 19)
3. *Revelation*—"He hath committed unto us the ministry of reconciliation." (vs. 18)
4. *Regeneration*—"We pray you in Christ's stead be ye reconciled to God." (vs. 20)
5. *Righteousness*—"That we might be the righteousness of God in Him." (vs. 21)

We might call them the five R's—Redeemer, redemption, revelation, regeneration, and righteousness. These can all be summed up in one word *rconciliation.*

From these five points we see that ours is a *clear message.* There can not be omitted one link from God in Christ to man in Christ, from incarnation to imputation of His righteousness to our account.

In the same passage (II Cor. 5:18-21) we have brought to our attention the *Author, medium, recipients,* and *agents* of this reconciliation. First of all let us consider the *Author:*

I. *The Author*

"And all things are of God who hath reconciled us." (vs. 18) God is the Author of reconciliation.

As already mentioned in part, reconciliation is to change the relation of hostile parties into a relation of peace. In the scripture it is used of both mutual and one-sided enmity. It may be man's enmity against God, or even God's enmity against the sin of man. To understand this fact we must realize that according to Rom. 1:30, one of the characteristics of sin is hatred of God, and we must remember that sin is in turn hateful to God. God loves the sinner, but must hate his sin.

(To be continued)

« « JOTTINGS » »

—*Rev. P. H. Richert* reports that his church accepted the plan of paying for a church paper for every home and that the money has already been collected or guaranteed. (Let us have more such reports.)

—On December 26, 1941, occurred the wedding of Chester H. Linscheid, member of the mission church near Longdale, Oklahoma, and Elizabeth Wiebe, member of the Second Mennonite Church of Beatrice, Nebraska. The ceremony was performed by the Rev. G. A. Lindscheid, father of the groom, at his home in Newton, Kansas. The address of the young couple will be, 1022 Third Street, Brookings, South Dakota.

—The new orgaton, recently purchased by the East Swamp (Pennsylvania) congregation, will be dedicated on Sunday, January 25, at 2:30 p. m. Local organists will present a program of organ music. The public is cordially invited.

—The Primary Department of the Hereford Mennonite Church (Bally, Pennsylvania) Sunday School collected twenty-five dozen oranges and four and one-half bushels apples and donated them to the Mennonite Home for the Aged at Frederick. The members and friends of the Hereford Mennonite Sunday School collected gifts for Miss Elizabeth Foth, who gave them to the children in the Red Hook, a section of New York City, where she is laboring and spreading the gospel. She received pencils, games, Bibles, New Testaments, toys, handkerchiefs, wash cloths, erasers, and soap. She gave them as awards and as Christmas gifts to the young folks in her service. —*Mae Latshaw*

—*Rev. Olin A. Krehbiel* writes in the Grace Mennonite Church Messenger, "How many members of our church have had the joy of leading another soul to Christ? Why not set your goal for this year, that by the help of God, you will become a soul winner? How many of you have tried tithing? This year should be a good time to put God's promise to the test. To be a soul winner and a faithful steward are two worthy aims for the New Year."

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Our Duties and Privileges as Loyal Christian Citizens

By *H. S. Bender*

A few words regarding the situation in which we find ourselves as loyal nonresistant citizens of a country which is at war might be of interest and help to *Herald* readers, particularly in the light of the study which the Peace Problems Committee has been making of present problems. The following eight points touch some of the most urgent issues which face us.

1. Our country is at war, and we must remember that the situation is not the same as when we were at peace. New laws, regulations, and restrictions must be expected, accepted, and cheerfully obeyed. In no way should any loyal citizen seek to obstruct or oppose the war effort of the nation. Having always held ourselves aloof from affairs of state we should maintain the same attitude of aloofness now. The state takes whatever measures seem necessary to it for the defense of the nation, and in no sense, not even in appearance, should we oppose what is being done by the government for this purpose.

2. Our own nonresistant principles are based upon eternal truth as found in God's Word, and are applicable in wartime, not only as much as in peace time, but even more so. This is no time to compromise in the least our historic, Scriptural faith and practice. Our witness should be maintained, though deeds and life now should count more than words.

3. We have two loyalties, to two sovereignties—to God first, and second to the state. We rejoice in the fact that the state, our United States of America, has recognized the higher sovereignty of God over the conscience, and has made provision for liberty of conscience. There is no requirement of the state, as yet, which in any way requires us to violate conscience.

4. Our men of military age are fully provided for through the Selective Service Act and regulations. No sincere conscientious objector need serve as a soldier. Civilian service, financed and directed by the Church, continues undisturbed.

5. To date, no law or regulation has been passed compelling civilians (which includes all of us not in the army) to participate in any way in the national war effort. There is no governmental compulsion to buy war or defense bonds or savings stamps, support the Red Cross, work in defense or war industries, or participate in Civilian Defense activities. Therefore *anyone who participates in the various phases of the war effort does so voluntarily.* Pressures on our people to take part in these things may be strong, but they are no stronger than the pressures on our drafted men to accept service in the army. As sincere nonresistant people we should not yield to these pressures and thus compromise our faith and our conscience. We should not be less steadfast at home than those who are drafted to camp.

6. It is not necessary to "join" any organization, or "pledge" anything, or "sign" any statement—and it would be much wiser not to join, sign or pledge anything, no matter how great the pressure becomes. The safest way is to avoid all entanglement. It is easier to *stay out* now, than to *get out* later. Remember that what we have now is mild compared to what may come later, and things which seem harmless now may lead to serious complications further on.

7. We should be ready for positive and constructive service which Christians can perform without entanglement, or without compromising and violating our nonresistant conscience. If necessary, positive statements or pledges to this effect could be made, but they should be worded in our own language. A statement similar to the following might be used:

I desire to contribute constructively in the present crisis in such positive action as a sincere Christian and loyal citizen can perform within the limits of conscience, ability and governmental provision. Being conscientiously opposed to participation in war in any form, I wish to offer my services in ministering to community needs and to the upbuilding of the nation, without becoming a part of the war effort.

____
Signature

Local leaders, bishops, and pastors might establish contact with civic or governmental organizations and explain our attitude, creating good will, and offering positive service when and as needed to relieve suffering, etc. Donations to our own relief work should continue and increase.

8. "Prove all things; hold fast that which is good."

Goshen, Indiana

What If They Say

What if they say, "If you want to be entirely consistent in your scruples against war, must you not refuse to pay your taxes?"

All tangible property is said to have at least three legitimate owners. (1) "The earth is the Lord's." (2) The governments of given nations own sections of the surface and resources of the earth. (3) Individuals are said to be rightful owners of given amounts of the world's goods.

Actually, God is the owner, and the other two are stewards. Either may act selfishly or willfully and, by the law of consequences, lose his stewardship.

God has set governments as guardians over the civil phase of the "life and pursuit of happiness" of its peoples. Jesus says: "Render to Caesar the things that are Caesar's." Paul adds: "For this cause pay ye tribute: for they are God's ministers, attending continually upon this very thing." (Mk. 12:17; Rom. 13:6)

But for the Christian the problem does not resolve itself so easily. Seeking the Kingdom of God first places demands on revenue one derives from property. Life represents labor. Labor represents property. The Christian is concerned that revenue from his labors be used wisely. Both God and Caesar have the right to given proportions of it. A Christian protests against the idea that Caesar's levies are crowding God out of the picture, especially when Caesar destroys what God has set out to save.

A Christian pays taxes, realizing that the government is responsible for its use, but lamenting the fact that all of it is not being used for "protection through goodwill." —*Walter H. Dyck*

OKLAHOMA BIBLE ACADEMY

Meno, Oklahoma

SPECIAL FIVE-WEEK BIBILE COURSE

January 19th to February 20, 1942

The following five men of God will each Lecture one week:

January 19-23—Rev. John Baergen, Chicago, Ill.
January 26-30—Rev. A. E. Kreider, Bethel College
February 2-6—Rev. A. C. Schultz, Bluffton College
February 9-13—Rev. Lando Hiebert, Kansas City, Mo. (?)
February 16-20—Dr. P. A. Penner, Ex-Missionary to India

Rev. J. R. Barkman and Rev. Paul Kuhlman will serve throughout the entire course with one lecture each day.

DAILY PROGRAM

9:40—10:00 A. M.	Devotion
10:00—11:00 A. M.	Analysis of the Gospel of Mark
11:00—12:00 A. M.	The Doctrine of "The Holy Spirit"
1:00— 2:00 P. M.	Christian Evidences
2:00— 3:00 P. M.	Special Lectures
3:00— 4:00 P. M.	Personal Evangelism and Practical Work

COST:	Tuition for 5 weeks	$ 5.00
	Room	3.25
	Board	11.75
	Total	$20.00

(For those who help in the kitchen)

Board, room and tuition, *total* $27.50

(For those who do not help in the kitchen)

Avail yourself of this—It may be your last opportunity. Times ARE changing!

PARENTS SEND YOUR CHILDREN

If you wish to bring food instead of paying board, write immediately to *Oklahoma Bible Academy, Meno, Oklahoma.*

Rev. C. H. Suckau will be with us during the final week in May.

NOTE

In this issue of *The Mennonite* you will find two articles by Harold S. Bender. Brother Bender is chairman of the Peace Problems Committee of the Old Mennonite Conference. Because the articles are so timely and suggestive they are reprinted here as originally given in the *Gospel Herald.*

A MESSAGE TO NONRESISTANT CHRISTIANS

Submitted by *H. S. Bender,*
chairman of Peace Problems Committee

Preparatory Statement by the Peace Problems Committee

Our country, which we love and cherish, is at war; a war which our President has told us will be long and hard. As we face this dreadful reality, we are keenly aware of the heavy burdens, grievous suffering, and great sacrifices which such a war entails; and from which none of us can escape, even if we would. As a part of the nation, sharing its lot of weal or woe, we must help to carry its present misfortune, and prepare to make our contribution as Christians to the restoration of peace and the reconstruction of the national welfare after the holocaust of war is past.

Our desire to contribute constructively in the present crisis must find its expression in such positive action as sincere Christians and loyal citizens can perform within the limits of conscience, ability, and governmental provision. We trust the leadership of the Church to guide us in our activity and to prepare constructive service projects for our participation and support, particularly in the relief of human need and suffering at home and abroad, in ministry to local community needs, and in the upbuilding of the moral and spiritual welfare of our country.

We are conscious of the fact that the human and material resources of the nation are being marshalled by our government in a total war effort, and that we shall be expected and asked, possibly in some matters commanded, to participate in it. In the light of our historic nonresistant position, which is well known to our government and our fellow citizens by repeated testimonies in recent times, and has been maintained with devotion for over four hundred years, and which we hold as a deep and sincere conviction of conscience based upon our understanding of the Gospel of Christ and the Word of God, we do not see how we can consistently participate in this national war effort, much as we purpose in all other respects to be obedient, loyal, and productive citizens.

We are deeply grateful for the continued recognition of our religious conscience which is contained in the Selective Service and Training Act of 1940 (Burke-Wadsworth Bill), and for the executive orders and regulations issued by the President and the Director of Selective Service under which this Act, as it applies to those conscientiously opposed to participation in war in any form, has been so justly and considerately administered. We remember that this Act provides for complete exemption from military training and service, and that it requires an equivalent non-military service which has thus far been given without pay, and which has been financed by the Church. If in this supreme demand for participation in the total national war effort our democracy has honored the religious conscience to the extent of total exemption, we are confident that in all lesser demands a similar freedom and protection of conscience will be extended. This, we believe, will apply (1) to participation in war financing through the purchase of war or defense bonds and savings stamps, (2) to employment in war or defense industries, and (3) to participation in so-called Home Defense or Civilian Defense activities. We shall continue to plead before our authorities for deference to sincere conscience in the practical application of our nonresistant position in all these and similar points as need may arise, remembering that as yet in no one of the above matters has compulsion been exercised or even proposed.

We in turn desire in this time of crisis and need to contribute to the national welfare to the best of our ability and resources in labor, in finances, and in spiritual ministry. In all these things we wish to provide constructive alternative contributions, even as our nonresistant men in civilian public service contribute work of national importance to the country as an alternative to direct participation in war.

The designated committees and authorities of the various Mennonite branches, cooperating in the Mennonite Central Committee, are at work on practical measures which are designed to aid in preparing our people to meet the present crisis loyally and conscientiously, and which we trust will be satisfactory to our government, to our fellow citizens who do not share our conscientious convictions, and to ourselves. These measures and plans will be announced and put into execution from time to time.

Meanwhile we desire to appeal to our people on the following points:

(1) That we remember our official statements of times past on all matters relating to participation in war, and endeavor to apply them consistently in principle and in practice in current situations.

(2) That we be generous and sacrificial in support of wartime relief work and civilian public service, as well as in all the regular church activities of missions, education, etc.

(3) That profits resulting from war situations be consistently not used for personal benefit, but for purposes such as listed in (2) above.

(4) That we remain aloof from war and defense activities of all kinds.

(5) That we abstain from employment in war and defense industries.

(6) That we do not purchase war and defense bonds and savings stamps, but rather purchase civilian government bonds and savings stamps as they are provided.

(7) That we pray for our rulers and those that are in authority, and for the speedy restoration of a righteous and just peace in the world.

(8) That we continue "a quiet and peaceable life in all godliness," abstaining from all appearance of evil, and commending the Gospel of peace and love by our lives.

(9) That we endeavor to be more faithful stewards of the manifold blessings which God has given us.

(10) That we seek ever-deepening and widening experience and expression of Christian love to all men.

Appendix

Inasmuch as the question of the purchase of government bonds and savings stamps is now before many of our people, we suggest the following to meet this situation:

(1) That M. C. C. certificates of donation for relief and civilian public service, and M. C. C. donation stamps, might serve as alternates to defense bonds and savings stamp purchases, particularly for those with limited means and for children.

(2) That those who are able to purchase government bonds of substantial size might make use of a statement of readiness to purchase civilian bonds when they become available. The following form might be useful for this purpose:

Statement of Readiness to Purchase Civilian Government Bonds

"In consistency with my religious belief and conscientious convictions, I cannot aid or abet war or give voluntary support to the national war effort, and for these reasons cannot purchase government obligations the proceeds of which are used for war purposes. However, I do wish to support my country with such means as are at my disposal, for constructive ends and particularly in works or relief of human need and suffering, and am accordingly prepared and ready to purchase $__________ par value of government obligations that may become available for such purposes, when and as they are approved by the Mennonite Central Committee to this end. I will subsequently make additional purchases as my circumstances and the general situation may warrant."

Signed __________________

Betwixt Christmas and New Year

1941-1942

The holidays, full of sunshine, love, and abundance of everything, have passed by again. They were days of peace for us here. It did not always sound like peace with children and children's children at the grandparents' home, as there were some among them who could not be considered as belonging to the "Quiet in the Land" (Die Stillen im Lande).

Loud rejoicing seems to be out of place in these trying times, but if we were unable to rejoice in spite of sufferings and trials, when then would we rejoice? Suffering is always with us. Did not God Himself sink His heavenly joy into the night of human suffering, thereby turning it into a "Holy Night?" He gave His only begotten Son to us into a stable and a manger, and into our human hearts. He told us thereby that our tribulations lead up to an unthought-of glory, and that our sufferings only stir up our yearning for that glory within our souls. And wherever that yearning awakens, there also a great joy enters the heart. This is a joy that cannot be quiet, because our yearning for the eternal carries in itself the assurance of fulfillment and thus provokes loud rejoicing. Our small human hearts would simply burst under the tension if we would try to check that rejoicing.

What delight, O what rejoicing
Brings the blessed Christmas time!
Gladness ev'ryone is voicing,
And a happiness sublime.
Glory to the heavenly King!
And peace on earth, good will toward all people!
Born was Jesus Christ, our Saviour,
The Lord, in Bethlehem!

That veritable storm of rejoicing has abated now. Stillness prevails and contemplation has seized me in this my little corner of our bed room that serves me as a study.

Has God ever blessed anyone without making him a blessing to others? "I will bless thee . . . , and be thou a blessing!" Thus the voice of Jehovah God rings out and comes to us through the ages.

Our hearts still want to sing because they still feel the blessings of Christmas. But our singing now turns into a question:

How shall I, Jehovah, praise Thee?
How Thy blessings all proclaim?
Let, O Lord, Thy Spirit raise me
To exalt Thy Holy Name!
For Thy love all else transcending
Passes all my understanding.
A thousand, thousand times I sing
Glory to the heavenly King

Someone asked the pupils of our Sunday Schools at this season what first comes to their minds when they think of Christmas, and in reply they cried out, "Santa Claus." And thereby the inquirer's heart was saddened.

But I must confess that my old heart was gladdened to learn of the sound feelings and the honesty of our oncoming generation. Of course you can teach the children to reply to your question with the phrase, "Jesus Christ, the Saviour," but that answer will be only a phrase and nothing else. It will not come from the fullness of a child's heart. "Good Friday" will much sooner provoke the thought of Jesus Christ, the Saviour, than Christmas. Where Christmas is comprehended rightly there it will proclaim to the children of men what God has done and given to them. God understands them and recognizes the least of their wishes, while we law-minded human beings always will put our trifling, little longings to the back and offer instead things which are too high for us to grasp.

At the time of Lent we see the Lamb of God who bears the sin of the world, and our sense of duty brings to our memory the words of Christ, "He that doth not take his cross and follow after me, is not worthy of me."

But at Christmas time there predominates the jubilant assertion, "God so loved the world that He gave. . . ." He gave you and me gifts for Christmas which we could touch with our hands and appropriate to ourselves. The eternal Word of God was made flesh and laid into a manger to make men witnesses of things which they have seen with their eyes, which they have looked upon, and their hands have handled, of the Word of Life. This is Christmas! At Christmas God gives without demanding.

But in silent contemplation of all that God gave us it bears more and more distinctly upon my conscience that I am indebted to God, to pass God's blessings on to them who did not yet attain to them.

God gave me the sunshine of His Spirit which illuminates my way and shows me the glory to which it leads.

An abundance of love has been showered upon me by the wonderful gifts, the cordial letters, and the thoughtful greeting cards for Christmas. I cannot

(Continued on page 11)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

IN THE MIDST OF CHILDREN

We read that Jesus took a child and set him in the midst of adults. Those were pre-Christian days when the child was either pampered or neglected. The same is done in non-Christian society today. Jesus changed this. He teaches us that the child is the foundation of society, hence very important. On the mission field the children have received careful attention from the very beginning. This consideration of the child's importance has brought us to a condition where we feel ourselves in the midst of children, instead of having here and there a lone child in the midst. In the Basna Christian community there are nearly a thousand children. In the school on the mission compound there are about 250 children. These children are taught, among many other things, to be polite and greet people when they pass by. That means that they also greet me as I walk around among them when on the playground, in the work shops, the class rooms and the farm. Each child persists in a personal "salaam" greeting and desires a personal acceptance of that greeting. So, to nod to 250 children consumes a lot of precious time. But is it worthwhile? Yes, I believe it is. We glean from the gospels that Christ was willing to pay attention to each child, and we must not overlook that. This little attention shows them that somebody has faith in them. As they become older children they experience, among other things, that they do not want to be found guilty before the missionary of stealing, lying, or foul speech. From this desire to please men, they are being led on to a desire to please Him Who has given His life to save them. We, in the midst of children in India, have a fine chance to radiate Christ among the potential members of the Christian church. The backing given by friends in the homeland for this work with the children in India is greatly appreciated.

—*John Thiessen*

DISTRICT WORK

Only about one-fourth of the Basna district Christians live at the main station. The others are scattered in more than sixty villages. Six small primary schools have been started in places where there are larger groups of Christians. The work of shepherding these and reaching out to new inquirers constitutes the "district work."

The annual Bible Course was very encouraging. From July 15 to August 15 the district workers came here. They, together with other literate people of the community, were enrolled in one, two, and even three classes daily; they are studying Jeremiah, I and II Thessalonians, and a special class on "The Seven Root Sins." A young men's class took up the Gospel of John. There were eighty-five people enrolled in these classes. At the same time there were eight classes for illiterates with an enrollment of seventy-seven who came regularly, and many others who came occasionally. Since then these district workers have conducted small Bible courses in nineteen places with a combined attendance of 413. There are still a number of other places where the work will be carried on this month (October). That means that already more than half of the Christian community of our station have been doing intensive Bible study. We feel that this is very definitely obeying the "great commission." "Teaching them to observe all things whatsoever I have commanded you."

—The *J. R. Duerksens*

DOES IT PAY ?

"Does it all pay?" The large amount of foreign funds spent on our schools, the time, the energy, and the worry? These were often my thoughts in past years. Yesterday as we spent the Sabbath with the Dhabakar village church these thoughts were again uppermost. What a change! What a growth! Not in numbers only, but spiritually. For over a year one of our own boys, now an evangelist and a graduate of our Janjgir Bible School, has had charge of this village group. He and his family have been living right in their midst. Last June a primary school was started here. The influence of this is most encouraging. How quietly and well disciplined the thirty little tots sat throughout the morning and the afternoon services. How heartily, with beaming faces, they sang from memory at least a dozen songs. How much more reverently the women entered and sat quietly on the mats. All three, the evangelist and the two teachers, have been our little boarding boys in our local school. Now, after these years of preparation, they are the leaders sharing with these village folks the advantages that have been theirs. There is still much room for improvement, but what a joy to see the influence of their labours and ours, all striving toward a higher goal. One of the teachers took baptism yesterday, thereby openly confessing his faith in a true and living God in the presence of the village owner and many other non-Christians who had gathered to satisfy their curiosity. It indeed was a most blessed Sabbath!

—*Herbert E. Dester*

INSPIRATION

It has been my privilege to be in a number of the district churches and district centers the past year. I am firmly convinced that the Lord is building His church, and the powers of evil shall not prevail against it. The spirit of reverence and worship among these simple village folks is an inspiration worth having, even though it costs miles of cycling and walking to experience. Mr. Duerksen has traveled 3200 miles by cycle and on foot in ministering to these folks during the past year.

—*Herbert E. Dester*

DAILY DEVOTIONAL MESSAGES

By *Russell L. Mast, Bedminster, Pa.*

FEBRUARY 1—*"Jesus came into Galilee preaching the gospel of the kingdom of God."* Mark 1:14b.

Thus began a ministry which has influenced the course of history and has given life and hope to millions through the centuries. It was good news when Jesus told men that God was still at work in human history and that the Kingdom of God was at hand. "The Kingdom of God is within you," said Jesus. Men needed only to accept the principles of the Kingdom as the working principles of their lives and the great hope of the ages would find its fulfillment in them. Those who enter the Kingdom are they who know and do the will of God. In the many decisions which life calls upon us to make, are we conscious of the principles of the Kingdom? Do we seek first to know and do the will of God?

FEBRURARY 2—*"Now as he walked by the sea of Galilee he saw Simon and Andrew... And Jesus said unto them, Come ye after me."* Mark 1:16, 17

As Jesus proceeded to preach the good news to the world, he began to call disciples. It is significant that we refer to those early followers of Jesus as disciples. A disciple is one who learns from another. Certainly those fisherman had much to learn at the feet of Jesus until their spiritual lives reached maturity. There was Peter, the rough fisherman, outspoken, impulsive, vacillating. He had to learn of Jesus till he became St. Peter, rocklike, stable, and powerful. There were James and John, called "The Sons of Thunder," fiery-tempered, impatient, selfish. They had to learn of Jesus till they became leaders in the early church. Before their lives could flower into spiritual maturity, they had to pass through a long learning process. What can we learn from Jesus that we may grow in mind and spirit?

FEBRUARY 3—*"Enter ye in at the strait gate.... Because strait is the gate and narrow is the way that leadeth unto life...."* Matt. 7:13, 14

Life in the Kingdom requires that we not only receive its teaching, but that we also accept its disciplines. From the same root from which we get "disciple" we get also the word "discipline." If you want to become a master at the piano you must not only receive certain teachings, but you must accept certain disciplines. You must spend long hours laboriously practicing finger exercises. That is a discipline. Thus Jesus speaks of a "strait gate" and a "narrow way." The strait gate is the restricted gate, and the narrow way is the disciplined way. The Kingdom is restricted to those who are willing to accept the disciplines of the Kingdom. How can we enter upon life in the Kingdom if we do not submit our lives to a rigorous discipline?

FEBRUARY 4—*"In quietness and in confidence shall be your strength."* Isa. 30:15

One of the many disciplines we must accept for our lives is the discipline of quietness. The prophet suggests something which we in this age need especially to hear. This age in which we live is noted for activity and intensity. Yet if we consider the men and women of this day who make their activity count for the most, we shall discover that in their lives they have hours of receptivity. It is in quietness that we cease being active and become receptive. There is strength in that because then we can relate our small activities to the ultimate purpose of God. Living a Christian life is more than trying hard. It comes as the result of an open heart, open to the loving spirit of God. Do not begin another day without accepting the discipline of quietness and opening your life to the loving spirit of God revealed in Jesus.

FEBRUARY 5—*"For if ye love them which love you, what reward have ye? Do not even the publicans the same?"* Matt. 5:46

Another discipline which a Christian ought to accept for himself is to love people he does not like. Christian fellowship often borders on the proverbial "mutual admiration society." We gather around ourselves only those who are congenial to our personalities, thanking God that we are not as other men are. Unconsciously we set ourselves up as the final standard, trying to run everyone else into that mold. To love those we do not like, to extend Christian charity to those with whom we cannot agree is not easy. But it can be done if we think not of ourselves but of the Eternal God who loves us even when we are often very unlovely! Set out this day to include someone within the circle of your friendship whom you have never included before.

He drew a circle that shut me out,
  Heretic, rebel, a thing to flout.
But love and I had wit to win;
  We drew a circle that took him in.

FEBRUARY 6—*"If any man will come after me let him deny himself, take up his cross daily, and follow me."* Luke 9:23

No one has plumbed the depth of Christian living who has not discovered the discipline of the cross. There are many things to be said about the cross, but let us now think on this: The cross of Christ must be for us a daily living experience. No teaching of Jesus has been repeated in the gospels more often than this. The way of the Kingdom is the way of self-sacrifice and the bearing of a cross. Luke records the word "daily" which makes it a discipline for everyday living. First Peter bears witness to this same truth in the statement, (2:21) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow in his steps...." Make it a discipline of your life, that you will renounce self to find God and the Kingdom. Make the way of the cross your daily experience.

FEBRUARY 7—"... *he went away sorrowful: for he had great possessions.*" Matt. 19:22

Jesus came not only to bring us peace of mind but to disturb us and shake us loose from that which hinders our life in the Kingdom. It has been said that man is like an island. Sometimes you have to row all the way around until you find a place to land. When Jesus saw a man he rowed all the way around that life until he found the real problem; then he landed. With Zacchaeus he landed on the problem of corrupt business practices. With Nicodemus he landed on his need for spiritual rebirth. With the woman of Samaria he landed on the moral problem. With the rich young ruler of the text, he landed on the money question. Jesus could always size up a man, then point his finger at the weak spot in that life. That is always disturbing, but we need to be disturbed.

FEBRUARY 8—"....*and the God of all comfort who comforteth us in all our tribulation....*" II Cor. 1:3, 4

It was Jesus' genius that he could see both sides of the human problem. While some left his presence with heavy hearts, still others whose needs were different left his presence with a sense of inward peace. Jesus taught that God cares not only for humanity in general but for individuals one by one. "It is not the will of your Father that one of these little ones should perish." The God of comfort not only cares for us one by one, but he enables us to triumph in our sufferings. Witness the experience of Paul and see how one man turned his sufferings into a creative experience. The next time you are called upon to suffer, do not ask the well-worn question, "Why must I bear all this suffering?" But ask, "How can I use this suffering for the glory of God, for the enrichment of the lives of others, and for the development of my own character?"

NOTE TO CONTRIBUTORS

Material which is not double-spaced must be retyped; so, please, double-space all type-written material. This will make for fewer mistakes and less delay. Furthermore, any material sent in should be sufficiently worthwhile for the author of it to correct it to the best of his ability. Some of the "best-educated" persons in our conference are among the slouchiest contributors. This should not and need not hold true. The age of persons as given in obituaries should always be spelled out in words.

—*Editor*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 1, 1942
Jesus Calls Four Disciples
Luke 5:1-11

TOPIC: *Why Jesus Calls Disciples*

Introduction

The Synoptic Gospels all describe the long ministry in Galilee and leave the impression that it began immediately after Christ's temptation (last Sunday's lesson). John records in 1:35 to 4:54 a ministry in Judea which lasted about six months. This preceded the ministry in Galilee of which today's lesson is a part. In the beginning of the Judean ministry, John, Andrew, Peter, Philip and Nathaniel became acquainted with Jesus. They did not yet understand that being a follower meant full-time service. John, Peter and Andrew returned to their fishing business near Capernaum. This earlier meeting with Jesus helps to explain their readiness to follow Him when He called them as recorded in our lesson.

Jesus Teaching the People vss. 1-3

Jesus had become known throughout Galilee as a miracle-worker. Many came to hear Him proclaim the word of God (vs.1). He found many who had a real soul hunger and thirst for the words of life. Jesus spoke that which satisfied their heart's desires. People are very similar today. There is a soul-hunger for the Word of God. Because of the large crowd present, Jesus found it necessary to get away from the people so that they could see and hear Him. He entered into Peter's boat and used it as a pulpit while speaking to the people. This also took Peter away from his nets and made him Jesus' helper. Perhaps, Jesus did this mostly for Peter's benefit. Jesus threw out the gospel from the boat from which Peter had cast the fishing net.

Four Disciples Follow Jesus vss. 4-11

Peter had helped Jesus and had listened to every word of His teaching. Now Jesus is ready to help him in his fishing and in this way lead him into a life of much larger usefulness. He commands Peter to "launch out," away from the shore and let down the nets. The same daring spirit which helps to success in secular matters is also a potent factor in success in Christian work. Peter recognized Jesus as Master, and although it looked like a hopeless effort (vs.5), yet he was willing to follow Jesus' bidding. Peter showed his faith in Jesus. How slow we are to venture in faith. We follow our own reasoning and experience so readily.

Peter's faith was well rewarded (vs. 6). Jesus miraculously directed him to the shoal of fishes. The great abundance of the fish (vs.7) impressed Peter and Andrew. This is a symbol of the riches of God's grace. Peter recognized Jesus as "Lord" and prostrated himself in an attitude of humility and reverence (vs.8). He was overcome by a sense of his own sinfulness. He felt himself unworthy of Christ's presence in his boat. We must own ourselves sinful men. These experienced fishermen had never seen too great a catch of fish. They were moved to intense motion. Jesus quieted their amazement. He sets a real challenge before Peter. The other three took up this challenge as being for them too. Jesus saw the possibilities in Peter and called him and the other three into the high calling of being fishers of men. He gave them power in the lives of others. These four left their fishing business at the peak of prosperity, to enter into active service with Christ. They gave Him first place.

Calling and training disciples was a very essential part of Christ's work. Men had to be chosen and trained to carry on the work for which He laid the foundation. He gathered a group of followers and from this larger group He chose twelve men as apostles. These received matchless training from Him. Christ calls busy people, not idlers, to special tasks. Nothing can defeat the one who in a discouraging situation says, "Nevertheless I will do as Christ says."

Why do many people hesitate to obey God's call?

What did the four fishermen give up when "they forsook all" to follow Jesus?

Why did not Jesus choose more educated men to be His helpers?

CIVILIAN PUBLIC SERVICE NEWS

Camp Directors Meet

On January 1 the Camp Directors of the Mennonite Civilian Public Service camps met at the Home Mission in Chicago. This was the first time that the directors of our camps had the privilege of meeting together in one group. Brother Henry A. Fast, director of the Mennonite camp program led the meeting, in which also the Executive Committee of the Mennonite Central Committee participated.

The meeting was opened with a period of devotion led by Brother Harold S. Bender. Meditation and prayer followed the quoting of Scripture by members of the group. Lengthy discussions of important aspects in the C.P.S. program were held. Among problems discussed were those relating to standards of camp life, religious and educational programs, granting of leaves, community relations, and possible new forms of service.

The meeting was a helpful one. It enabled the camp directors to exchange experiences and enjoy true Christian fellowship. Without doubt this meeting gave the directors new faith in their work and courage to carry on our non-resistant testimony.

The following directors were present: John H. Mosemann, Grottoes, Virginia; Albert Gaeddert, Colorado Springs, Colorado; Gideon Yoder, Denison, Iowa; Raymond L. Hartzler, Bluffton, Indiana; John Schmidt, Marietta, Ohio; Leland Bachman, Henry, Illinois; Mark Schrock, Cascade Locks, Oregon; Sanford Shelter, who will replace James Steiner at Sideling Hill, Wells Tannery, Pa., (the latter resigning for health reasons); and Grant Stoltzfus, who will assume the administrative work of the Hagerstown, Maryland, project.

RELIEF

Appreciation for Milk Given to Children

A letter from Brother Henry Buller, December 2, describes the distribution of milk to the ten thousand or more school children in Lyon, France. Quoting from Brother Buller: "When our supplies of milk are taken against the large number of children found in Lyon, one realizes immediately that it is not enough to carry on an intensive program over a large period of time. Yet I am sure that even this little bit will do its part in helping the children through this difficult winter. We are passing through a period here when even a little bit counts for very much..... One begins to think more and more of the tremendous possibilities that could be realized if one had the almost inexhaustable supplies of food stuffs that we have in America."

The director and directresses of the Lyon schools cooperate in the distribution of the milk. Following is an expression of appreciation coming from one of the directors:

"The Director of the Public School Rue Smith No. 38
to
The Delegate of the Secours Mennonite aux Enfants.

Dear Sir:

I acknowledge receipt of this barrel of milk powder you kindly sent to the school of which I am director. I take this opportunity to express to you my heartfelt gratitude and that of my collaborators, also of our children, for the moral and material relief that your help is to us. With all our heart, thank you.

Signed J. Royer"

Compiled by *Grant M. Stoltzfus*

Mennonite Central Committee Meets

The Home Mission in Chicago was the place of the annual meeting of the Mennonite Central Committee on January 2 and 3. At this meeting the committee surveyed the work of the Relief and Civilian Public Service activities of the past year and projected a program for the future.

In the field of War Sufferers' Relief a summary of Mennonite relief work in England, France, Paraguay, and Poland was given by Brother O. O. Miller. Brother Jesse Hoover who returned in November from

(Continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
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Quakertown, Pa.

The Love of God and the Judgment of God

In speaking of "The Love of God and the Judgment of God" Kirby Page reminded us that when we think of God, we must consider the meaning of four words: freedom, integrity, interdependence, and suffering.

When thinking of freedom, we should remember that only free persons are able to live in God's kingdom. The word integrity assures us that certain choices *always* yield certain results. When we think of the meaning of interdependence, we must acknowledge that the person who sows does not do all the reaping; we must reap also what others sow. Finally, God's suffering love is the only way God has of winning men to the right use of freedom.

What does God do when He fails to win men to the right use of freedom? He just goes on loving and caring as He has from the beginning. Love that sacrifices itself for the good of someone else is the most powerful power in the universe.

Dr. Page said we become good or evil by habit. He used as an illustration the parable of the sheep and the goats. The sheep were commended or rewarded because they *had the habit* of showing mercy to others. The goats were cast out because they *had the habit* of doing evil. Mr. Page said that the consequence of our action is the judgment of God and there is none beside. Heaven is a state of existence, an attitude. It is not a reward; it is a consequence—the result of accepting the conditions of salvation as set forth by Jesus. —H. H. M.

The House That Love Built

(A true story adapted from a Report of the Friend's Reconstruction Unit in France; reprinted from "Peace Crusaders" by Anna B. Griscom.)

When the war came to the little village in northern France, the old men, the women and children had to take what things they could carry, and go far away, leaving their homes, their farms, and most of their belongings. The strong men could not help them for they were all in the army.

After many months, the people came back to their villages again. But they scarcely knew their homes, for the shells had torn off the roofs and knocked great holes in the walls. Not a house in the whole village had escaped.

Little Jeanne was seven years old. She was a brave girl, who had helped her mother during the long journey. She helped her now to try to make a hut where they could keep dry and warm in the corner of their old home, now ruined by the war. It was hard and discouraging; the rain fell steadily, and found all the cracks in the poor hut. Little Jeanne kept cheerful in spite of all the discomfort.

One day some quiet men in gray clothes came into the village, bringing wood to build little houses. These men seemed kind, though they did not talk French very well and it was hard to understand them. Gradually the people learned that the men clad in gray had come from England and America to try to heal the wounds of the war, and to help the people who suffered. These men would not fight, but would do all they could to repair the damage done by the fighting. They were called Quakers, and on the sleeves of their coats they wore a red and black star.

Jeanne was very much interested in these newcomers, and watched and listened all she could. She heard the neighbors say that the Quakers were building houses for all who needed them; and that the people were paying what they could. She thought about it a long time, and one day she went to the tall, smiling man who was the leader, and whispered to him, "Sir, my mamma needs a house so much! Our shed leaks in the rain. See, I have six sous. Can you build mamma a house? I will pay my six sous."

The tall man smiled, thought for a few minutes, and said, "Yes, Jeanne, I think we can build your mamma a house."

Jeanne was bubbling over with excitement. And when the auto truck really came to her mamma's old house and unloaded the lumber she danced with joy. In a very short time the house was built and ready, and Jeanne and her mamma moved in with the few things they had saved. It was much better than the leaky, cold shed. Life seemed more hopeful when the fire crackled in the little stove, and they were warm and dry again.

Next day Jeanne went to look for the tall man with the star on his sleeve whom she had first asked about the house, and gave him the six sous she had so carefully saved. He took the coins, counted them and handed back two. "It will not cost as much as we thought," he told her. You can have two sous for something else. We built the house to show you that we love you and to help you to love us. In this way you and we will learn to love each other, and we will never need to fight. Remember that love is better than fighting. If you do that, you can pay us for the house better than you could with money."

Take time to work—It is the price of success.
Take time to think—It is the source of power.
Take time to play—It is the secret of perpetual youth.
Take time to read—It is the foundation of wisdom.
Take time to worship—It is the high way to reverence.
Take time to be friendly—It is the road to happiness.
Take time to dream—It is hitching our wagon to a star.
Take time to love and to be loved—It is the privilege of divinity.

—*Hawkinsville Dispatch News*

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

HOW THE SPIRIT WORKS—John 16:7-11

Program for February 15, 1942

I. Worship Service

1. Songs: "Come Holy Ghost, in Love," No. 131; "Spirit Divine, Attend Our Prayer," No. 139; "Holy Spirit, Faithful Guide," No. 137.
2. Reading of main topic and prayer.
3. Play, "White Unto Harvest." (Needs little stage setting; it takes about fifteen minutes. Six women characters.) Write for it to Mrs. A. J. Neuenschwander, Quakertown, Pa., or to Mrs. A. E. Kreider, North Newton, Kansas.
4. Offering for C. E. purposes.

II. Leader's Introduction

"In this day of judgment, when so many of Christ's followers live on low levels—lives that are miserable and weak, and when as a consequence the Church falls far short of what it ought to be, the one urgent and persistent question is this: Have ye received the Holy Spirit?"

One great reason for the unhappiness, as well as the weakness, of many lives is that they are held in the bondage of fears, anxieties, and worries. Christ, through His Spirit, helps us to conquer them. We are led by the Spirit to trust Him, to rely on Him for guidance and strength. There is sweet comfort to know that the Lord takes care of us and of our loved ones at all times, and that includes days like our present ones. Jesus Himself called the Spirit the Comforter. His promise to send him has been fulfilled, and we should not forget to thank Him for it.

III. Suggested Topics for Short Talks:

"Prayer for Renewal." Ps. 51:10-12; "The Spirit in Action," Acts 2:1-4; "Be Filled with the Spirit," Eph. 5:18-20.

IV. For Discussion:

1. What change did the coming of the Spirit make in the lives of the apostles and the early Christians?
2. What change should it bring about in our own life and in the life of the Church?

V. Facts for Study:

We find that the Spirit meant power in some form. This power manifests itself in the usual and in the unusual. It is seen in the growth, development, and progress of the Christian character. It shows itself in the daily, prayerful life, taking the dullness out of routine activities, and lending zest and beauty to them.

And sometimes the Spirit works in more striking ways. It brings sudden insight, vision, revelation of what needs to be done. It kindles devotion and enthusiasm to go ahead fearlessly. There is power and an inner fire, a sustaining strength through days of trial, to do God's bidding and to bring life and new light to the world.

In our days of sin and darkness the world sorely needs spirit-filled men and women. The world's needs have always been met by Spirit-filled people—Isaiah, Hosea, Peter, Paul, Francis of Assisi, Augustine, William Carey, Savanarola, Luther, Wesley, Knox, Menno Simon, Moody, E. Stanley Jones.

VI. Food for Thought:

Not by chariots and horsemen, not by guns and bombs, but by the Spirit of Christ—by love and good will and kindness—will the problems of this world be solved. Christ has shown us the way.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

MY COUNTRY, 'TIS OF THEE

February 8, 1942

Song: "America the Beautiful."
Scripture Reading: Ps. 33:1-16.
Leader's Talk: "The History of our Flag."

"The earliest vessels sailing under Washington's authority displayed the pine-tree flag, although no official action was taken with regard to a national flag until June 14, 1777, when the Continental Congress passed a resolution, 'That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.' Many writers consider this design to have been suggested by the coat of arms of the Washington family."

Talk: "Ideals of Abraham Lincoln."
Song: "My Country, 'Tis of Thee."
Talk: "Ideals of George Washington."
Poem: "God Bless Our Native Land."
Talk: "How may we keep alive the ideals of Lincoln and Washington?"

Discussion:

1. What does it mean to be a citizen?
2. Why would it be unpleasant to be a "man without a country?"

Song: "God of Our Fathers Whose Almighty Hand."
Prayer and Benediction:

JUNIOR DEPARTMENT

By Mrs. N. N. Soldner

February 8, 1942

THE DOCTOR'S ANSWER TO ALCOHOL

Scripture Reading: Prov. 23:29-32

(A "Medical Meeting")

Announce a week ahead that each one is to bring to the meeting a clipping from a newspaper, or statement by an authority, telling the dangerous effects of alcohol.

We are beginning a series of four lessons on alcohol and what it does to our mind, body and soul. In these lessons we shall try to prove that it is a poison, that it is better never to create an appetite, and that it has never helped on any occasion, but has brought sorrow to thousands of homes through the loss of loved ones, loss of money, and loss of love.

The Question Bee

Q. 1. What did Daniel purpose in his heart?

Ans. That he would not defile himself with the king's meat, nor with the wine which he drank.

Q. 2. Why doesn't the doctor always take a large dose of alcoholic liquor before every operation?

Ans. Dr. Lorenz, a great surgeon of Austria, makes this statement: "I am a surgeon; my success depends upon my brain being clear, my muscles firm, and nerves steady, and no one can take alcohol without blunting these. As a surgeon **I must not drink.**"

Q. 3. Give several Bible quotations on our topic.

Ans. Prov. 23:29, 30; Isa. 5:11; Job. 12:25; I Sam. 16:12.

Prayer Items for Our Prayer List

(a) Clean bodies to be used as temples for Jesus; (b) strength to resist temptation; (c) to believe the truth about alcohol; (d) purpose in hearts never to partake of this evil thing.

BETWIXT CHRISTMAS AND NEW YEAR

(*Continued from page 4*)

reciprocate appropiately. My heart is too small, and my earthly means are too limited for that. But my heart has been filled to the overflowing with the Love of God by all these love-tokens.

Peace! We may confess and live that peace in the midst of war. What a mercy of God! How could we escape if we would not make full use of the possibilities thus given to us?

How could we escape if our love would not bless our contemporaries who are being torn to pieces by envy and hatred?

How could we escape if we would not follow our Lord on the road of glory and lead the way for them who cannot see yet for themselves? To us the Morning Star has risen!

The great rejoicing has spent itself, but the silent, deep joy is still with us, and we two, my good wife and myself, would like to thank hereby God and the many people who have so liberally added to our joy during this Christmas season. The Lord has used you to shower His blessings upon us.

It is beyond us to react on all the good things which you have done to us. But we shall, by the grace of God, endeavor in all earnestness to pour out the balsam of love into the wounds of those whom the Lord will show us in our future life. We shall endeavor, in weakness but in faithfulness, by the grace and power of God, to follow Christ and to be guides to them who do not know their Saviour yet and are left to be deceived continuously by a cruel ununderstanding world, and on whom no one ever bestows a gift which would really make their hearts rejoice.

And we shall open our hearts more and more to the peace of God that passes all understanding, and which will finally deliver this war torn world from the fangs of human foolishness and from the unspeakable sorrows in which they now perish.

Thus we shall try in all earnestness to pass the blessings on which God has bestowed on us through you.

Gratefully yours, *Eliese* and *Jacob H. Janzen*
164 Erb St., Waterloo, Ontario, Canada

Mennonite Central Committee Meets

(*Continued from page 8*)

France submitted a brief report on the work in France. Mrs. M. C. Lehman gave an interesting account of her work of packing the clothing received at Akron, Pa., for shipment to England, Paraguay, and other points where it is possible and necessary to send. Recommendations moved and passed regarding the relief program for the coming year included:

(1) Continued relief program for England under the same arrangements as in the past fiscal year, which had a monthly budget of $3000.
(2) Continued relief program for France under the same arrangements as in the past fiscal year, which had a monthly budget of $3000.
(3) Continued relief program in Paraguay according to needs of Mennonites there.

Changing national and international situations may close certain relief activities, but may also open others. In view of this the committee made those preparations it considered necessary to meet opportunities in new fields as they may open.

Brother Grant M. Stoltzfus gave a report outlining his work in supplying the various Mennonite publications with publicity notes, articles, and pictures as well as preparing special pamphlets on the Relief and C.P.S. work of the committee.

The program for the Civilian Public Service Camps occupied a considerable portion of the business meeting. Brother O. O. Miller presented the budget for the C.P.S. Camp program for the fiscal year, beginning December 1, 1941, and based upon an estimated peak load of 800 Mennonite men, plus 150 non-Mennonite men. Brother Henry A. Fast, General Director of Camps, gave a report on the camp program. He also submitted recommendations for C.P.S. Camp personnel which were approved. Brother Harold S. Bender's report on the educational program for the campus was discussed and approved. This program will call for special emphasis on the Mennonite heritage.

Brother Jesse Martin of Waterloo, Ontario, reported on Civilian Service work in Canada, and Brother Cornelius F. Klassen of Winnipeg, Manitoba, gave a report on the relief activities of the Canadian Mennonites.

A procedure of selecting C.P.S. assignees for service outside of the camp was presented and approved. The procedure was recommended by Brother Henry A. Fast and Brother O. O. Miller in consultation with the camp directors.

One of the most important issues which the committee handled was the problem facing non-resistant people in civilian life as a result of the entry of our country into war. Brother Harold S. Bender presented a statement of position on this problem, "Our Attitude as Non-resistant Christians in the Present Situation," which was listened to closely by everyone and endorsed unamiously as the expression of the various Mennonite groups on this problem.

Besides the committee there were around fifty guests in attendance, including church leaders of the various Mennonite branches. The meeting was an important one to all those who are concerned for our Mennonite testimony, and its work was carried on with a deep desire to do the Lord's will in serving the Mennonite Church. —*Grant M. Stoltzfus*

CORRESPONDENCE

FIRST MENNONITE CHURCH

Shafter, California

When Mr. Toevs and I came to Shafter almost a year ago with our family, we found the First Mennonite Church to be a pleasant looking, new brick building, situated in a splendid new residence district. This building exemplifies what can be done by a small group that is willing to work.

The Sunday School last year was and now for the new year is under the able leadership of John Unruh. The mid-week Bible study likewise is under his supervision. He asks different members to lead as the pastor is here only on week ends.

The Adult Choir, with Vernon Neufeld as director, rendered a musical program at Christmas time. We enjoy this choir as it sings from time to time.

We have also added to our music department an Intermediate Choir which assists each Sunday morning in the worship service and renders a special number occasionally. This Intermediate age group is important to the present and is the church of the future.

Those serving as pianists are: Mrs. Thelma Neufeld, Miss Leona Reimer, and Miss Hulda Gaede. Mr. George Gaede is the chorister.

The church purchased a splendid new mimeograph and enjoys the use of the bulletin each Sunday.

The Women's Mission Society held its annual auction in November, and we are well pleased with its success.

As for the Christian Endeavor, we have a general C. E. program on the first and third Sundays when we all meet together. Otherwise the groups meet separately.

The Reedley Young People's Choir, under the direction of Miss Emma Ruth, rendered an inspiring program one Sunday evening in November. We enjoyed a fellowship supper together with them and other invited guests, the young people from the Federal Camp with their pastor and wife, Rev. and Mrs. Ummell.

Mrs. John Neufeld (Olga Unruh), a bride of less than a year, has been confined to the hospital for several months with a heart ailment and running of temperature. It's been necessary to give her a number of transfusions in an attempt to restore her to good health. She is not so well at the time of this writing.

This church, as other churches in these coastal regions, is to be prepared for use as a hospital in case of emergency.

According to former agreement our time here terminates about June 1st. Mr. Toevs has steadfastly felt drawn and called to serve in a certain field where we will be able not only to serve a church but also be able in the meantime to give our children the opportunity on the farm of developing for their own usefulness in the future in some constructive work.

Therefore, we can not say less than to express our deepest gratitude to God's children wherever we have served. We have been overwhelmed as we have again and again experienced their loving considration, generosity, and cooperation, and, indeed, the people here in Shafter have nowhere been excelled! We feel that we have received far more blessings than we have been able to give.

We conclude as the result of serving in many Christian groups that the church people are, indeed, *the* grandest people on earth!

—*Mrs. Edgar Toevs,* Corr.

SECOND MENNONITE CHURCH

(Formerly San Marcos Mennonite Church)

Paso Robles, California

At our annual meeting, held New Year's Day, it was voted to change the name of our church as above.

The church was originally located on the San Marcos Ranch, some ten miles north of the present location, that situation being more convenient to the majority of the members. With the removal of most of the membership to the district known as Willow Creek, near Paso Robles, the church was also moved, but up to this time had retained its old name. It was also voted to have a business committee to carry on the work formerly taken care of by the treasurer. The present committee is Henry Wiebe, chairman; Gerhard Dueck, secretary; Herman Claassen, treasurer. Will G. Dyck was reelected Sunday school superintendent for another year.

Our proximity to Camp Roberts has given us several opportunities to be of service to some of the men there, which we trust has resulted in spiritual benefits to them. On July 27th and again on September 21st groups of about eighty soldiers, accompanied by their chaplains, were entertained at an afternoon program followed by lunch. On each occasion several numbers were furnished by the guests. On at least three different occasions our choir has been invited to give a program at the camp.

On August 30th a group from the local Gideon organization spoke at our morning service, after which a collection was given them with which to help with the purchase of testaments for the men at Camp Roberts.

Over two hundred guests were present at the silver anniversary of Mr. and Mrs. B. A. Claassen, September 12th. A fitting program was rendered, followed by a bountiful supper. They were the recipients of many beautiful and useful gifts. Out-of-town guests were Mrs. John Jantzen, Oregon; Rev. and Mrs. Wiebe, Shafter; G. D. Claassen, Long Beach; Mrs. Charles Barber and three sons, Santa Barbara; Mr. and Mrs. B. F. Schroeder and son, Madera.

a little over two weeks later to congratulate Mr. a little later over two weeks later to congratulate Mr. and Mrs. Abraham Dyck on the golden anniversary of their marriage. Eleven children were born to this union, and all of them are living. All were present with the exception of one son who is living in Illinois. There are thirty-four grandchildren and three great-grandchildren. The guests were also treated to an appropriate program and a tasteful supper, after which Mr. and Mrs. Dyck were presented with many lovely gifts by their relatives and friends. Mr. Dyck's brother, Henry Dyck of Washington, his son Gerhard and daughter, Mrs. Christine Schrag and her daughter were present, also Mrs. Dyck's sister, Mrs. John Jantzen of Oregon.

Rev. and Mrs. P. J. Becker, (Gertrude Schroeder) are now located at Niland, California, and are working under the auspices of the American Sunday School Union. Their constituency is migratory in character and rather difficult, but they are working hard and the Lord is blessing their efforts.

Our choir gave a musical program, with Christmas as its theme, on the evening of December 21st. On the afternoon of Christmas Day the children of the Sunday School gave their program. In spite of the fact that it rained heavily most of the day, the program was well attended.

We are now observing the Week of Prayer as suggested and outlined in the *Bundesbote*, meeting Monday, Wednesday and Friday nights, doubling up on the topics so as not to miss any of the blessings offered. We are grateful for this opportunity to review and refresh our souls with the knowledge contained in these Scripture portions and trust that many may be strengthened in faith for the days that are ahead. On the threshold of the New Year we are reminded of the Israelites about to enter the Promised Land. "Ye have not passed this way before." —*Corr.*

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of God." Luke 21:36. I think it will do us all good to study this verse.

Again a year is past. As we look back to see what God hath done, we must say that the Lord has graciously blessed us. We surely can raise our ebenezer here, for hither by His help we've come. We as a church have had many blessed times and feel closer drawn to Him. We have had blessed times at our midweek prayer meetings and Bible study hour. Prayer changes things. Prayer is the source of a Christian's power. "If ye abide in me, and my words abide in you ye shall ask what ye will, and it shall be done unto you." John 15:7.

Six persons joined our church by letter during the year.

A year or so ago we mentioned in our correspondence about accepting gifts for a building fund, and we received quite a few gifts. The men of our church went and cut logs and had them sawed up for lumber. We have plenty of lumber for the building, but we haven't built because we haven't quite sufficient funds. We shall build as soon as we have the means to do so. It will be built entirely by volunteer labor.

On December 2nd the brethren of our church had their annual meeting. They came an hour earlier and put up enough wood for all winter for the church. Rev. Art Ortman came to church on the tractor with the sawrig attached to the tractor and sawed the wood into stove lengths.

In December John Unruh and Susie Geortzen of Alsen, North Dakota, were married at Alsen. On their honeymoon they came to Warroad for a visit.

Rev. and Mrs. Helmuth Ortman from Munich, North Dakota, were here on a visit New Year's Day, and Rev. Ortman spoke both at the morning and evening services that day. —*Jake G. Quiring*, Corr.

SALEM MENNONITE CHURCH

Freeman, South Dakota

The year of 1941 was of great importance in many respects to the Salem congregation. On the first Sunday in August, the church was privileged to welcome its new pastor, Rev. and Mrs. Willard Claassen to their new home. A program consisting of musical selections and addresses of welcome by members of the church, with a response by Rev. Claassen, was given. The Ladies' Missionary Society sponsored a grocery shower for the pastor's family.

The new addition to the church basement has been completed. The work which was begun the first week in September, and which was done by the men of the congregation, is a monument to the church of cooperation and Christian brotherhood among the church members. The attractive room is used for Young People's C. E. Meetings (the adult and Junior C. E.'s meet in the main auditorium), for choir rehearsals, for Bible study and prayer meetings, and, beginning with the New Year, for children's Sunday School services. The Y.P.C.E. is now engaged in a drive for a piano for the new room. A dedicatory service was held with the Rev. C. H. Suckau delivering the sermon.

Many of the families of the church have lost loved ones during the past year. Mrs. Ernest Schrag, Mrs. John J. Waltner, Mrs. Jonathan Graber, Mrs. Dan H. Unruh, Mrs. John Ries, Miss Alfa Kaufman, Mr. Henry Dalke, and Mr. Jacob J. Waltner answered the final summons during 1941.

The annual rendition, November 30, of Handel's *Messiah* in the Freeman College Auditorium, was enjoyed by many. Many of the singers of the church, as well as the orchestra, participated. Three of the soloists, Miss Gladys Graber, contralto; Mr. Robert Senner, tenor; and Mr. Willard Waltner, bass, are members of the Salem church. Miss Winifred Hoff, who was the soprano soloist, lives in Yankton.

On November 23 a class of twenty young people was baptized and received into the membership of the church. Also three new members were taken into the church by letter.

On the following Sunday, November 30, Holy Communion was observed by the church. The church was pleased on December 7, to hear the morning message from one of its sons, Rev. Erland Waltner.

—*Hermie Preheim, Corr.*

EAST SWAMP MENNONITE CHURCH

Quakertown, Pennsylvania

The Lord laid His hand on the members of East Swamp during 1941 for which we praise Him. He has made it possible for us to do various things which will benefit us very much. We now have a well at our picnic stand. It was always an inconvenience to our farmer friends to loan us their milk cans so we could bring water over to the grove. Another big addition is the Single Manuel Orgatron installed December 29. This organ will be dedicated January 25 at 2:30 P. M.

Looking over our Sunday School attendance and offerings, we can see a marked increase in both. More of our people are feeling the urge to tithe; giving the Lord His tenth, then adding their offering to that amount. We must praise the Lord for people who feel the urge to do so, who give their talents, time, and money so that the Lord may be glorified.

In looking over the statement of January 1, 1941, and January 1, 1942, we see an increase in church attendance and in offerings. The offerings were nearly two thousand dollars more than the January 1, 1941, report showed. Praise the Lord in the highest for His many blessings.

Several months ago Rev. Burkholder appointed three laymen to talk ten minutes on any topic each would choose. The entire program was conducted by the laymen of the church. This kind of program is appreciated by the congregation. The Lord has blessed these programs, and we find the evening services are having better attendance. We cannot be found at a better place than the house of God. We remember Jesus as a boy was found in the temple by his parents. Then we should also be found in church by our God and Father. —*Corr.*

FIRST MENNONITE CHURCH

Ransom, Kansas

The young people of our church gave the Christmas pageant "The Lost Carol" to a full house on December 23. The Sunday School children gave their program on the same evening also. After the program about twenty young people gathered at the pastor's home to go caroling. After this they enjoyed a light lunch of coffee and doughnuts.

The annual business meeting of the church was held the first week in December. The matter of securing a parsonage was discussed. The matter was referred to a board which was asked to report their findings to the church at a later date.

Sunday School officers and teachers were elected December 28. The pastor instructs a class of eight in catechism. Ten of our young people attend college somewhere, three of them Bethel College.

So far none of our young men have been drafted, but recently several were called to report for physical examination.

We have had several weeks of severe, cold weather, the thermometer registering eighteen below zero. Considerable snow fell too, furnishing a nice covering for the wheat. The roads were badly blocked in places, however. The wheat, where uncovered, shows a healthy green, which gives rise for hope of a good crop next summer.

Colds, measles and scarlet fever are unwelcome visitors in various homes.

We are looking forward to having Miss Fast, returned missionary from China, with us in the near future.

Our prayer is that war might soon cease, and that love might unite the nations again. —*A. A.*

FIRST MENNONITE CHURCH
Reedley, California

Since we were on a three months' trip before Christmas, I have neglected to send in my last report for 1941. I will relate a few items as I have been informed.

In this time of unrest, the verse found in Isaiah 26: 3 brings comfort to my soul. It reads: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We should remind ourselves where we have failed to do our part in bringing peace and harmony between us and our fellowmen. May we trust Him more fully and keep our thoughts centered on Christ, who is our true example of peace.

November 2 was our annual All Church Day, when everyone is welcome to participate and contribute to a fellowship dinner.

Clothing for Canada was sent in December. On our trip to Canada we had the privilege of visiting the office where these clothes are sent. Quite a number of coats, dresses, shoes, and underwear were sorted and stacked, ready to be distributed before cold weather set in, but they were looking forward to getting many more clothes to supply the need. We visited some of the homes to which clothes had been delivered. When we see such places and notice how happy and contented the people are, we have much to be thankful for, and should have a very warm place in our hearts for them when it comes to sending relief to them in any form.

On December 21, following the morning worship hour, communion services were held. In the evening a candle light service of Christmas carols was greatly enjoyed by a large audience. It was sponsored by the Young People's Choir under the direction of Miss Emma Ruth.

The Week of Prayer was observed January 4 to 11. It was directed by the chairmen of the various church activities. Meetings were well attended. At the close of the meetings I felt that we should be more thankful for the past blessings enjoyed, and be ready to go on with new courage, taking Jesus as our guide and example at all times.

We have nearly reached our goal of getting enough money to purchase three hundred copies of the *Mennonite Hymnary*. There are so many places to give that one doesn't have to worry where to put the tenth and more. Freely we have received, and we should be willing to give freely as well.

We are wishing everybody a blessed new year. We may feel more uncertain than ever as to what the year has in store for us as Christians, but our God still reigns above. May He strengthen us all to live according to His will.

A travelogue of our three-month's trip may appear in *The Mennonite* as soon as I get around to writing it up. There is more time now that Christmas and New Year's celebrations are past. —*Helen E. Penner*

FIRST MENNONITE CHURCH
Burrton, Kansas

The Christian Endeavor of the Lorraine Avenue Mennonite Church of Wichita, Kansas, gave us a splendid program in October. On November 7th Mr. and Mrs. Isaac Penner celebrated their golden wedding anniversary. The week of December 1st to December 8th Rev. J. J. Regier, the minister of our church, held meetings near Medford, Oklahoma. Soon after his return practice was begun on a Christmas play entitled, "Christmas with Aunt Cynthia." During the Christmas vacation we were happy to have Miss Ella Pankratz of Beatrice, Nebraska, with us for a few days. Miss Pankratz is taking nurse's training in the Mennonite Hospital at Beatrice. —*Ella Enns, Corr.*

REPORT OF HOME MISSION COMMITTEE OF WESTEN DISTRICT CONFERENCE
For November, 1941

Receipts:

H. M. Board, Gen. Conf., $25.00; Hoffnungsfeld Ch., $5.57; Bergtal Ch., Pawnee Rock, Kan., $10.13; Buhler Menn. Ch., $8.42; Hanston Menn. Ch., $8.08; Inman Menn. Ch., $16.86; Walton Menn. S. S., $27.50; Ringwood Menn. S. S., $9.38; New Friedensberg Ch., Vona, Colo., $7.30; Grace Menn. Ch., Enid, Okla., $9.70; Bethel College Ch., $29.72; First Menn. Ch., Ransom, Kan., $100.00; Hebron Menn. Ch., $22.64. **Total $280.30**

Above amounts gratefully received,
G. A. Linscheid, Treasurer

« « JOTTINGS » »

MARRIED

—*Willard Shelly* and *Arlene Bigley* on Christmas morning. Present address, Chicago, Illinois.

—*Arnold Friesen* and *Irene Regier* of Henderson, Nebraska.

—*Frank Sell* and *Mabel Bergstresser* at the Zion Mennonite Church parsonage, Souderton, Pennsylvania.

—*Robert Finley* and *Frances Clemens* at the Zion Mennonite Church. The couple is living in Philadelphia.

—*Claude Mumbauer* and *Ruth Landis.* Present address, 43 Seventh Street, Quakertown, Pennsylvania.

—*Raymond Miller* of Quakertown to *Ruth Kriger.*

—From *Rev. Edmund J. Miller's* annual report to the Menno Mennonite Church, Lind, Washington, "Our church has kept pace in this spiritual march forward. Our interest in missions (With membership of 146 gave $896.57 to foreign and home missions. Ed.) and relief ($119.65. Ed.) has more than doubled, and our belief in peace (Contributed $237.98 for this purpose. Ed.) and the Mennonite principles of love and good-will we have courageously revealed. Our church is one of the first, if not the first, in the General Conference, to go 100 per cent for *The Mennonite* in every Mennonite home." The whole report gives evidence of vigorous church leadership. —Editor

—*Bergfelder Mennonite Church, Delft, Minnesota:* "The young people of the church gathered at the Hy. Teichroew home the last evening of the old year to observe watch-night services. Unfavorable weather conditions interfered somewhat with the attendance. The evening's program consisted of choruses by the group, a short talk, a few games, and a candle light service at the close. Light refreshments were served.

—Only few people could take part in the prayer meetings of the first week in the new year due to the severely cold weather that week.—Mr. Yoder of the C.P.S. camp at Denison, Iowa, will speak in our church Sunday, January 18."

—*Mrs. Abram P. Baerg,* Corr.

—*Bethel Mennonite Church, Perkasie, Pennsylvania:* "On December 28 the last Sunday of the old year our monthly C. E. meeting had a musical treat by an instrumental trio from Brick Tavern. The personnel included, Clarence Croman, accordian, Melvin Croman, mandolin; and Peter Carbaugh, harmonica. They gave their testimony in familiar hymns which were much appreciated. Stanly Swartz was the leader."

—*Fannie F. Landis,* Corr.

—*Zion Mennonite Church, Souderton, Pennsylvania,* bulletin: "Girls' and women's Sunday school classes who wish to do sewing and knitting for war relief and Civilian Service camps get information from the officers of the Women's Missionary Society. We advise that all donations of money and clothing be given through the channels of the Mennonite Central Committee which is doing war-relief work in Europe. This will mean a saving of overhead over most other agencies."

—*Rev. A. W. Friesen* of *Henderson, Nebraska,* conducted Communion services at the Salem Mennonite Church, Wisner, Nebraska, on December 14. He reports that the small group there is very loyal to their church and especially to the conference. Last fall new shingles were put on the roof and the exterior was painted.

—*Inman* (Kansas) *Mennonite Church* bulletin: "Compared with the nation, the church demands little."

—*First Mennonite Church, Reedley, California,* bulletin: "More and more one hears people referring to our schools as a part of our missionary work. When we have become fully conscious of the fact that our work is one work, and all missionary work, a new day will have dawned for our church."

—Bulletin of *First Mennonite Church, Philadelphia, Pennsylvania* states that members of the church, Sunday school, friends and Boy Scouts gathered 496 articles of food and about thirty dollars in cash. From this they gave out 13 Christmas dinner baskets, 11 baskets of fruit, 8 gifts, 40 cards, and about 40 toys.

—The *Quakertown Mennonite Brotherhood* topic for February 3 is "What Is Good Citizenship?" The leader will be Robert Stauffer. The Brotherhood is composed of members from West Swamp, Bethany, Flatland, and Springfield churches. The meetings are held in Bethany Church, 8 p.m., on the first Tuesday of each month except July and August.

—Bulletin, *The First Mennonite Church, Upland, California:* "A prayer meeting is for Christian sociability; a prayer meeting is for heartening and encouragement; a prayer meeting is for religious instruction; a prayer meeting is for intercession; a prayer meeting is for inspiration, but above all a prayer meeting is for consecration. Some think that prayer is to move the arm of God. Real prayer is when the arm of God begins to move us."

—*Rev. Howard G. Nyce* attended as a delegate recently the Foreign Missions Conference held in Trenton, New Jersey.

—Bulletin,*Grace Mennonite Church, Lansdale, Pennsylvania:* Sixteen persons were baptized the past year which is the highest number so far for Grace Church. The ordination of George Greger, the first son of the congregation to be ordained to the ministry, took place. The Eastern District Conference was held in this church for the first time.

—*Rev. Henry Funck* writes that his new address is Route 2, Hydro, Oklahoma. He is again serving the Bethel Mennonite Church near Hydro.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, FEBRUARY 3, 1942 NUMBER 5

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A Helpful Morning Song

By *Mrs. Adelaide S. Johnson*

"Early in the morning our song shall rise to Thee," is a good slogan to insure a happy day. The writer has found wonderful help each morning by reciting to herself Miss Havergal's hymn:

"Take my life and let it be
Consecrated, Lord, to Thee."

This first couplet promises consecration of the whole life to the Master, while the following couplets mention specific points:

"Take my hands and let them move
At the impulse of Thy love."

As I prepare for the performance of the day's duties, I feel that it is a joyous privilege to ask Him to take my hands and use them as He wishes all through the day.

"Take my feet and let them be
Swift and beautiful for Thee."

As I plan the day's tasks, I think of errands I can do to help those in my home circle who are overburdened with care, and I rejoice in the opportunity of doing something to help them. I think, also, of some suffering shut-in, and I treasure the glad thought that I can visit her and speak some word of comfort and cheer that may bring a ray of sunshine into her darkened life.

"Take my voice and let me sing
Always, only, for my King."

To this petition I add the words, "and my pen and my typewriter and 'let them move at the impulse of Thy love.'" Also I pray that all my words, written, sung or spoken, may be such as my King will approve. I ask Him to help me give the "soft answer" when I am tempted to be impatient, the strong true answer when it would be easier to keep silence, and at all times to offer songs of praise and thanksgiving for the blessings He has showered upon me.

"Take my silver and my gold,
Not a mite would I withhold."

With this thought in mind, I will strive, as a faihtful steward, to use all the wealth entrusted to my care. I will give not only my "tithe" for God's service, but, after meeting my own needs and those of my family circle, I shall rejoice in the opportunity to use my money to help some worthy cause. I shall be happy in sharing with others.

"Take my moments and my days,
Let them flow in ceaseless praise."

With this prayer in my heart, I shall not be tempted to waste any time by frittering it away in idleness or harmful amusements. I shall not be guilty of "killing time" by attending bridge parties or reading trashy novels. As an earnest Christian, I shall ask my Master, day by day, to help me to "redeem the time."

"Take my will and make it Thine,
It shall be no longer mine."

If we can truly offer our wills to God, we shall find life's truest happiness in serving Him, as we do His bidding. We find deep joy in our hearts when we give up our own wills and ask Him to reveal to us His will in things great or small.

"Take my heart, it is Thine own,
It shall be Thy royal throne."

If I give the dear Master my heart's devotion, if I truly love Him who first loved me, life's deepest joys will always be mine as I follow where He leads me.

"Take myself, and let me be
Ever, only, all for Thee."

This closing couplet is not always found in collections of hymns, but I treasure it. When I come to these lines, I look at a little copy of Henry Stanley Todd's, "The Nazarene," which I possess and I say these words with my whole heart and mean them every one. There is not time to analyze these words each morning, but I love to say them as I know they will help me through the day. In these brief thoughts I have given the inmost meaning of this hymn as it has spoken to my heart.

—*The Presbyterian*

WHAT IF THEY SAY

What if they say, "Is there any difference between the payment of taxes which go for war purposes and the voluntary financing of war operations?"

A true Christian pays "tribute to whom tribute is due" (Rom. 13:7). A tax is a "charge laid upon a person or property for public use" (Webster). Refusal to pay taxes brings the eventual and rightful confiscation of property. In this sense taxes are compulsory. In general, all other causes appeal to the willingness to contribute, and are supported to the extent that interest is aroused for them. Appeals for foreign and home missions, war sufferer's relief, civilian public service, as well as appeals for help in the propagation of the war remain voluntary.

The state is responsible for the use of funds collected by taxes. But so is the Christian for every other dollar asked of him. He is willing to render services for his country and contribute financially to causes not contrary to the spirit, life, and teachings of Christ. He will give so that methods of love may abound. He will give to those in need, distress, or suffering. He wishes to sacrifice positively. To him "Christian liberty" means "permission to do" what others neglect, regard as unimportant, or even scorn as "helpful to the enemy," such as the feeding of innocent women and children in conquered lands.

This may be the cue to our answer. If it is a tax, then the state is responsible. If it is an appeal, then an enlightened Christian conscience will dictate whether we may "lend" a helping hand in the name of Christ. —*Walter H. Dyck*

Department of Justice

Thursday, January 15, 1942

Attorney General Francis Biddle today announced new regulations affecting the conduct of German, Italian and Japanese nationals throughout continental United States.

The new regulations, issued under authority of the Presidential proclamation of January 14, 1942, relating to alien enemies, require all German, Italian and Japanese aliens to apply at the nearest first or second class, or county seat, post office for a Certificate of Identification. The requirement applies to all enemy nationals 14 years of age or over who have not yet taken the oath of allegiance before a Federal judge, the final step in acquiring American citizenship.

The identification program, which will affect approximately 1,100,000 German, Italian and Japanese non-citizens, will be directed by Mr. Earl G. Harrison, former Director of Alien Registration and now a Special Assistant to the Attorney General advising on alien problems.

The regulations provide for two separate periods for the submitting of applications for identity certificates, as follows:

1. All German, Italian and Japanese nationals residing in the states of *California, Oregon, Washington, Nevada, Arizona, Montana, Utah and Idaho* are required to file applications at the nearest first or second class, or county seat, post office between *February 2 and February 7, 1942, inclusive.*

2. All German, Italian and Japanese nationals residing elsewhere in continental United States are required to file applications at the nearest first or second class, or county seat, post office between *February 9 and February 28, 1942, inclusive.*

Failure to comply with the new regulations may be punished by severe penalties, including possible internment of the enemy alien for the duration of the war.

The regulations require enemy aliens, in applying for identification certificates, to provide a photograph of themselves (to be attached to the identity card), and to answer a number of questions concerning their current activities. Printed directions for the filing of applications will shortly be available at post offices.

The regulations provide that after a careful check has been made of each application, the applicant will be provided with a Certificate of Identification bearing his photograph, index fingerprint and signature. He will thereafter be required to carry the certificate with him at all times.

AUTO TIRES FOR MINISTERS

Word has just come to the Federal Council of Churches from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. Mr. Henderson's announcement says:

> "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.
>
> "As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

This modification of the regulations for rationing tires is gratifying recognition of the importance of the work of the Church in the life of the American people.

In the Mail

"We like to read *The Mennonite;* it brings the truth which we need so much at this time. We also like the timely information on many subjects, the many articles from both the home and foreign mission fields, and the correspondence from many churches." —*M. J. Welty,* Reedley, California

"Our church enjoys the timely topics and news of the paper. The church has ruled that *The Mennonite* be sent to every family in 1942."
—*Mrs. P. K. Dirksen,* Goessel (Kansas) Mennonite Church.

"The wise men ask, 'What language did Christ speak?'
They cavil, argue, search, and little prove,
O sages, leave your Syriac and your Greek!
Christ spoke the Universal language—Love."
—*Ella Wheeler Wilcox*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

EDUCATIONAL WORK—

The third quarter of the year marks the opening of our schools after the summer holidays, although promotions are made around April 1st. Here in Janjgir, the Primary school with an enrollment of 105 children, the Middle school with 96, and a Normal Training class of four girls, all opened for work on June 20th, when the weather was still very hot. Freedom from epidemics or illness has marked the year thus far, and how thankful we have been to the Heavenly Father that this is true in spite of very difficult times. Little rain came; field work came to a complete standstill, and some of the children came to school hungry and underfed. At the worst time we handed out gram at recess once or twice a week. In the boarding hall we economized as much as possible by changing the diet of the girls somewhat. The price of wheat and rice had come closer together, and more wheat in the diet has preserved the health, it seems, better than before. The attendance has averaged about 90 % for the first three months of school. The teachers show great interest and eagerness in the school, but there are few really bright children. For the most part their school work is difficult for them and they study harder than American children. I have given much supervision to the teachers because a number of them are untrained and need help and guidance. A group of older girls are steadily meeting for prayer and going out in bands to witness as there is opportunity. The Christian Endeavor Society also is engaging in some fine Christian activities, and we can hope to get some leaders from among our local young people. —*Miss H. E. Nickel,* Principal,

Funk Memorial Girls' School, Janjgir, C. P., India

October 21, 1941

"Praise God from Whom all blessings flow"

Classes with the nurses at the Leper Home have again begun. In the first year class there are seven leper nurses, and in the second year class there are five nurses. Ten of these are illiterate and find it very difficult. In spite of their physical and educational handicap they are willing to learn and serve their fellow sufferers. I thank the Lord for them.

Because of the cholera in the near-by villages this year all the lepers had to be inoculated. Many deaths were reported in the villages, but we thank the Lord that the Christians were protected; though a few were sick, all got well.

At the General hospital a new graduate nurse has been employed. Because of the drouth and a partial crop failure the patients all want free wards and free medicines. Some are in a miserable condition and at the point of starvation.

My vacation this year was spent in Landour during the rainy season.

Sincere greetings, *Eva Pauls,* Champa, India

October 24, 1941

JOYFUL SINGING

Every morning from the bungalow we hear the hearty singing of the school children as they have their devotional services. Indians, generally, sing lustily in a very high pitch and that with plenty of volume. But the children out-do their elders, especially in the matter of volume. They go at their singing as though it were a time of deliberate lung exercises. And, I dare say, they do derive just such a benefit from it too, although unconsciously. So you can imagine what we hear when four different classes of boys sing four different songs all at the same time. Of course, each one of these classes is in a separate room and they cannot hear each other. But we can hear all of them. It makes one think of Psalm 100, which begins by saying, "Make a joyful noise unto the Lord." We can observe that their singing is certainly joyful. And I must admit, to us who have not been here long enough to learn to appreciate genuine Indian music, it sounds like a noise too. But to them it is real music, and they sing it joyfully unto the Lord. —*Harold Ratzlaff*

SAFE HOME

Brother and Sister P. A. Wenger have just arrived safely on the California coast, from where they wired on the morning of January 21. Brother and Sister Isaac and Sister Augusta Schmidt had also planned to come home with a ship that was to leave about December 15. But since the war broke out before the ship's date of departure, it is very doubtful whether they will come now.

Our government is now working through the Swiss embassy in China to get in touch with our missionaries. P. H. Richert, Sec.

NOTE TO TREASURERS

. The publication board plans to publish all future financial reports in a quarterly supplement. Therefore, all treasurers of the General Conference should take note and send in their reports accordingly. The first quarterly report begins with January, 1942. In this way valuable space in *The Mennonite* can be used for other material. The editor would be interested in hearing from those who enjoy reading these reports. —*Editor*

DAILY DEVOTIONAL MESSAGES

By *Russell L. Mast, Bedminster, Pa.*

FEBRUARY 9—*"Hear, O Israel; the Lord our God is one Lord."* Mark 12:29

In these words Jesus began his summary of the meaning of the law and the prophets. Although when we quote that summary, we usually omit these words and begin with the idea that we shall love God with all our mind, soul and strength and our neighbor as ourselves. To us the affirmation that God is one God is far too elementary to notice. Perhaps that assumption was current in the first century because two of the gospels do not include this important preface to the summary of the law. As in our thinking, so in our living we have a tendency to ignore this basic conviction of a belief in one God. We try vainly to love God with our whole personalities and our neighbors as ourselves and we fail because we are trying to serve many gods. The gods we serve in this day are many and diverse. Where do you give your supreme loyalty? There is the god you serve.

FEBRUARY 10—*"....Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."* Isa. 6:3

Two words can be used to describe the holiness of God: 'separateness' and 'uniqueness.' Between God and man there is a great gulf separating them. It is not a gulf of geographical space. It does not mean that we cannot have personal fellowship with the Eternal. That gulf is one of moral quality. When man confronts God he confronts absolute goodness, absolute moral purity, and absolute perfection. When Isaiah experienced the holiness of God in the temple he, too, confronted these "absolutes." "Woe is me! for I am undone, because I am a man of unclean lips." There is an experience which is universal. Whenever man comes in contact with perfection he feels his own unworthiness. Peter experienced that when he came into contact with Jesus; "Depart from me, O Lord, for I am a sinful man." Our own feeling of unworthiness must come not by musing on our failures, but by looking into the face of God and beholding absolute perfection.

FEBRUARY 11—*"Thine iniquity is taken away, and thy sin is purged."* Isa. 6:7b

His experience in the temple did not leave Isaiah brooding over his sins. As he had fellowship with God his iniquity was taken away and his sin was purged. That is the second phase of the experience of the holiness of God. Perfection always has a cleansing effect upon us. The first symphony concert which I ever attended had such an influence upon me. I went there with my soul defiled by depression and weariness. But before many bars were played I was carried away from myself into another world. The precision and perfection of that world-famous orchestra, as well as the great music which they played, made a new man out of me. I left that hall with my soul cleansed from depression and weariness. Such is always the impact of the divine on the human, the perfect on the imperfect.

FEBRUARY 12—*"Lord, teach us to pray."* Luke 11:1b

Do we resent the implication of this text, that we need to be taught how to pray? The disciples understood their need correctly when they asked Jesus to teach them how to pray. As far as the record goes this is the only thing they ever asked him to teach them. Perhaps they understood that the secret of all that he did was through his prayers by which he maintained fellowship with his Father. Prayer is too often a sanctimonious act by which we try to buy our future reward. Such praying is meaningless. But praying as Jesus prayed opens channels of spiritual power which can transform our lives. Let us consider our praying and see if it measures to the fulness of Jesus' fellowship with God.

FEBRUARY 13—*"Two men went up in the temple to pray."* Luke 18:10a

The impulse to pray is so deeply ingrained in human nature that it can safely be said that prayer is as important to the human soul as eating is to the human body. Man will no more outgrow prayer than he will outgrow eating. But it is sad to relate that we are usually far more successful in gaining physical power through eating than we are in gaining spiritual power through praying. The same pettiness we exhibit in our living we exhibit also in our praying. The life of that proud Pharisee was reflected in the quality of his praying when he said, "God, I thank Thee that I am not as other men are." It is a truism that great praying makes for great living. But it is also true that great living makes for great praying.

FEBRUARY 14—*".....tarry ye...until ye be endued with power from on high."* Luke 24:49b

Part of our difficulty in receiving power through prayer comes from the fact that we are not convinced that we need a power greater than ourselves. We live the way it is easiest for us to live. No great goals of living challenge our lives; no high ideals of a better society stir our consciences. We are satisfied. Such living requires no power greater than ourselves. But when we set before ourselves the goal of Christian living and the ideal of the Kingdom of God then we run into the stubborn fact that we cannot fulfill our expectations on the strength of our own power. We need a power greater than ourselves. Realizing that need, let us pray expectantly, waiting for that power which is on high.

FEBRUARY 15—*"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."* Matt. 6:6a

For vital praying we need to shut out of our minds all that is trivial and unimportant and focus our supreme attention on God. It is so easy to clutter our minds with the trivialities of the moment and crowd out the Eternal. Apropos to this thought is the psychological principle, 'Whatever gets your attention, gets you.' If we pray and do not win the battle over the lesser things we will block the channel to God's power. Jesus must have known all this when he suggested that we enter a private chamber where nothing lesser could command our attention. Let us give this aspect of prayer our serious consideration, so that in our fellowship with God we may have an open channel to Him.

FEBRUARY 16—*"My soul, wait thou in silence before God only. . . . ."* Psalm 62:5

In thinking of a clear channel to God let us consider also that all thoughts of self block the passageway to his power. Ask yourself candidly, "When I pray, do I think more about myself than I do about God?" Let us not fool ourselves about this. Most of the sins we commit in trying to live the Christian life come as a result of giving ourselves too much attention and God too little. What we are really doing in self-centered praying is asking God that He might bend His Eternal Will to do what we want done. Rather let our prayers be that God might so reveal His will to us that He might do in us what He wants done.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 8, 1942

A BUSY SABBATH IN CAPERNAUM

Mark 2:21-34 Read Luke 4:31-41

TOPIC: Christ's Use of the Sabbath

Introduction

The Synoptic Gospels give a detailed account of Jesus' first Sabbath in Capernaum. This was doubtless a sample of His activities on many Sabbath days. It well indicates the manner in which He spent many days of His active ministry. It shows that "He went about doing good." The Sabbath, consecrated by God as a day of rest from daily toil, was not a day of idleness according to Christ's teaching and practice. He did not sleep until very late and then read the Sunday paper until noon. He went to the morning worship service in His church. He declared that the Sabbath was ordained to promote man's highest welfare. This is the central point in our lesson today.

Jesus' Authority as Teacher vss. 21, 22

Jesus, and the four disciples of last week's lesson, attended the Sabbath worship service in the synagogue. Jesus, as a distinguished religious leader, was invited to teach by the chief ruler of the synagogue. This courtesy was usually given to prominent visitors. His address made a deep impression (vs. 22). His whole manner of speaking arrested their attention, for He spoke with a definite note of "authority." The teaching of the scribes was dry and legalistic and largely quotations from prominent rabbis. They enforced the letter of the Law; Jesus brought out the spirit. His teaching was vital and spiritual. His authority was real. He IS authority.

Jesus' Authority over Unclean Spirits vss. 23-28

An amazing thing took place in the synagogue service. A demon-possessed man had come to the service. He was deeply aroused and stirred as he heard Jesus speak. He felt very uncomfortable in His presence. In his much perturbed and depraved nature, he felt the pure presence of Jesus. He raved against it (vs. 24). He recognized Jesus and demanded to be left alone, for he had nothing in common with Jesus. He felt the power of Jesus to destroy him. The devil is well aware of Christ's power and authority. Jesus did not want the unclean spirits to bear witness to His deity. At Jesus' word of command the man held his peace and the evil spirit came out of him. Jesus' word of authority amazed those present. The evil spirit was vanquished by Christ. The man was fully healed. Satan's power is as nothing compared with Christ's power. Jesus set the people to thinking along new lines. They recognized a new power, a new teaching, a new revelation.

Jesus' Power over Diseases vss. 29-34

Jesus and the four spent the Sabbath afternoon in the house of Peter and Andrew who gladly welcomed Jesus and His friends into it. We may well spend the Sunday afternoon in friendly fellowship with others in the home. Peter's wife's mother lay sick with a fever, probably the so common malarial fever. Jesus took her by the hand, lifted her up and she was healed (vs. *cf.* Luke 4:39). Her restoration was immediate and complete. She ministered to those in the house. Jesus did not use any definite formula of words or ceremony, or acts in His healings. He demonstrated His super-natural spiritual power over disease. Jesus was always sympathetic to suffering and pain.

That same evening after sunset, the end of the Jewish Sabbath, many came to Peter's house bringing the sick, helpless, and demon-possessed to Jesus that He might help them (vs. 32). The healing of the demoniac in the synagogue that morning had become widely known. Jesus showed that He was able to help all who came to Him (*cf.* Luke 4:40). The people CAME to Jesus. He heals us only by our consent. He will come in ONLY *on our invitation.* Truly this Sabbath day was a memorable one in the history of Capernaum and in the ministry of Christ. It was devoted to worship, prayer, fellowship, and to service. *God gave the Sabbath* (Sunday, Lord's Day) to us. It is a day for Christian effort. It should be a sacred day in the family circle. It should be a day of personal meditation about the unseen and eternal things. It is THE day appointed for *public worship.* In the CHRISTIAN HOME the question, "Shall we go to Church today?" *is never asked.* It is the CUSTOM TO GO. It is NOT A DEBATABLE question.

How can we improve our Sabbath observance by better topics to talk about?

How do you account for the man's knowledge of Christ?

If We Knew Each Other Better

Alfred S. Rotz

If we knew each other better
We could always find some good
In our neighbor, friend and brother,
And be better understood.
Could we sympathize more fully
As our Lord would have us do,
We could work for God more truly
And we'd love each other too.

When we bear with one another
In our daily toil of life,
Ties of love grow deeper, stronger,
And relinquish sin and strife,
Fervent love will always conquer
And will shine as bright as day.
When we live for one another,
And God's Spirit has full sway.

If perchance, some folks misquote us
And our motives misconstrue,
How much better to sing God's praises
Than be angry . . . miffed and blue.
If some folks don't understand us
Let us love them all the more,
Bear with patience all our crosses
And for grace divine implore.

Let us learn to know each other
Not in harsh and cruel modes,
But by love let's serve each other
With kind, smooth and loving words
Then with Christ, our Elder Brother,
We shall all united be,
And at last shall know each other
In that grand eternity.

—*Selected*

The Responsibility of the Mennonite Church Toward Her Civilian Public Service Camps

By *David C. Wedel*

Several months ago, Brigadier General Lewis B. Hershey, director of Selective Service, made the statement that it may be worth a year of a man's time and callouses in his hands to know where he stands. General Hershey is right. Too many of us live from day to day with many hazy ideas but without firm convictions. In our present world we do not only need knowledge, that is, ideas. We also need beliefs and convictions. The world is rich in ideas but bankrupt in convictions.

Three Hebrew lads who were confronted by the threats of Nebuchadnezzar in the days of old, had firm convictions. They had convictions that could not be shaken. When the king's decree went forth that everyone should bow down to the golden image that had been set up for that purpose, they refused. They were summoned into the royal presence of the king and charged with insubordination. These three lads looked straight into the king's eye and said, "Our God is able to deliver us, but if not, be it known unto thee, O King, we will not worship the golden image which thou hast set up." Convictions as deep and as strong, convictions deeply rooted in God are needed in our day. We need a strong faith in God and His righteousness.

It is my conviction that the Civilian Public Service camps grew out of such a faith, a faith that was strong. They grew out of a faith that was not concerned with what men would say, but with what God would say. Into these camps have come men who had convictions. They believe that love and good will and kindness and even suffering are a way of life that is effective and in harmony with the moral principles of the universe and the teachings of the Christ. They have chosen to make these convictions known not only to the church groups from which they come but to the whole world. These men are in the lime light. The men in our camps are being watched closely. Are we who have had a part in the creation of these camps also watching? Are we as churches carrying out our responsibility toward our camps as we should?

After an enterprise has been started there is always the tendency to sit back and watch it. Those churches and groups which did not have a direct hand in the establishment of these camps, perhaps, even feel that they have little responsibility toward the camps. What is the responsibility of the Mennonite Church toward her Civilian Public Service camps? Does the church have any responsibility toward these camps?

Let us begin to answer that question by recognizing that the Mennonite churches everywhere have been teaching and holding to a doctrine that has given these boys the convictions they now make known to the world. We have taught them in the home, in the church and Sunday School, that there are certain fundamental principles by which we live. One of these is the principle of love and kindness, and good will toward our fellowmen. As we sowed this seed in the hearts of these young people who are now grown, it took root and finally blossomed forth in a definite conviction. We rejoiced that our teaching had not been in vain. We were glad that what we had sown was now coming forth as a strong plant. Our teaching was bearing fruit. We saw in this the perpetuation of our own particular denomination, which traditionally has taught this doctrine. We saw in it a way of life coming to reality which we believe Christ taught his followers. We as churches have taught this principle of nonresistance. We have rejoiced when it took root in our young people. We should, therefore, recognize that we, the churches, the homes, the teachers, the ministers, the parents, have made these young men, now in the Civilian Public Service camps and those classified to go there, conscientious objectors.

It would seem as though we ourselves did not believe this principle if now we would say that we have no responsibility toward our young people. We would, in fact, be saying that we were willing to teach something, but we would not go so far as to carry out the implications of that teaching. We would be saying that we were content to have a classroom doctrine that we were not willing to see taken into actual life situations. We have taught these young people the principles we hold. Now it becomes our obligation to live with them the implications of this doctrine. We would actually repudiate what we were teaching if we should now waive our responsibility toward our Civilian Public Service camps. No doctrine will long command the respect of those who are being taught if it does not hold within itself a truth that can be translated into life. We believe that the use of nonresistance in actual life situations is not only possible, but that it is practicable. In the limited areas where it has been tried it has worked without fail. This is not someone's foolish idea. It is the great life principle taught and lived by the great Master himself.

Do we really believe the teachings of Jesus when we do not carry them out into life situations? Are these teachings really effective in our own lives if we give them lip service now? Do we not repudiate the teachings of Christ if we fail to translate into life what he has taught? The Mennonite Church is now being challenged in a wonderful way by her Civilian Public Service camps. It is as though the camps were saying: "You have said much about the peace principle and about the teachings of Christ on nonresistance. Here is a great opportunity also to prove that you mean what you have said. Here is a definite field of action. Now you can demonstrate as never before that this principle is of great worth. You have taught for a long time. Now there is a great opportunity not only to teach but also to act. And by that action to teach perhaps as never before."

I believe there is no doubt in the mind of any of us but that we as churches are responsible for perpetuating a doctrine from which have come these camps, which the government has generously given us. It is perfectly clear then, that we have received a definite responsibility from the teaching of this doctrine. We have taught our youth that good will, love, and humanitarianism, yes, even suffering, is the Christ way of life. We have created the conscientious objector. Now we must give him our loyal support. To stop now would be to break faith with our own selves. It would mean that we were breaking with the past tradition that has been so nobly given us at such tremendous sacrifices. We dare do no less than assume the responsibilities thrown upon us by the teaching of the doctrine of nonresistance. One of these responsibilities lies in the direction of our Civilian Public Service camps.

If we have a definite responsibility toward our Civilian Public Service camps, what is it? Naturally, we think at once of financial support. That is a definite responsibility. Every great venture of faith must have its financial program; so it is with the camps. I believe it was providential that we were brought to the place where we undertook to finance this program ourselves. The fact that we were willing to pay for our camps has helped wonderfully in getting them established. It has made a deep impression upon every community where camps have been set up, that here were people who were willing to pay cold cash for what they believed. It has helped to establish the sincerity, not only of the boys who came there as campers, but of the church. People have been amazed that a church or group of churches was willing to undertake a program of such magnitude in addition to all the other fields in which churches are active.

We have launched out on this program. We have made a good beginning. It would, indeed, be a tragedy if now we would fail in our financial responsibility. As yet the financial burden is not so great that we cannot carry it. We can. If we stop now the world might well ask whether we had been sincere in the first place. To fail in our financial responsibility would mean that we would lose at least to some extent the testimony we have given so far. Would we not thereby say that this program costs too much? Once we say that, we also say that it was not worth too much right from the beginning.

I am struck by the fact that this particular tenet of our faith has cost our people money also in other days. Our forefathers sacrificed their prosperous farms and homes for the sake of religious freedom. Their migrations from one country to another were always costly in terms of money as well as in many other ways. They did not count the cost as being too great.

When a program similar to our own was set up in Russia, the Mennonites raised large sums of money for this work. Even in this country they have repeatedly contributed money so that in various ways their right to claim exemption from military service might be honored.

By strong financial support of the camps we will say that we honor what our forefathers have done. We will say that we believe that this program is worthwhile. We will say that we believe this way of life, a way of peace and good will toward our fellow man.

The church also has the responsibility of lending these camps moral support. That is such a general statement that I shall try to clarify what I mean. At present, the Selective Service Act of 1940 does not require many of us to leave our daily task. It has not called many of us away from our daily pursuit. We are permitted to continue our farming and other economic enterprises which we have undertaken. It has called to service only men of certain age limits and physical qualifications. These boys the world sees as conscientious objectors. We, even though we are members of one of the historic peace churches, can act and sometimes even conduct ourselves as though we were not conscientious objectors. We are not confined to service in camp. We feel that we have the privilege of doing as we please.

This is hardly right. We are conscientious objectors as much as the boys who are in camp. The only difference is that we are at home and they are in camp. We should come to regard these boys in camp as our representatives. They are not in camp as individuals alone. They are there as a part of the church. They are there as a part of the body to which we belong. As church members we should keep in contact with them. We should regard them as being a part of the church as much as though they were in our midst. Let us encourage them. Let us send them information about the church. Let us pray for them. These young men would welcome such wholehearted support. Sometimes they feel alone and lonely. How a word from someone in the church would encourage them! Some of these men stand alone. Their church or denomination does not support them. We have a definite responsibility to such men in our camps also. Some of their friends have left them because of their particular position. They need the friendliness and kindness of those who are in the churches. I know of no finer service than to encourage such an assignee. Let us be generous with our kindness and friendliness.

There are those times in camp life when a boy comes to feel that perhaps this whole program, and his stay in camp in particular, is, perhaps, of little consequence. He loses the significance of the whole enterprise by being so closely tied in with it that he cannot see it in its far-reaching significance. How helpful it would be to that boy to have someone come and interpret the whole program anew, to point out its values, to explain the implications of the position he has taken.

That man does not live by bread alone is particularly true in the camps. There must be words that proceed out of the mouth of God. We must have a concern about the spiritual welfare of these men. Our administration has taken particular care to have leaders in every camp, who are spiritually minded. There is, however, some work which the church can do. It can release its own minister to visit the camp. It can send a group of young people with a special message or worship program. We can all pray without ceasing. We should realize that this is not only a place where men go when they are called for service. We should realize that here is a place to build men for God. I have the faith that a good number of the leaders of the church of tomorrow will come from the Civilian Public Service camps. The church has here a great opportunity to call men to a close walk with God so that they may become tools in his hand.

The church also has the responsibility of interpreting these camps to the public. Never before have we had such a splendid opportunity to make known our belief in non-violence. Not only has the government given us recognition as conscientious objectors, but it has given us publicity by that recognition. People who had never before heard of conscientious objectors now know that there are those who will not participate in war. But too often they do not know why we object to war. They think we are afraid to fight. We merely want to save our own lives. The public needs to know why we object to war. Too many people do not know. Too many only know that we object to war. There are still many strange interpretations of a conscientious objector.

Two boys were playing in the street in a town near which one of our Civilian Public Service camps was located. They were playing a game of war. Said one of the boys, "You can't shoot me. I'm a C. O." We need to interpret the whole camp program to the public.

The church has the responsibility of assuming the financial burden of maintaining these camps. It has the responsibility of lending its moral support to this program. It must interpret what we are trying to do by these camps. But there is also the challenge which faces both the church and the camps of continuing in the development of a technique of non-violence. We need to work out the details of this way of life. This is the task of both church and camp. May the Prince of Peace guide us in this difficult task.

"I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!"
—*Charles Hanson Towne*

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Mennonite Youth

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SONS OF GOD

by *Orlando Wiebe*

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." The Apostle Paul writes these words to the Philippians admonishing them to live in such a way that men shall know what they stand for and that they may be lights to the generation in which they live.

This verse brings to our mind three questions: (1) Does this verse apply to us in our time? (2) What has been done by men in the past to live without rebuke and be lights in the world? (3) What can the youth of today do about the future?

Does this verse apply to us? The *Reader's Digest Magazine* recently carried a series of articles entitled "The Repair Man Will Gyp You If You Don't Watch Out." In this survey made right here in our own nation, in big towns and small, in all sections of the country they found that over half of the repair men would actually be dishonest. Do we live in a crooked and perverse nation?

The past summer was spent by the writer working in Detroit for the Ford Motor Co. One morning while driving to work we came to the parking lot where thousands of cars were parked. The night shift had not come off of work yet. As we entered the parking lot, we noticed that there were a great many cars with men from the day shift waiting to get the places of the men who had worked all night and would soon be leaving. Rather than take our place in line, we thought we would get ahead of the crowd by going around the other end, and when a car left, pull in from the opposite side. This was done, and immediately, I was on the receiving end of a barrage of curses. Realizing that I had broken a rule I backed out and apologized. The man was literally dumbfounded. He had expected me to curse back, and when I did not he did not know what to do. This small act paid dividends the next morning when the same man went out of his way to show me a parking place.

One other time as three of us were leaving work, we noticed a rather well dressed gentleman who had a flat tire in front of the factory. He asked us if we would fix his tire, which we did. When we were through he offered us a rather large sum of money for the little work we had done. We refused it, and then he said something that characterizes the type of world we live in. With an oath on his lips, and looking at us as though we must be slightly lacking in gray matter he said, "Well what kind of a world is this?" It makes one stop and think. This is a world in which hate, greed, dishonesty, love of money, are the expected things. Love, goodwill, kindness, helpfulness are not expected, and when they are shown, people are literally amazed.

Truly the Apostle Paul might as well have spoken those words to us. We who are Mennonites then have a great heritage to give to the world. As we examine men in the past who have let their lights shine in the world we are reminded of the early martyrs in the history of the Mennonites. Felix Manz comes to us as a shining example. We remember how he was placed in a small boat and taken out on to the lake with a priest, how a stone was placed on his body, how he was given one last chance to recant, but true to his convictions Felix Manz found a watery grave and became a shining light for us to follow. Few people have let their lights shine so consistently over such a long period of time. Let us not take their heritage lightly, for it is a thing that has come to us through much suffering and pain.

Thirdly, then, what can the youth of today do about the future? Certainly the first and most important thing to do is to follow the teachings and examples that Christ gave us. We must make Christianity a "way of life." It's easy to say, but making Christianity a way of life is the most challenging and difficult task we may have. It may lead us into areas of conflict or strife to spend a summer in trying to bring the message of Christ to people through a Work Camp. It may lead to ridicule, to unpleasant experiences. But throughout it all, we must keep that peace and inner poise that comes through knowing that we are a part of a group who shall be the "light of the world."

Bethel College

Looking Ahead Fifty Years

I have just read Rev. Walter H. Dyck's short article "What If They Say" in the January 13 issue of *The Mennonite*. It strikes the same chord sounded by Kirby Page when he said, "Government is a gift of God; and when it is right it should be obeyed, and when it is wrong it should be disobeyed."

In his address "Looking Ahead Fifty Years" Dr. Page said things which I consider of special moment for all conscientious objectors. Here are some other pertinent statements he made.

Man's extremity is God's opportunity. In periods of tyranny and severe social convulsion people live more vitally than at other times. What can the individual do? How can he live with power and how can he understand the nature of God and His dealings with men? What is the primary business of a disciple of Christ? It is to live the way of suffering love now; to find the mind of Christ and live that way in terms of behavior. If we remember this, we will not turn to a God of vengeance and a God of war.

It is the belief of many people that resort to armed action is both necessary and right. Or, they argue that while war is wrong, failure to stop tyranny is also wrong; that tyranny can be stopped only by war; therefore, we must have war. Jesus showed us that the way of suffering love was the *right* way even though it did not end tyranny.

We may ask the question, "Is it legitimate to think of the minority in war time?" If we do not sanction totalitarianism, we make room for dissention, and in making room for dissention we admit a place for the minority. But we must also recognize the function of the minority. It is this: to live with confidence in the way of suffering love, not a life of protest, but a life of affirmation and illustration, and to speak with confidence where we do see clearly. Our business is not to do evil but to realize the way of love and practice it. It is the duty of the innocent to bear the burdens of the guilty.

When we face a situation that offers no solution, we should commit ourselves to the thing that offers eventual solution. If we do the right thing at the right time, we get the right result. We now have the wrong result; so what shall we do? We must do the right thing *now* to get the right result *later*: we must choose the Jesus way of life. If we reject the way of Christ, we get the way of war. —H. H. M.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

SENIOR C. E. TOPICS FOR 1942

Examine the following outline and see how it is skillfully adapted to the "Instruction" section of the Program of Standards for our young people's societies. The programs will help your society to score better. Write to Mrs. Gerhard Friesen, 700 East Broadway, Newton, Kansas, and tell her how you like them.

March—Devotional Training
1 "Commitment for Christ"
8 "Worship in Private"
15 "Worship in Church"
22 "Love Him, Serve Him"
29 "The Value and Power of Prayer"

April—Church History
5 "Christ Is Risen"
12 "Birth of the Church"
19 "Growth in Power"
26 "The Era of Constantine and the Rise of the Papacy"

May—Church History
3 "The Crusades and New Religious Movements"
10 "The Reformation"

May—Missions
17 "Missionary Work—Early Phases"
24 "Great Torchbearers"
31 "New Phases of Missions in Our Country"

June—Bible
7 "Our Bible—Its Writers"
14 "Who's Who in the Bible"
21 "The Best Use of the Bible"
28 "Summer Sundays or Retreats"

July—Choice of a Life Work
5 "Finding the Will of God"
12 "Playing a Straight Game"
19 "Serving in a Field of Need"
26 "When to say 'No'"

August—Evangelism
2 "Youth and Adults"
9 "The Need for Evangelism"
16 "Refugees Among Us"
23 "The Wider Scope of Evangelism"
30 "The Campfire Glow"

September—Stewardship
6 "Hobbies for All"
13 "Stewardship in the Use of Time and Talent"
20 "Stewardship in the Use of Money and Means"
27 "Helping Our Friends to Live at Their Best"

October—Mennonite Principles
4 "The Beginning of the Mennonite Church"
11 "Baptism—Its Meaning and Value"
18 "Mennonite Principles"
25 "High Points in the History of our Church"

November—Peace
1 "Christian Bases for World Peace"
8 "Promoting Peace"
15 "Our Latin American Friends"
22 "Youth's Call to Youth"
29 "That Inner Voice"

December—Methods of Young People's Work
6 "When We Worship"
13 "Improving Worship"
20 "Christmas This Year"
27 "Let Your Light Shine"

War is such a senseless thing!
As if man had but tooth and claw;
No gift of tongue; no moral law;
No truth in friendliness to bring.

As if within his skull no brain;
No reason; no sympathy of soul;
No love; no power of self-control
Before he grasps the club of Cain.
—Stancliffe

Program for February 15, 1942

READING OUR NEWSPAPERS

Eph. 4:25, 29-32; 5:15, 16

I. Worship Service

1. "Open My Eyes That I May See;" "Where Cross the Crowded Ways of Life," No. 222; "I Love to Tell the Story," No. 494.
2. Reading of main topic and prayer.
3. Talk on: "The Influence of the Press Today."
4. Offering for relief work.

II. Leader's Introduction

Newspapers and radio are largely responsible for public opinion today. A very large number of people read the daily paper, a considerable group the weeklies, and a smaller number the magazines like **News Week, Time, Current History, Reader's Digest** and others. The papers and magazines present the news with varying degrees of truthfulness—important events may be reported in a few lines, or on the inside pages, while the spectacular is given space and emphasis; the editor may give a misleading slant to events by leaving out some information; a suggestive word or phrase may give rise to a wrong interpretation. It is well to read more than one paper or magazine in order to get a more balanced judgment on what is reported.

Newspapers can be a powerful tool in the hands of those who desire to bend the minds of their readers for unworthy aims; they are equally potent for influencing people to approve and work for that which is fine and noble. As Christians and as citizens we want to be careful what and how we read.

III. Suggested Topics for Short Talks

1. Fulfilling God's Word.	Exodus 24:3-8.
2. Reading and resolution.	II Kings 23:1-3.
3. News from the Lord.	Hab. 2:2-4.
4. Ineffective reading.	John 5:37-40.
5. Explanation required.	Acts 8:26-35.
6. God's precepts our criterion.	Ps. 119:97-104.

IV. For Discussion

1. How much time is to be spent reading papers and magazines?

2. What does the press of today do to promote science, health, art, understanding of other peoples, good will relations to our near and distant neighbors?

3. What magazines espouse the cause of missions? of peace?

V. Facts for Study

Our dailies and our weeklies bring us information not only of the sensational and of the war and of politics; they also tell us of new discoveries in the field of science, new remedies being tried to combat disease, of new methods being applied in the field of education, of fine things in the line of music and art, of pioneers in the area of good will relations among nations. Let us lend our support to those efforts which are constructive. It is always easier to criticize unfavorably than to help build up constructively. It may not be amiss to write to the editor of a paper to tell him of an article which you have appreciated. To a large degree they offer what the public wants, and it is up to the readers to help form their policy.

In regard to our own church papers, which bring us the news of our conference churches, all those who want to cooperate intellingently with the endeavors of our churches will feel the need for reading them. They inform us about missions, home and foreign, about our peace and relief work, about our Civilian Service Camps; the correspondence columns tell of the life in individual churches; the Young People's pages speak of their work and ideals. Editorials are on timely topics; some articles are offered by our leaders as well as comments on the Sunday School lessons and helps for the Christian Endeavor programs.

The Endeavor will do its church a good turn if it tries to interest the families of the church not only to keep it, but also to read it. Each church should keep one set of copies on file in its library for reference purposes. Let the C. E. leader occasionally call attention to a good article; this will do much to promote interest in reading the papers.

VI. Illustration

A Newspaperman's Work

When Jacob Riis became a newspaper reporter in New York City, he had experienced the dreadfulness of life in the tenements. Because he was so familiar with the cruelty and suffering he wanted to make things better and so decided to enter the ministry. A friend with whom he discussed the matter said: "God needs Christian reporters as much as ministers." This remark so impressed Jacob Riis that he decided to dedicate himself as a reporter to the Lord's work. Through his zeal tenements were torn down and rebuilt in sanitary fashion. Year after year he kept up the fight until at his death he had accomplished more than anyone else to make living sanitary and comfortable for the poor of the city.

VII. Found in the "Readers Digest"

A little Scotch girl made a list of "My Twelve Loveliest Things, People Not Counted." They were:

The scrunch of dry leaves as you walk through them
The feel of clean clothes
Water runnng into bath
The cold of ice cream
Cool wind on a hot day
Climbing up and looking back
Honey in your mouth
Smell of a drugstore
Hot-water bottle in bed
Babies smiling
The feeling inside when you sing
Baby kittens

—Douglas Horton, **The Art of Living Today**

"Are we afraid to speak our religion? Some sing it and stir souls, some write poetry or music. Others live it day by day. That is being about our Father's business." —*Dorothy J. Magee*

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

THE LADDER OF LIFE

(Have the room dark except for the light which comes from candles. Place a home-made ladder in Christmas-tree candleholders. There should be two candles for each round. The steps for the "ladder of life" are printed on white cardboard so that they can be plainly seen from all parts of the room. As each Intermediate gives his talk he goes to the ladder in front of the room, places the cardboard on the ladder and lights the candles.)

Leader's Talk:

If one is to become a Christian, he must spend some thought on the question of how to become a Christian.

After one has become a Christian it also takes thought to continue in the right kind of life. Every Christian should help his church by attending its services. Young people, as Christians, should be interested in the whole program of the church. We should read our Bibles and try to live a Christian life every day.

The purpose of our meeting tonight is to teach what is necessary for becoming a Christian and for continuing in the Christian life. Jesus said, "I am the way, the truth and the life." That way may be represented by a ladder which we climb in our progress to God.

In our meeting tonight we are going to show the steps on the "Ladder of Life" which lead us toward God.

Jesus Christ came to earth to establish a way from this world to heaven. By His life and His death and resurrection He established the way, and now He is the Way.

(The following Bible talks should each be three minutes in length. Sing one verse of each song.)

Leader—"And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven."

Round I—Faith (Heb. 11:6)
"Faith of Our Fathers"
Round II—Repentance (Acts 17:30)
"Just As I Am"
Round III—Confession (Matt. 10:32, 33)
"I Must Tell Jesus"
Round IV—Baptism (Acts 2:38)
"O Happy Day"
Round V—Union With Christ (Rom. 7:4)
"Jesus, Lover of My Soul"
Round VI—Wearing the name of Christ (Acts 11:26)
"Precious Name"
Round VII—Continue stedfastly (Acts 2:42)
"He Leadeth Me"
Round VIII—Christian Graces (II Pet. 1:5-7)
"Give of Your Best to the Master"

Leader—If we do these things we will safely climb the ladder all the way form this world to heaven. (Quote II Pet. 1:8-11)

(Voice from a hidden person:)

"Heav'n is not reached by a single bound,——
But we build a ladder by which we rise
From the lowly earth to the vaulted skies,
And reach its summit round by round."

Benediction:

—From Int. Expressional Service by N. M. Whitwell

JUNIOR DEPARTMENT

By Mrs. N. N. Soldner

Program for February 15, 1942

THE WORKING MAN'S ANSWER TO ALCOHOL

Scripture Reading: Isa. 28:1-4, 7, 8
(A "Labor Meeting")

This Sunday we are taking the second topic of our series in alcohol instruction. We are acquainted with laboring men, those who do many jobs about us. For instance, there are the carpenter, plumber, airman, businessman, teacher and minister. Since God does not want His special workmen to partake of any strong drink, surely we do not want to trust the drunkard to do our work.

The Question Bee

Q. 1. Why do so many businessmen refuse to employ men who drink?

Ans. Because the smallest amount of alcohol affects the powers of the eye, brain, and hand.

Do You Know Me?

I am the greatest criminal in history;
I have killed more men than all wars;
I have turned men into brutes;
I have made millions of homes unhappy;
I have made children hungry;
I have ruined millions, and shall try to ruin more;
I ensnare the innocent;
I destroy the weak and weaken the strong;
I am Alcohol.

Prayer Items for our Prayer List

(a) Thank God for fathers and mothers who are temperate and never touched liquor; (b) ask for strength in times of temptation; (c) courage to tell our friends we will never touch strong drinks; (d) boys and girls who "dare to stand like Daniel."

IN MEMORIAM

ANNA ELIZABETH BAUMAN, daughter of Samuel W. and Clara Rosenberger Bauman, was born in Milford Township, February 15, 1915. Early in life she manifested an active interest in the Lord's work. She was baptized upon confession of faith in the Lord Jesus Christ, October 3, 1930, and was admitted into the West Swamp Church. From that time on she was a faithful worker in the church.

She taught in the summer Bible school two terms. For more than a year she served as president of the

Young Women's Missionary Society, which office she held to her end. For the past four years she served as correspondent to *The Mennonite*. Last year she served as one of the officers of the Eastern District C. E. Convention. Wherever and whenever she was called upon, the work was well done.

Sickness and hospital experiences were well known to her, but she "endured, as seeing him who is invisible."

She was relieved from her suffering when she departed from this life to be with the Lord, on December 23, thus bringing her age to twenty-six years, ten months, and eight days.

She leaves to mourn her early departure, her parents and the following brothers and sisters: Mrs. Emma Boyer, Henry, Wilmer, and Alverda, Quakertown; Harvey, medical missionary, Champa , C. P., India; Laurel, Hoytville, Ohio; Horace, Hickman Mills, Missouri; Amos and Bertha, Philadelphia.

Text used by her Pastor, Rev. A. J. Neuenschwander, Matt. 5:8.

BENJAMIN A. KOEHN, the son of Ernest and Lena Koehn, was born in Poland Russia, February 26, 1865. He passed to his reward December 20, 1941, at the age of seventy-six years, nine months, and twenty days. At the age of eight years he came to America with his parents and settled near Moundridge, Kansas. At the age of seventeen years he realized that he needed a saviour, was converted, saved by faith in Christ Jesus, baptized by Elder Johann Ratzlaff, and joined what is now the Emanuel Church.

On October 30, 1886, he was united in marriage to Elizabeth Ratzlaff. This union was blessed with three sons and five daughters. Two daughters have passed on before.

He made his home around Moundridge, Kansas, working as a laborer and having to face many hardships. When the Cherokee Strip opened in Oklahoma, he was in the run without success. In 1907 he and his family moved to Taloga, Oklahoma. After living in different places he finally bought a place which he made his home for the remainder of his life. Here he joined the Kidron Mennonite Church. He was always helpful in the church.

Several years ago he noticed a sore below his left ear. After seeing different physicians it was finally pronounced cancer. No relief could be had. When he saw that he was not to live long, he spent much time in prayer and was ready to submit to the Lord. He was bedfast for six weeks. To his family and friends he was always kind; he extended a helping hand wherever possible.

He leaves to mourn his loving wife and six children, Mrs. Nettie Hostettler, Oakland, California; Adam and Lincoln of Meno, Oklahoma; Anna at home; Jonas and Marie (Mrs. Frances Koehn) Taloga, Oklahoma; eleven grandchildren; three great grandchildren; one aged sister, Mrs. John Decker, Moundridge, Kansas, and many other friends and relatives.

Dearest father, since you've left us
Now we miss your face so dear;
Often while our hearts are bleeding
We should call thee to our side.
But, we know that God has called you
And with Him you now abide.
When the day is just beginning,
That is when we miss your face.
It was then we gathered 'round you
And learned of God's redeeming grace.
We are glad we had you, father.
But when God calls we cannot stay
Here, on earth with those who love us
E're our spirits have flown away.
So dear father, as we journey
May our lives some soul inspire,
May we all be true to Jesus
'Till we hear God say, "Come Higher."

—The mother and children

THOMAS J. KENNEL was born in Tazwell County, Illinois, March 9, 1869. He died on December 29, 1941, attaining the age of seventy-two years, nine months, and twenty days. On December 29, 1892, he was married to Lavina Mosiman. The six children born are all living. In addition to his immediate family he is survived by twenty-eight grandchildren, one brother and three sisters. At the funeral services in Apostolic Mennonite Church, Trenton, Ohio, Rev. J. E. Amstutz based his remarks on I Cor. 13:13, a favorite verse of Mr. Kennels.

AGATHA CLAASSEN passed away at her home in Newton, Kansas, on December 29, 1941. She reached the age of fifty-eight years, seven months, and five days.

Agatha was the daughter of Aaron and Anna Kliewer Claassen. She was born in Harvey County. Except for six years spent in Oklahoma she always lived in this county.

At the age of eighteen she was baptized by Rev. Jacob Toevs at the Gnadenberg Church of Whitewater. Later she became a member of the First Mennonite Church of Newton.

She is survived by her aged mother, Mrs. Anna Claassen, and the following brothers and sisters, C. M. Claassen of Westwood, California; F. E. Claassen of Oakland, California; Carl A. Claassen of Kansas City, Kansas; Mrs. Ruby Keller of Arkansas City, Kansas; Mrs. Gussie Edens, Pocatello, Idaho, and Edna at home. Funeral services were held at the home and at the Newton First Mennonite Church.

MRS. AUGUST HAHN née Carrie Baumgartner, was born November 1, 1872, and passed away January 10, 1942. She leaves to mourn her, her husband, two daughters and two sons with their families. The funeral services were conducted by Rev. David C. Wedel, pastor of the First Mennonite Church, Halstead, Kansas.

DAVID P. DILLER died suddenly of a heart attack on January 5, at his farm four miles west of Bluffton, Ohio. He was seventy-eight years old. On January 10, 1889, he was married to Elizabeth Althaus. Into this union three sons and three daughters were born.

JOHN DILLER, brother of David Diller, died at his farm home four miles west of Bluffton on January 10, at the age of seventy-five. He was stricken on Monday evening, the same day on which his brother died, and suffered until his death. His wife, the former Elizabeth Luginbill, preceded him in death six years ago. Surviving are two sons and six grandchildren.

These brothers with their sister, Mrs. John Bixler, who died only a month previous, were born and reared on the old Diller homestead. When they married they started housekeeping only a short distance from their home and remained there until their death. They were life-time members of the Ebenezer Mennonite Church and were faithful attendants until their death. Rev. A. C. Schultz, their pastor, officiated at the rites. One brother, Albert, and four sisters survive. The sisters are: Mrs. Peter Nusbaum, Mrs. Peter Herr, Mary Diller, all of Bluffton, and Miss Fannie Diller of Chicago.

MRS. ADELLE DEPPE, daughter of Abraham S. and Carrie Hirstein, was born near Summerfield, Illinois, on December 8, 1916. She came to her untimely death near her home in Fairview on November 7, 1941, at the age of twenty-four years, ten months, and twenty-nine days.

On March 29, 1931, she was baptized by Rev. Adlolf Friesen and received as a member of the First Mennonite Church at Summerfield. On December 13, 1936, she was united in marriage with Lloyd L. Deppe. This union was blessed with one son. She leaves to mourn her departure, her husband, one son, her parents, five sisters, and two brothers.

JOHN E. EICHER, son of John and Mary Eicher, was born in Summerfield, Illinois, on September 28, 1859. On the Day of Pentecost, 1875, he was baptized by Rev. Christian Krehbiel and received into the fellowship of the First Mennonite Church of Summerfield.

He was united in marriage with Emma Mallman in 1886. Three daughters were born to this union. After living on a farm near Trenton, Illinois, they moved to Granite City, Illinois, about twenty-five years ago. Brother Eicher attained the age of eighty-two years.

He leaves to mourn his departure three daughters and three brothers. His wife preceded him in death in 1923. Rev. Elmer Basinger had charge of the funeral services.

CORRESPONDENCE

GRACE MENNONITE CHURCH

Dallas, Oregon

"If God be before us who can be against us." As we look at the picture before us, it looks very dark. If we depend upon God to lead and fight our battles we can say again as of the past year that our blessings have bountiful, of good measure, pressed down, shaken together, and running over.

Our Sunday school has had an average attendance of 165, a gain of 33 over 1940. The average church attendance was 238, a gain of 51 over 1940. Thirty-four members were added to the church by letter and baptism. Our membership is 182.

On December 29th we enjoyed the installation of the new officers of the Young People's C. E. The candle light service was impressive. Dorothy Leisy closed the service by singing "Seal Us, O Holy Spirit." In the evening worship services Rev. Leisy spoke on "The Blessed Possession," Deut. 11:11.

On October 15 we observed our second church anniversary. The home mission board note was burned. The church is now debt free. After the services we fellowshiped around God's table in the basement.

Two beautiful weddings were solemnized in our church this fall. Married were: Marie Janzen to Peter Gossen and Lanora Adaline Dyck to Abram F. Schierling.

In November the Mennonite Oregon Bible Conference was held in our church. The theme was "Evangelism." (See *The Mennonite* of November 3rd for program.) The Ladies Aid Mission Sale held during this month netted $719.65.

Eight Dallas churches joined in a union Thanksgiving service, which was held in the high school auditorium. A mass choir and orchestra furnished the music.

The Ladies' Aid and the King's Daughters class are busy sewing for the Red Cross. Two offerings have been held for this worthy cause. Dorothy Leisy is the director of the newly organized ladies chorus. Twenty-four have enrolled. —*Helen Thiessen*, Corr.

APOSTOLIC MENNONITE CHURCH

Trenton, Ohio

During December our church had the pleasure of having at our annual thank-offering Sunday Mr. and Mrs. S. F. Pannabecker and family of Bluffton, Ohio. Both gave us very interesting messages telling of their work and conditions in China.

We were happy to have Mrs. Rodolphe Petter from Lame Deer, Montana, give the message on December 28th. Mrs. Petter suprised her sisters by coming in on Christmas Eve. This was the first time in forty-six years that she had the privilege of being home for Christmas. It gave us all a great deal of pleasure to have her in our midst.

We also regret to report that Miss Elesa Holly of Hamilton, Ohio, who was ninety-two years old last September and who is one of our very active members met with an accident on January 5th. She fell on a slippery sidewalk while on her way to attend a Woman's Meeting at the Y.W.C.A. She is laid up at Mercy Hospital in Hamilton. We hope that her injury is not so serious and that she may soon recover and be in our midst, as we all miss her very much.

We again had the business session of our annual congregational meeting following a covered dish and social hour. Rev. Amstutz spoke on "The Church of The Living God". He said that the Church is the servant of God, the living body of Christ. During these trying days we are to keep on doing the most important things as a Church, only do them better. We have our faith strengthened and render practical service to those in need at home and abroad. We must lay aside all selfish thoughts and bitterness. What kind of a testimony do we as a church have for a war torn world? May we be more loyal to the Church and have undying faith in God.

—*Lydia A. Augspurger*, Corr.

JESSE TOAVS ORDAINED

The Lord was honored on the last Sunday of the old year when Jesse Toavs, son of Mr. and Mrs. A. F. Toavs of Wolf Point, Montana, was ordained into the ministry.

After the congregation, led by Dan Toavs, had sung several hymns, the pastor, the candidate, and the American Sunday School Union missionary from Glasgow, Montana, took their places on the platform. After reading Malachi 2:1, Arthur Fast pronounced the invocation. The A. F. Toavs family sang the song, "True-Hearted, Whole-Hearted." It is the desire of the family that their son and brother be true to the Lord.

Rev. Albert Ewert, who recently became pastor of the Bethel Wolf Point congregation, officiated in the ordination. As the basis for the charge he used the tenth verse of the sixth chapter of Ephesians which reads, "Finally, my brethren, be strong in the Lord and in the power of his might."

Since Jesse Toavs has taken up work as a missionary for the American Sunday School Union and is stationed in the southwestern Minnesota field with headquarters at Mountain Lake, Minnesota, it was appropriate that the A. S. S. U. missionary for this area gave a message on this occasion. Rev. McLean's message was based on Luke 14:23 which says, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Since the aim of the American Sunday School Union is "Every child in America in Sunday School, and a Bible in every home," the message by this missionary, who has been on the field for fifteen years, was instructive and encouraging.

Rev. J. F. Thiessen, of the M. B. Lustre congregation, gave an instructive, five-minute message on John 3:30, "He must increase, but I must decrease." Clarence Bartel of the local church spoke for a few minutes on Isa. 40:3. The offering received will go to the field in which Mr. Toavs has taken up his work. Peter Wie read Joshua 5:13-15 at the close. Jesse Toavs left soon thereafter for his field in Minnesota.

« « JOTTINGS » »

—*Miss Mary Becker*, former editor of *The Mennonite* and now a student at White Biblical Seminary, New York City, brought the morning message at the Second Mennonite Church of Philadelphia on January 18.

—*Rev. Walter Gering* of Moundridge, Kansas, held a week of meetings from January 11-18 at the Rev. Gering brought us deep, spiritual messages on the Ebenezer Mennonite Church near Bluffton, Ohio. "Cross," "Forgiveness," and Psalm 23. Absolute surrender was the fundamental theme of his messages. We had favorable weather during the meetings. —Corr.

—The youngest son of *Rev. and Mrs. Henry Harder* of Enid, Oklahoma, is critically ill, "and the doctors give him no chance to recover." Let us remember the family in prayer.

—*Mr. and Mrs. D. K. Roth* and family of Gibson City, Illinois, recently gave to Bluffton College some organ chimes and an amplifying system. These were dedicated on January 18, and Mrs. S. K. Mosiman briefly reviewed the history of the organ itself and paid tribute to Mrs. Harriet Humiston, donor of that gift.

—*Bluffton College* has eliminated the brief recess between semesters and will also eliminate the spring vacation so that the semester's work may be completed earlier.—Professor S. F. Pannabecker, instructor of Bible at Bluffton College, pointed out in a discussion on what this college can do to prepare students for mission work, that it can serve by means of courses, through student organizations, and by fostering the proper religious and devotional atmosphere.—James Farmer, Negro Racial Relations Secretary of the Fellowship of Reconciliation, visited the campus recently.

—*Bethel College* will have for its Bible Week (March 23-27) speakers this year, Dr. W. O. Trueblood, a minister of a Friends Church at Indianapolis, Indiana, and Dr. C. Henry Smith, who has written various books on Mennonite History. During the afternoon Dr. Trueblood will give an expository interpretation of the Sermon on the Mount. In the evenings he will speak on a series of vital gospel themes. Dr. Smith will speak each evening on various topics related to the history of the Mennonite people. The program of the week is open to everyone.

—The *Salem Mennonite C. E.* of Freeman, South Dakota, has divided into two groups. The adult group has its meeting in the main auditorium of the church; while the young people meet in the new basement room. The young people have shown their enthusiasm by furnishing the room with a piano and other needed equipment. The Christmas season was made more cheerful by the singing of carols at the homes of the sick and the aged. On New Year's Eve a social and Watchnight Service were held.

—*Mr. Herman Neufeld* of the First Mennonite Church of Reedley, California, is doing his best to complete on time that church's quota for the Civilian Public Service camps. Might all churches in our conference be conscientious about their rightful share in this work.

—Bulletin, *Emmanuel Mennonite Church, Pratum, Oregon,* "Roy Rutschman will go to the Civilian Public Service Camp at Cascade Locks, Oregon, this week. This means that two of the boys from our congregation will be stationed at this place."

—The *First Mennonite Church of Aberdeen, Idaho,* has an outstanding calendar of offerings for the year 1942 in that it provides for certain work often overlooked in church giving. The work referred to is that carried on by the General Conference Treasury, the Committee on Doctrine and Conduct, Board of Education, and the Board of Publication.

—*Rev. Arnold J. Regier* writes, "Our C. P. S. camp here at Cascade Locks, which is a cooperative project with the Brethren Church, is developing very satisfactorily. At present we have about one hundred boys in the camp. This camp is different from most of the camps in the East. Only about one third of the campees are from the historical peace churches. At present there are twenty-eight different denominations and creeds represented."

—Bulletin, *Butterfield* (Minn.) *Mennonite Church,* " 'The preacher is not sent to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the Gospel; not civilization, but Christ. We are ambassadors, not diplomats!' "

—*Bethany Mennonite Church,* Quakertown, Pennsylvania, had as its guest speaker on January 18 Mis Elsa E. Grantland who serves at Paint Rock, Nort Carolina, under the auspices of the General Conference Home Mission Board. She also spoke at th Flatland and West Swamp churches. Rev. A. J Neuenschwander, who is pastor of the three churche mentioned, is also secretary of the home mission board

—*Corr*

—*Rev. Harold Burkholder* in his pastoral message a given in the January 11th bulletin said, "Financially we had an excellent year which can only be accounte for by a tithing people. All the organizations plus th Church proper raised over $6,200.00 (Membership January 1, 1940, was 142.—*Editor*). . . . Prayin people are more powerful and less destructive tha army planes, so let us pray."

—From December 31 to January 2, the Young Peopl and the Senior Young People of the Immanuel Mennonite Church, Los Angeles, California, spent two day of enjoyment at Wrightwood, a mountain camp nea San Bernardino. In addition to recreation in the wa of skiing, tobogganning and other snow sports, we entertained ourselves and glorified God by the singin of hymns, giving testimonies, and listening to inspirational talks by our pastor, Rev. W. A. Regier. W also held a New Year's Eve watchnight service. Geographically we were 6,200 feet in elevation; spirituall we reached out and felt the hand of God. Durin our stay at the camp, some ten inches of snow fell which to us Californians was exceedingly interestin in itself. —*Lorraine Regeh*

—*Rev. P. A. Kliewer* is now also sending in a churc bulletin, that of the Grace Mennonite Church, Albany Oregon. An interesting fact about the nine-page bulletin is that it is printed free of charge by Mr. and Mrs Baker who came into the church during the past year Mr. Baker was baptized November 31st. An arresting statement in it is the following: "There are 210 000 churches in the U. S. A. and 430,000 places licensed to sell alcoholic drinks."

—*Mr. Ernest Bennett* spoke on "Christian Service i a War Zone" at the recent Third Quarterly Conference of the Eastern District. Rev. John J. Plener read a paper on "Church Unity."

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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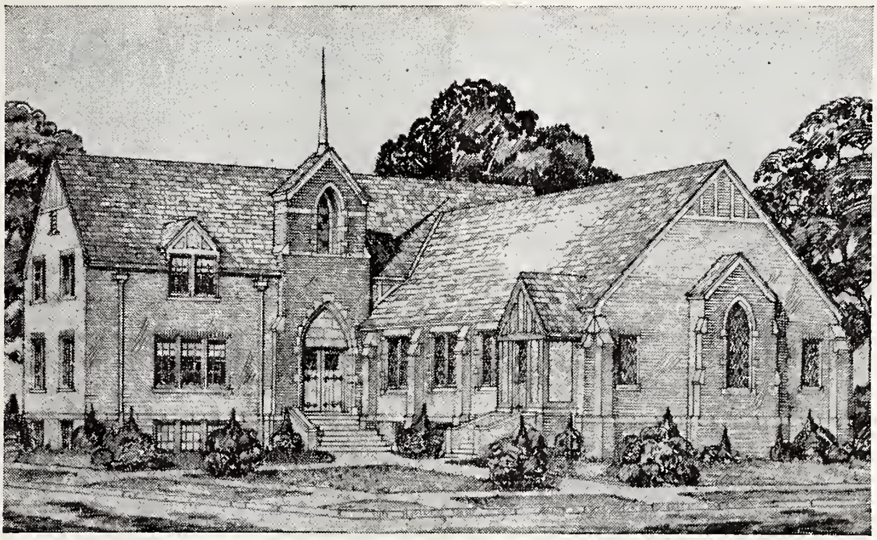

Proposed New Church, Wichita, Kansas

LORRAINE AVENUE MENNONITE CHURCH

Wichita, Kansas

It is now about six months since we first made the acquaintance of the Lorraine Avenue Mennonite Church in Wichita. That is sufficient time in which to reach some conclusions regarding the group with which we are now affiliated.

Above all, this is decidedly a youthful church. The percentage of young people is unusually large, with a goodly number of children and babies. This results in an active, energetic, forward-looking congregation. Many of these young folks come from our surrounding Mennonite communities, and hardly a Sunday passes but what some go home to see their parents, with the result that our attendance is rather fluctuating. This has its drawbacks, but how commendable that old home ties are strong! This church is truly a child of our older churches around Wichita.

Again, this is a growing church because Wichita is a rapidly growing city. The membership has increased from 17 to 160 in a few years, and prospects for future growth are unusually promising. Our present place of worship is over-crowded. It is a home, and is intended to be the parsonage when the new church becomes a reality. For the present a loud speaking system helps out when overflow attendance necessitates the use of the basement.

It may not be generally known that this church gives religious instruction each Wednesday to about 150 pupils from the nearby public school, in cooperation with the city-wide system of week-day Bible schools. None of these children are Mennonites. Four teachers are now employed, but the scope of this work could be enlarged if more room were available, since some of the grades in this particular school are denied the privilege of religious instruction at present.

We have been impressed with the earnest and sacrificial endeavor of the local membership to make the new church a reality. They know we must have it or lose much. They have pledged heavily financially. The women's organization alone has pledged one thousand dollars toward the new building, and are working hard to raise that amount by means of "penny-a-meal" banks, birthday calendars, collecting of old papers and magazines, special programs, serving of church dinners once a month. (These dinners are for the purpose of planning and reporting on the building project.)

Despite all these efforts we know we must have help. This church is still a mission church, even though it has been self-supporting for the past year; but to provide for the rapidly growing membership of the future must be a conference undertaking.

Our expansion committee has delegated the choir to give programs in the nearby churches to acquaint them with our urgent need here, and to enlist their help. We pray earnestly that this help may be speedily forth-coming. —*Mrs. P. E. Frantz,* Corr.

WHAT IF THEY SAY

What if they say, "Why doesn't every conscientious objector to war accept non-combatant service in the army?"

A socalled "non-combatant" believes that "thou shalt not kill." He is willing, however, to serve in any capacity other than the actual taking of arms. He renders other essential services, such as, clerical work, cooking, hospital work, ambulance driving, mine sweeping, etc. He tries to be a Good Samaritan "in the army." He feels that the presence or absence of military command does not affect his intention of being a Christian anywhere.

But there are those who cannot accept military service because to them there is no actual distinction between soldiers (non-combatant or full military), except in the name. "Non-combatant service" is as essential as the "combatant." The non-combatant forces him who has no scruples to the front. All soldiers promise to "bear true faith—serve honestly and faithfully against all enemies whomsoever." Then he must forget what he "learned at Sunday School." Was he not told to "love them—bless them—do good to them—pray for them?" He must remain where his testimony will be out-and-out for methods of love. To help behind the line is to subscribe to the purpose of the army, which is efficiency in killing.

He is not afraid to die, but only unwilling to kill. He will render constructive service to war sufferers, refugees, evacuated populations, and help in the reconstruction of war-stricken areas. He will render health and medical service in connection with any civilian projects. He will do reclamation and forestry services where these have been neglected.

He cannot be "bought" to destroy, but he will "pay his way" in work which will "overcome evil with good." (Rom. 12:21) —*Walter H. Dyck*

C.P.S. CAMP NEWS

Cascade Locks Camp

The Cascade Locks camp in Oregon is now the home of over one hundred boys. Brother Mark Schrock, director of the camp, gives a report of the first seven weeks of the camp.

The project work is supervised by the Forestry Service, and like the other camps, Cascade Locks has its religious and educational program. The camp is classified as Brethren-Mennonite. The twenty-two Mennonite boys come chiefly from Oregon and California. An occupational report indicates that the boys come from over thirty different occupations of which farming, teaching, and labor produce the majority. About half of the group have had college or graduate training.

Educational Program at Bluffton

The recent issue of the *Bluffton Peace Sentinel,* camp paper of the Bluffton, Indiana, camp tells of the new educational classes started there. The heart of the new educational program is the core course which meets Wednesday and Thursday evenings. To quote the paper: "This course is an attempt to understand the Christian non-resistant way of life and its application in the modern world. Ours being a Mennonite camp considerable attention is given to the Mennonite heritage. We are seeking to understand the part which non-resistance has played in the life of the church."

In addition to the core course there are classes in Bible, first aid, and bookkeeping. This camp is also favored with the services of the Wells County library trailer which stops each week at the camp and permits the boys to check out books for one month.

Progress At Hagerstown C.P.S. Camp No. 24

Repairs and the provision of housing facilities are progressing at the farm near Hagerstown, Maryland, which will house twenty-five boys and a housefather and housemother. This farm is the first of the three in Washington County, Maryland, which will comprise Civilian Public Service Camp No. 24. This farm unit will in all probability receive its first assignees in February while assignments to the other two units will not begin for some weeks to come. The work project of the camp will be supervised by Soil Conservation Service.

Brother Snyder Appointed to New Duty

Brother John Snyder of Portland, Oregon, has been appointed to assume general oversight of camp budgets and to serve as camp auditor. His duties will also require him to keep in close touch with costs, prices, and buying policies as they apply to the several C.P.S. operations. Brother Snyder will, if plans carry, visit each camp about once in every six months.

From August 9 to November 21 Brother Snyder served as business manager and assistant director at the Grottoes, Virginia, camp and following that helped in opening the Henry, Illinois, camp. Brother Snyder with his wife and child will reside at Akron, Pa. (Compiled by *Grant M. Stoltzfus*)

The Unchanging

"Let nothing distress thee, nothing affright thee;
All things are passing, God never changeth."
—*Henry Wadsworth Longfellow*

HOME MISSIONS

A. J. Neuenschwander, Secretary

LATEST WORD FROM OCCUPIED CHINA THROUGH THE RED CROSS

Telegram:

"America missionary organizations urge parent societies cooperate Red Cross relief Americans occupied China. Reassure relatives treatment satisfactory."

Telegram from Philippines to American Baptist Board (dated January 27th, Cebu):

"All safe. Notify families."

We hope the same is true of our missionaries there. Our government has promised to get information also from them, as soon as possible.

P. H. Richert, Sec.

Annual Meeting of the Foreign Mission Board

On February 18, at 9 A.M. our Board is planning to meet in annual session, in Newton. Unusually weighty matters are up for consideration and decisions, largely caused by the world war.

We know that the mission friends will remember the Board in their prayers, but we send out this reminder all the same for emphasis' sake.

The government machinery for contacting missionaries in occupied areas is now ready to function, and the Tokyo government has consented to cooperate on a basis of reciprocity and mutuality. How fast they can work, no one knows as yet. Let us include this also in our prayers.

The officials of the Foreign Missions Conference expect good results soon, and advise all mission boards to be ready with funds, as soon as the needs are known, and ways to send the money are open.

Good reports have come again from India. Some 240 baptisms took place during the past year 1941. Thank the Lord. —*P. H. Richert,* Sec.

CALENDAR

May 1. Mr. Herbert, a medical student from Miraj arrived and helped with the hospital work for about six weeks.

May 13. Mrs. Thiessen and Muriel arrive at Basna station.

May 15. Mr. Thiessen arrives here after taking Eleanor to school at Landour. Short welcome program the next day.

May 28—June 2. Mr. and Mrs. P. A. Wenger and Mr. and Mrs. Aaron Jantzen come for a visit. They also go to several village churches while here.

June 10. Miss Schmidt undergoes a major operation in Landour. All reports good.

June 22. Joseph Asna, son of Pastor Rufus Asna, Janjgir, spoke in the morning service. He is a worker for the National Missionary Society.

June 28. First teachers' meeting of the year. Mr. Thiessen in charge.

July 10. Miss Schmidt returns from the hills. She travels the last five miles in a chair carried by four men during a pouring rain. We are all happy to see her looking so well.

July 9-11. Semi-annual meeting of the Samelan with delegates from all the village church groups present.

July 20. Junior Church meets for the first time in the new school building. Classes began meeting there through the week.

August 2-5. Miss Nickle comes to Basna to sit in the educational committee meeting and also to visit.

August 2. News comes that Eleanor Thiessen has broken her right arm just above the wrist. Has to wear a cast until September 16.

September 2. The Ratzlaffs return from language study in the hills. There are now five housed in the medical bungalow. The more the merrier.

September 3-18. The Duerksens teach at an outstation. Mrs. Duerksen goes on the one-wheeled, two-man-power "push cart."

September 21. Initiate Mr. Thiessen's new ox-mobile by hitching it to a pair of bullocks. Four missionaries go to Dhabakar for Sunday services.

September 22. After about nine months work was again started on the church building. Because of lack of funds and other pressing building needs, the work on the church had been stopped when the walls were about six feet high.

October 2-5. Blind Shimon Munshi comes for special evangelistic work.

October 10-16. Annual missionary conference at Champa.

November 26. School vacation of the missionary children starts. Fond parents and precious children are already counting the days.

At the time of this writing (October) all the Basna missionaries and also the children are well, for which we praise Him who has sent us forth into this work.

HOME MISSION BOARD TO MEET

The Lord willing, the annual meeting of the Home Mission Board is to be held in the Director's Room of the Herald Publishing Company building, Newton, Kansas, beginning at 2:30 p. m. Tuesday, February 24, and lasting until February 26, 1942.

The board solicits the prayerful interest and support of all who are deeply interested in this phase of the Lord's work, so that our Heavenly Father may guide us in all our deliberations for the advancement of His work. —*A. J. Neuenschwander,* Sec.

RELIEF

Brother M. C. Lehman Safe and Well

Through the kindness of Congressman Robert A. Grant of Indiana, information from the State Department of Washington has reached Dr. Robert Bender of Elkhart, Indiana, concerning Brother M. C. Lehman. Dr. Bender, son-in-law of Brother Lehman, was informed that the latter is at Bad Nauheim, Germany, with the American embassy staff and newspaper men and is on the official list awaiting evacuation. He will be evacuated with the embassy as far as Lisbon, Portugal, from where he will proceed to America as soon as passage arrangements can be made.

Clothing to Paraguay

A shipment of 127 bales of clothing (11,022 lbs.) was made to the Mennonites in the Fernheim and Friesland colonies in Paraguay. The shipment, valued at $6,850, left New York on January 12 and will go by way of Buenos Aires to Asuncion from whence it will be sent to the Mennonite colonies. The clothing was of a miscellaneous assortment intended for both children and adults.

Christmas in Paraguay

Brother Vernon Schmidt tells of his visit to Friesland Colony over the Christmas season and of his fellowship there. "December 24-29: Spent the time in Friesland. They had church every day in the morning, and visiting in the afternoon. I enjoyed this visit very much, although I am hindered a lot in not being able to talk and understand all their speech. Usually they talk in Platt-Deutsch, and I cannot understand a word of that, but I can keep up fairly well when they speak in the High German. I visited in the homes of Kornelius Kroecker, Isaac Martins, Fritz Klassen, and Paul Janzen, at nights and with many others during the day also. Went swimming on the second day after Christmas—imagine doing that at home!"

Christmas in France

A letter from Sister Helen A. Penner, written on the 8th of December tells of Christmas plans at the Canet Plage convalescent home for children and expresses the joy she finds in her work.

"So far, I am not sorry I came, only wish we could do more. We will have to be patient and be thankful that we are still permitted to do what we are at present. I enjoy the beautiful scenery and am getting used to the conditions here. We have stayed well and that helps ever so much. We are making a few preparations for a Christmas celebration here; a tree for the dining room-schoolroom, a gift for each child, and they are planning a program. We are hoping to have something special on the menu, too."

Workers in France Carry On

The outbreak of war has brought problems to our relief workers, in France, especially in the matter of securing supplies. Recent letters, however, from Brother Byler and Sisters Lois Gunden and Helen Penner tell of continued plans which they are working out in feeding school children and providing a convalescent home. A letter from Brother Joseph W. Byler, dated December 20, 1941, gives a survey of both the problems and opportunities which Mennonite relief workers in France are now facing.

He concludes with these words: "All of the workers are in good health, and I believe are enjoying their work. We have gone through some trying experiences, the past month. In each case we have definitely felt the guidance of the Divine. Will you continue to hold us up to the Throne so that our services will be acceptable to Him?

Yours for the needy in Europe,
Joseph N. Byler"

Gratitude from Children in France

In the convalescent home at Canet Plage situated in southern France by the Mediterranean Sea, there are sixty Spanish and French refugee children. They are sheltered, fed, and cared for by Sisters Lois Gunden and Helen Penner. The children, many of whom have suffered great hardships, are not unmindful of the kindness shown them and one has expressed his appreciation in the following words: "We thank the Mennonites very much, and we love those whom we know from the bottom of our very thankful hearts. We shall never forget what they are doing for us."

Christmas in England

Brother Peter Dyck's letter of December 27 tells of Christmas in England at "The Woodlands," which is a home for homeless British people, mostly aged and infirm. "With gratitude we look back on a comparatively quiet Christmas. At 'The Woodlands' the Yule-Tide atmosphere permeated every ward and room, even introducing a certain degree of joy." On Christmas morning a worship service was held, and on the evening of the 26th, Brother Dyck adds, the old folks forgot their mental and bodily pains as they were entertained with carol-singing. Brother Dyck also mentions visiting the Birmingham public shelters on Christmas night with a worker of the Friends Ambulance Unit.

Compiled by *Grant Stoltzfus*

"Search thine own heart;
What paineth thee in others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!"

—*John Greenleaf Whittier*

DAILY DEVOTIONAL MESSAGES

By *Russell L. Mast, Bedminster, Pa.*

FEBRUARY 17—"*. . . Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*" Matt. 25:44

Let no one try to escape the far-reaching implications of this text. It is not spiritual hunger that is meant. In this case it is physical. In the book of Exodus there is recorded an incident in which Moses tried to speak to his people. But the writer adds this penetrating comment, " . . . but they hearkened not unto Moses for anguish of spirit and cruel bondage." That is always the result when men try to preach a gospel of talk to those who are in economic slavery. How can they believe in a God that is good when the "children of God" do not manifest such goodness in their lives? It is, nevertheless, true that the Christian gospel teaches us to triumph even in our sufferings, and that one can manifest the Christian spirit even when penniless. That, however, does not relieve us of our responsibility to those who in times of peace and in war are ill-clothed and ill-fed. The good Samaritan did not tell the wounded man how to triumph in his sufferings, but ministered unto his needs. Such a ministry helps someone to believe in a God that is good.

FEBRUARY 18—"*I am the bread of life.*" John 6:48

Here now we consider the spiritual hunger of the human soul. Jesus in the quality of his life unveiled the mysteries about God. Bread is the symbol of that basic food without which no man can live. The bread of life is the symbol of that spiritual quality revealed in Jesus, without which no man can really live. By taking of the bread of life we permit a new spirit to dominate our thoughts and control our actions. "I am the vine, ye are the branches," said Jesus. As long as we are a part of the vine we can bear fruit. Thus can God's enabling grace do in us and for us what we cannot do for ourselves. That is a great gospel.

FEBRUARY 19—"*Be not overcome of evil, but overcome evil with good.*" Rom. 12:21

After eleven chapters of exposition on the idea of salvation, Paul gives in our text the manner in which this new life in Christ will seek to express itself. Here he seems almost to paraphrase the words of Jesus himself. In the light of this text, how can a Christian partake in the prejudice, bitterness, and hatred which today poison the world? How can one who has experienced the inner working of divine love, share in the caustic remarks which men so glibly fling at the Japanese? Christianity is not something we can put on a shelf, and pick it up again when we want it. It is a way of dealing with evil, when evil is immanent. If the nations as a whole will not accept this principle, can we as individuals? Are we willing to be adventurous about it, take risks for it, as we confront evildoers in our immediate relationships?

FEBRUARY 20—"*Fearfulness and trembling are come upon me . . .*" Ps. 55:5 "*The Lord is my light and my salvation whom shall I fear?*" Ps. 27:1

Here in striking contrast are two attitudes to life. Shall we live by fear, or shall we live by faith? Sometimes the opposite of faith is not unbelief but fear. Faith and fear have tremendous powers over human life. Fear imprisons the soul; faith sets it free. Fear makes men weak; faith gives them power. Fear disheartens, faith gives courage. Fear puts futility at the center of life; faith gives purpose and hope. Self-examination frequently reveals to our dismay that we are prisoners of fear. Can we say, "The Lord is the strength of my life; of whom (or what) shall I be afraid?"

FEBRUARY 21—"*And he was angry and would not go in.*" Luke 15:28

We recognize these words as describing the elder brother in that immortal parable of Jesus, the Prodigal Son. In fact, the account of the elder brother might well be classed as a parable in itself. For how many of us point a finger at those who waste their substance in riotous living and dwell in the far country committing the sins of the flesh? Are not the sins we commit more like those of the older brother? Ours are not the sins of the flesh, perhaps, but sins of the spirit. We are jealous of other people's success; we are easily peeved; we hold life-time grudges and are slow to forgive. They that are without sin let them cast stones at those in the far country.

FEBRUARY 22—"*For the good that I would I do not; but the evil which I would not that I do.*" Rom. 7:19

How much more is this true of us than it was of Paul! At every turn we are confronted with that inevitable power which makes for unrighteousness. Sin blocks our vision of God, clouds our sense of values, and brings evil and suffering on the lives of others. What power is there that can release us from such perversions, but the power of God in Christ? Can we match this other experience of Paul, when he says, "Nay in all these things we are more than conquerors through him that loved us?"

FEBRUARY 23—"*The remnant shall return . . .*" Is. 10:21

The idea back of these words is one of the most profound insights in the Old Testament. The hope of the world lies not with the vast majority, but with a consecrated minority. The majority is not always right. The ideas which have shaped human history have been those of the small minority. The remnant of Jewish people was the redeeming remnant which produced the religious background from which came our own faith. We all like mass meetings and the enthusiasm that goes with a large crowd. They are important. But perhaps the real work of Christianity will be done not by the majority but by the consecrated minority; not by the 99 per cent but by the faithful 1 per cent. Does not this ancient teaching have peculiar relevance for our own day?

FEBRUARY 24—"*. . . and we were in our own sight as grasshoppers.*" Num. 13:33

The world today is full of "grasshopper Christians" who feel insignificant in their own sight as did the children of Israel when they saw the sons of Anak. There are always those who do not have the courage to make a definite stand for what they believe to be the right. With one eye they see their convictions and with the other the giants of Canaan, and the latter seem most real to them. Of this we can be reasonably sure—faint-heartedness and indecision will get us nowhere in this day. Compare our common attitude with that of Luther when he says, "Here I stand. God help me, I can do no other." We may be small people but we can stand for great convictions; we may be less than the least but we can represent the greatest causes. Let us pray that we can move forward with decisiveness.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 15, 1942
The Healing Ministry of Jesus
Mark 2:1-12 Read 1:35 to 3:12
TOPIC: *Jesus and the Ministry of Healing*

Introduction

After last Sunday's lesson Jesus made a journey through Galilee preaching and teaching and healing body and soul as He went. His fame increased so rapidly that He had to keep himself out in the open spaces. Still people came to Him in large numbers (Mark 1:45).

Our lesson text shows Christ's power to satisfy the spiritual needs of men. He met the needs of body and soul alike in his ministry. The spiritual was foremost in his mind. He went to the cross to make possible redemption from sin. He had a heart of pity and never refused physical healing. He was the Son of God and had all power. He who made man a living soul can also remedy the soul's maladies. He who gave man his physical body can also heal it when impaired by disease and infirmity.

Jesus Recognizes Faith vss. 1-5

Jesus returned from his Galilean preaching journey to Capernaum which appears to have been his temporary home during the Galilean ministry. He had gone throughout all Galilee (1:39). He probably was staying in Peter's house (vs. 1). The news of his arrival spread rapidly. Jesus' presence in a community, a house, a person's heart, can not be hid. Many came to the house. They remembered his former miracles and preaching and soon all space was occupied. He preached to them and they came to hear. He knew their hearts' needs and met these in his preaching.

Four men came, carrying a friend who was afflicted with palsy, one of the most hopeless diseases even today (vs. 3). He was totally unable to come by himself. He had four good friends who were determined to bring him to Jesus. Fortunate is the Christless sinner who has at least *one good Christian friend.* These men had ingenuity as well as determination (vs. 4). They did the unusual thing. There is more than one way to bring a person to Jesus. He SAW the faith of the five men. He saw in their actions their faith in Him. Can Jesus SEE our faith? Jesus' words (vs. 5) probably surprised the men. They expected physical healing. Jesus saw that the man needed spiritual healing, soul peace with God, most of all. He had come in a repentant spirit. Christ saw this and declared his sins forgiven.

Jesus' Power to Make Whole vss. 6-12

Critics were present who reasoned quietly that Jesus was blaspheming God (vss. 6,7). They did not believe Him to be the Divine Son of God. Jesus understood their thoughts and at once demonstrated his power to forgive sin and to heal. He said to them in effect, that He would prove to them his power to forgive sins by that which He was about to do to the body of this palsied man. He immediately commanded him to rise and walk home. The healing was full and complete, a proof convincing to every one present. This healing is typical of real spiritual healing through the power of Christ. The people united in giving glory to God. Faith in Christ was increasing.

Christ is interested in the whole man. His work is complete when sin is blotted out. The greatest manifestation of power is the unseen—the power of God's Spirit in delivering from sin. Christ is still concerned about our physical welfare. His ministry of healing has not come to an end. There is a spiritual side to physical healing. Medical and surgical science, physicians and nurses can do all that is possible, but they can only use God's truths which they have learned to use. Healing is of God. He created the body with power of recovery. When we pray for the sick, God does not usually work a miraculous cure. He uses human skill and the human mind up to the point where they can no longer function. Beyond that He works by Himself. God's healing is not limited to the so-called faith-healing.

Why did Jesus forgive the paralytic before He healed him?

Why do we fail to give larger recognition to the spiritual in healing?

How can we help Christ in his healing ministry?

February 22, 1942

Jesus Appoints and Teaches the Twelve

Luke 6:12-26

TOPIC: *Training the Twelve*

Introduction

In today's lesson the account of the Sermon on the Mount is directly connected with the calling of the Twelve. This sermon followed directly after the definite separation of the apostles. Jesus had been working throughout Galilee, and the crowds of people were increasing. The demands upon Him were so pressing that it was necessary to form a more definite organization for his work now, and for preparation for the future.

Jesus Chooses the Apostles vss. 12:19

Luke frequently mentions about Jesus spending time in prayer alone with God. He shows the humanity of Jesus. He presents Him as the perfect example of a good life. Jesus sought privacy in prayer. This time "He continued all night in prayer to God." The momentous task of choosing the Twelve was before Him, and He, the Son of God, felt the need of intense prayer as a preparation for making a wise choice. How hastily we make far-reaching choices at times. These men whom Jesus chose were God's ambassadors who changed the course of history, and we still do not comprehend the measureless influence of their work.

From the beginning of Christ's ministry a company of disciples had been gathering around Him. Jesus was sure of God's leading now. From the larger group of his followers He chose twelve to be his apostles (vs. 13). An apostle literally is "a messenger, one who is sent"—Greek, apo and stello, to send forth, away from. It also carries the meaning of ambassador. The Twelve were to be Jesus' special representatives. Most, if not all, of these twelve had been previously called by Christ. He believed that now the men who were to be his official representatives must be definitely selected and be prepared for their later work. From this time they were closest to Him and the center of his work. He trained them for the great work of preaching the Gospel and organizing the Church.

Some of the chosen apostles became conspicuous as leaders in the early Church. It is remarkable however that we know very little concerning most of them. All, excepting Judas Iscariot, were Galileans; four were fishermen; *all were laymen,* simple-hearted, honest men. They were not schooled men; yet by no means were they ignorant men. Jesus chose them because of the possibilities He saw in them. When God calls a person, even from a humble walk in life, no one can tell what he may become.

Jesus, the Twelve, and the company of disciples came to the great multitude (vs. 17). News about Him had traveled far and many came to be healed (vss. 18, 19). Jesus did not disappoint them. "He healed them all." "Virtue went out of Him." It cost Him something to heal.

Blessing and Woes vss. 20-26

Verses 20 to 40 give an abbreviated account of the Sermon on the Mount. The blessing and woes here recorded were a part of the apostles' training. Jesus was looking over a gathering of disciples who were mostly poor people. He had chosen poor men as apostles, but they were rich in spiritual blessings. They were ready for the kingdom of God. They, rather than the worldly rich, are faithful in their devotion to God. Luke shows special sympathy for the poor and the outcasts. Christians who now hunger because of poverty and who weep in sorrow will find God answering their hearts' yearning. There is abundant assurance of eternal good for the spiritually hungry and sorrowful Christian. Uncompromising loyalty to Christ may bring hatred and reproach, yet the one so suffering is blessed and happy because of the glorious reward. Jesus assures them of abundant compensation in the kingdom. The eternal reward in heaven means far more than this world can offer.

Jesus pronounces woe upon the rich who lived very selfish lives and even oppressed the innocent ones. They too, as a class, opposed Jesus. These had already received all the comfort they would ever get. There is much danger of using wealth in self-indulgence and neglecting the things of the Spirit. The Christian's conduct can not please and delight the ungodly. Jesus called and trained his apostles for a definite work. Men who are *called of God and trained* are needed to preach the Gospel today.

What is the difference in meaning between the words "disciple" and "apostle"?

Why was the selecting of the Twelve so very important?

How much time should we give to prayer as a preparation for making far-reaching decisions?

CORRESPONDENCE

FIRST MENNONITE CHURCH

Halstead, Kansas

The New Year fills one with a resolve to do whatever comes with renewed efforts.

Our pastor, Rev. David Wedel, was director of the Civilian Public Service Camp at Marietta, Ohio, for six months. He came home November 10th. We were all glad to have him come back and take charge of the work. Our church business meeting was postponed for a week in order that our pastor might get his work arranged. We had a fellowship supper and welcomed our pastor at the same time. To demonstrate our joy we had a shower for the pastor and his family. Some unusual gifts were brought; these were seemingly appreciated.

On December 21 the choir, directed by Rev. Wedel sang the cantata, "Noel" by Wessel. The children, high school group, and the choir gave the Christmas program. It was well rendered because the committees spent much time in getting it ready. Because we had an epidemic of scarlet fever and whooping cough, a few children were missing.

The severe cold after the blizzard cut down our Sunday school and church attendance. When it is warm our church is filled. We have had to arrange our benches differently. When we laid the new floor the side benches had to be taken down. These were then joined and made long benches like the ones that were in the center. We now have a center aisle and a narrow one on each side. It was rather amusing to see some members enter and fail to find their accustomed seat.

On November 16th Rev. Wedel spoke to the Eden Mennonite Church (Moundridge) about his camp experiences. A few Sundays later he spoke in our church and showed moving pictures of camp life at Marietta. —*Mrs. Gustav Wiebe,* Corr.

EMMANUEL MENNONITE CHURCH

Galva, Kansas

James 5:11. The Lord reveals Himself as very gentle and tender in His dealing with us. In spite of our many failures, spiritual weakness, and lack of zeal God has exercised Himself through patience to encourage the children of God to move forward and to look ahead to Jesus the author and finisher of our faith. Heb. 12:2. We shall not be detained by the circumstances around us, for we are not to be slothful, but followers of them who through faith and patience inherit the promises. Heb. 6:12. It is well worth while to serve the Lord.

Sunday school and worship service have continued as usual with good attendance, except when the roads were bad. Prayer meeting is conducted on Wednesday night. We do regret that our pastor, Rev. G. A. Linscheid, is not well. He is still in the Bethel Hospital in Newton, Kansas. It is our wish and prayer that he may soon recover. Different ministers are called by the church board to occupy the pulpit in his absence. God is faithful in supplying our spiritual needs.

The Christmas program reminded us of God's love to the world and to reconsecrate our life in His service. A large number attended our annual Sunday school election on the last Sunday of the year. The new year is well on its way. Are we keeping up with our New Year's resolutions?

The effects of an usually wet fall can still be seen as some farmers have turned their cattle into the unharvested feed which is broken down and tangled. If it had not been for the corn knife and the scythe much more feed would have gone to waste.

Our new church building is not yet completed. The wet fall weather hindered the work to a great extent. The new pews have not yet arrived either. We hope that they will come soon, and that we will be permitted to have the dedication service this spring. Occupy till He comes. —Corr.

FIRST MENNONITE CHURCH

Lehigh, Kansas

The catechetical class again started in October. In 1941 fourteen new members were taken into the church by baptism, and two new members by letter.

On October 5 Miss Rogalsky spoke in our high school auditorium to a very large audience. How impressive it was when she told us of the blessed experience of the Lord's presence in her trip!

The Salem Hospital Gift Day at Hillsboro, Kansas, in October was remembered by donations and also by some help by the members of our church.

The Lord's supper was observed November 26. The following Sunday the Volunteer Mission Band from Wichita gave a long musical program in our church. Thanksgiving Day was observed as usual with the children bringing their thank offering gifts for the poor to the front, and putting them into a plate held by the pastor. The Goessel Christian Endeavor program was greatly enjoyed by all who were present. The Christmas program by the Juniors was given December 24 in the evening. The all-day Annual Church meeting, which had been planned for January 1, had to be postponed till January 11 in the evening on account of a snow storm. Miss Aganetha Fast also visited our church this winter. We were overjoyed to have the privilege of having Missionary P. A. Penners with us January 18. They will be back January 28 to show us the pictures from India.

In 1941 we did not lose any members through death, for which we are thankful, but are sorry to say that we lost one dear sister January 20, Mrs. Jacob J. Loewen, who was 83 years old.

Seven new babies were added to our church cradle roll last year.

On December 8 William Hiebert left for C. P. S. Camp 22, Henry, Illinois. He was the first one from our church to go as a C. O. —*Mrs. F. G. U.*, Corr.

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The Life of Simplicity

By Melvin Gingerich*

As we observe the American scene, we see bitter struggles between various economic groups for a larger share of the national income. Manufacturers want tariffs to protect them from foreign competition, while those who are consumers of these goods oppose the tariff. Farmers want legislation that will raise the price of farm crops but the city people want to buy cheap foods. Capitalists and employers want to keep wages down but laborers use various weapons to raise the level of wages. There may well be legitimate reasons for the dissatisfaction of some of these groups. Such competition, however, may become most selfish and unfair to the majority of the people; it, therefore, may be a serious threat to the successful functioning of our society.

Although at the present time the national income is increasing, we are being warned that taxes will become higher (and now have become higher) than they have ever been before. A large percentage of our factory production consists of war materials. These goods are not to be used to produce more goods but are made to be used destructively. When a nation diverts its production away from productive goods to destructive goods, it must prepare for a day of reckoning. Many times before this, when nations changed from a peace-time economy to a war economy, they eventually had to face a lowered standard of living. By this we mean that the time came when they had less to eat and wear than they had had before. It seems reasonable to conclude that the same result will follow this period of war spending.

These post-war depressions always bring a severe shock to the life and institutions of the countries experiencing them. Sometimes revolutions occur because of the great amount of dissatisfaction and suffering produced. These revolutions are due in part to the fact that many are materially rather than spiritually minded; that is to say, many people have gotten their enjoyment and happiness primarily from the "things" they possessed. To be happy, they thought, it was necessary to accumulate much wealth, to possess many things. They were thinking constantly of how they might get a larger share of the national income. When economic depressions come upon people who have always related their happiness to the amount of goods they possessed, they may become rebellious, frantic, and radical. They cannot endure the life they must now face, and so they vote into office radical political leaders while others even commit suicide.

A society that wants to succeed in weathering such a storm must have in it a stabilizing element. If it has enough people who have learned the joy of serving others, it may come through the testing period successfully. The Christian who has learned that "life consisteth not in the abundance of the things which he possesseth" can be the salt of the earth at such a time.

The Christian always has the duty of living a life of simplicity. If he has more money than his neighbor he must avoid making a show of his wealth. His home, his home furnishings, his car, his clothes, and his entertainment should all be simple. If they are not, they may become a stumbling block to his neighbor. The Christian knows full well that the world has a false standard of values, and so he will do nothing that will cause others to think he has pride in his wealth. He will live a life of simplicity because he does not want others to conclude that life consists "in the abundance of the things" possessed.

When Christian youths grow up in homes where the emphasis is not primarily upon wealth-getting, they will not find it difficult to make the decision to serve their government a year or two without pay in a civilian public service camp, if such a call comes. Much less will they find it difficult to answer the missionary call to go or give. After the war has ended, they will find it comparatively easy to adjust themselves to the lower income of depression years because they have learned that genuine satisfaction comes only from serving others and not from accumulating money to be spent primarily upon one's own desires.

Seeing God

By Alvin Beachy

Matt. 5:8 "Blessed are the pure in heart,
for they shall see God."

There is a tendency for us to think of the above words as referring to the future life of the Christian. Certainly we would not wish to deny any one the comfort and assurance derived from such an interpretation, for it most assuredly has its place.

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* **Professor of history and government at Bethel College.**

However, we should like to think of it now in a different light.

In the original Greek we have the future middle form which could perhaps be translated, "For they shall be able to see God." For the time being, at least, we shall think of it in that way.

There are many ways and many places in which God manifests Himself for those who have eyes to see and ears to hear. The beauties and wonders of nature for instance—a beautiful white lily growing from the black muck of swamp, a magnificent, wide-spreading elm, standing as a symbol of quiet strength in the midst of an open field, a mountain forest dressed in robes of splendor by the color artist, Jack Frost, cloudy sky transformed into a blaze of glory by the setting sun, a winter night when the heavens are studded with jewels of stars and the moon shines brightly on the glittering snow—all these speak of God, but only to the pure in heart.

The beauty of the starry winter night is not seen by the thief as he slips stealthily from cover to cover. The beauty of the landscape covered with a white blanket does not stir his soul. His eyes are blinded by fear and greed.

Nor do these beauties exist for the "respectable" man whose only aim in life is to "buy and sell and get (material) gain, no matter how or where so long as he can get by. How little we see of God in the earth which is His footstool and the heavens which are His throne! Oh, for eyes that see His handiwork, and for ears that can hear His still small voice in the whispering of the wind and the song of the stars.

Or again—a tiny infant smiling its first smile as the young mother bends tenderly over the cradle, a group of children playing happily together with no thought of race or color, a widowed mother carrying bravely on for the sake of her little ones, the child of four looking up at you with those questioning eyes and asking simply, "Why?", an old man—bent by the weight of years and the fury of the storms they brought, but proudly erect in spirit—these too, speak perhaps even more loudly of Him in whose image we are created. But again, only the pure in heart will be able to see His image reflected there. They speak, but not to those who eyes are blinded by lust and whose ears are stopped by greed, hatred, and selfishness.

Do you remember Jesus saying, "What-so-ever ye do to one of the least of these my brethren, ye do unto me"? Then leave nothing undone which will add to the happiness of one of them.

Father, forgive us our wilful blindness, and open our hearts that our spiritual eyes may see. Amen.

YOUNG PEOPLE'S PEACE MEETING AT WHITEWATER

A meeting planned by the Western District Young People's Peace Committee was held in the Emmaus church, two and one-half miles north and two and one-half miles east of Whitewater, on Sunday evening, February 8, beginning at 7:30 o'clock.

Among the speakers were Dr. H. A. Fast, General Director of C. P. S. camps, who spoke on the purchase of bonds, the new registration, the effect on education, the widening scope of the C. P. S. camps and also other topics of current interest and concern. Time was allowed for people in the audience to ask specific questions of Dr. Fast on these matters.

An offering was received which, according to the resolution passed at the last W. D. C. Young People's convention, went equally for: (1) Relief, (2) C. P. S. Camps, (3) Mennonite work camps, and (4) the work of the Y. P. Peace Committee.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

CHRISTIAN CITIZENSHIP SERIES

III. LOVE FOR COUNTRY, Matt. 22:15-22

Program for February 22, 1942

I. Worship Service:

1. Songs: "God of Our Fathers, Whose Almighty Hand," No. 347, "O Beautiful for Spacious Skies," No. 343.
2. Reading of main topic and prayer.
3. Special music: "In Christ There Is No East or West," No. 320, "Christ for the World, We Sing," No. 327.
4. Offering for Civilian Public Service camps.

II. Leader's Introduction:

Love for country is deeply ingrained into human life. The Hebrews loved their country intensely. They sang of its mountains, hills, valleys, and plains, of Jerusalem and Bethlehem, of the beauty of the flowers in the fields, and of the morning sky and the stars; all of it was dear to them. We, too, may well sing of the beauties of our country and learn to appreciate them more deeply.

They loved their nation for the men of God who had been its leaders, and they sang of them: Abraham, Moses, Joshua, David. These were the nation's crown and glory. We, too, may thank God for some men who have furthered Christian ideals in our country and may learn to see that the more Christian a man is, the finer and better will be his patriotism. He will be able truly to seek the good of his country because he is Christlike in his outlook.

III. Suggested Topics for Short Talks:

1. A loyal patriot.	Deut. 34:10-12
2. Obedience to rulers.	Rom. 13:1-3
3. Love fulfills all law.	Rom. 13:8-10

IV. For Discussion:

How can we as members of the historic peace churches express our love for country?

V. Facts for Study:

A true patriot realizes that our country is intimately bound up with the rest of the world. He looks forward to the time when national boundary lines will be converted into bonds of union making of the nations of the earth "a perfect round," a harmonious whole. Christ says, "The meek shall inherit the earth." When enough of us are prepared in spirit to inherit the earth there will be a mighty fellowship of cooperation and goodwill. Wars will be no more, and spears will be converted into implements of productive usefulness.

VI. Illustration:

Across Borderlines—The All-Nation Football Team

"Standing on the goal line of the football field of the American University at Beirut on a crisp afternoon in spring, I saw streaming down from the pavilion a team such as I had never imagined in my wildest athletic dreams.

"The captain was an Abyssinian, thickset, but a fast and accurate shot. His fullbacks were a Turk and an Armenian; the halfbacks and the forwards included a Syrian Christian from the Lebanon, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman. The principal of the college and many of the faculty were American. In the college were nine hundred boys from all these lands.

"The football field was on Asiatic soil; but the people represented were drawn not only from four separate races in Asia—the Syrian Arab, the Armenian, the Turk, and the Persian—but the Abyssinian came from Africa, the Greek from Europe, the trainer from the British Isles, and the principal from America. Every continent had its man.

"As I stood watching the members of the team take their places and the opposing team move out to face them, and then heard the whistle blow and saw the game surge down and up the field, I could see that they were playing a really magnificent team game. Talking with the sports captain of the college, who was standing by me, I asked, 'What special difficulty do you find in training a team like this?'

"'A real hard nut to crack is just this,' he replied. 'These fellows come from countries where the whole idea of team play is unknown. Each at the beginning of his football training wants to dribble the ball down the field at his own feet and score the goal himself for his own glory. It is just the same,' he interjected, 'if you are teaching them baseball or cricket or hockey. So,' he went on, 'I have won the battle, not only for the boy as a member of the team, but for his whole life job, when I have taught him to pass.'"

"I saw a cross that bore my name.
'Mine,' I said, 'it shall never be,'
Until chagrin brought sense of shame—
It might have lifted me."

—*L. J. Sailor*

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

A CHRISTIAN PROGRAM FOR OUR COUNTRY

Ps. 33:10-15

Program for February 15, 1942

"What is Christianity? In the home, it is kindness. In business, it is honesty. In society, it is courtesy. In work, it is thoroughness. In play, it is fairness. Toward the fortunate, it is congratulation. Toward the unfortunate, it is pity. Toward the weak, it is help. Toward the wicked, it is resistance. Toward the strong, it is trust. Toward the penitent, it is forgiveness. Toward God, it is reverence and love." —William DeWitt Hyde

Forces within our country to be changed or developed:

1. Relieve human misery—What projects might we undertake to relieve sorrow and suffering of needy people in our community?
2. Do you think there is injustice to people of other races in your community? Is this an evil common throughout our country? What can your society do to change this condition?
3. Are there places within our country where poor people are denied the medical care they need?
4. Has our country fallen into the evil of prejudice against the Jews?
5. Does there seem to be a disregard of the value of human life?
6. What is the difference between the non-resistance which Jesus proposed and cowardice?
7. Is there such a thing in fact as loving your enemies?
8. What are the most dangerous forms of all evil today?
9. The church sings many militant hymns. Is the church as a whole a fighting force today?

"The greatest need in the world today (with the exception of the spirit of love), especially in our own country, is responsibility." I have always felt that my body, my mind, and my soul were associates, my community, my nation; that I am the trustee of a personality, and that I must regard it as a sacred trust. How else can I explain my presence here? I must be useful, 'else wherefore born?'" —Larry

JUNIOR DEPARTMENT

By Mrs. N. N. Soldner

THE ANSWER OF THE LAW TO ALCOHOL

Scripture Reading: Prov. 20:1; Isa. 5:11, 12

(A "Did You Know" Meeting)

Program for February 22, 1942

We always want to know if a statement is a proved fact before we repeat it. The W. C. T. U. gives us these figures:

We have one retail liquor license for every three hundred people, eleven saloons for every five churches, one tavern or night club for every twenty-one homes. In eighty-one months we have spent two billion dollars more on liquor than for the poor; about fifteen billion dollars have been taken from the income of retail merchants, who sell necessary things, by the liquor trade in the past five years.

The Question Bee

Q. 1. What does the Bible say about rulers of a nation drinking?

Ans. In Prov. 31:4 we read, "It is not for kings, O Lemuel, it is not for kings to drink wine nor for princes strong drink, lest they drink and forget the law, and pervert judgment of any of the afflicted."

Q. 2. Who pays for much of the crime in the world today?

Ans. Many who do not leave liquor alone.

Q. 3. What is the opinion of the National Safety Council?

Ans. There is much comment against our highway deaths, which result when drivers of cars or pedestrians drink. The motto is: "Keep liquor out of the man, or keep the man out of the automobile." One out of every four fatal highway accidents is due to drink.

Prayer Items for our Prayer List

(a) Sober men in our government places, (b) Prohibition laws, (c) a willingness to learn the truth about alcohol, (d) more consecrated and sincere Christians who "dare to stand like Daniel."

"Man is well-nigh indispensable to the kingdom of God; the kingdom of God is altogether indispensable to man." —*W. F. Bruce*

"Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business."—*Robert West*

"Speak to me by name, O Master,
Let me know it is to me;
Speak that I may follow faster,
With a step more firm and free."
—*Frances R. Havergal*

"The vital point about religion, after all,
is not what you think about it,
but what you do about it."
—*Sir Wilfred Grenfell*

1942 YEAR BOOK

Several unavoidable causes have delayed the completing of the 1942 Year Book. However, the printers now have promised that it will be off the press by the fifteenth of February. Consequently it should reach the readers of the *Mennonite* who have paid their subscription to January, 1943 some time during the week of the fifteenth.

—The Mennonite Publication Office

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December 1941

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Hebron Jr. C. E., Buhler, Kan., $2.47; Esther Schrag, Buhler, Kan., $0.25; First Menn. Ch., Hillsboro, Kan., $36.40; First Menn. Ch., Newton, Kan., $398.84; Hebron Menn. Ch., Buhler, Kan., $51.45; Second Menn. Ch., Philadelphia, Pa., $5.00; First Menn. Ch., Hillsboro, Kan., $114.98; Johannestal Menn. Ch., Hillsboro, Kan., $13.73; Bethel Menn. Ch., Mt. Lake, Minn., $240.00; Mr. and Mrs. Alvin Goossen, Monument, Kan., $62.00; Grace Menn. Ch., Albany, Ore., $12.67; Christian Menn. Ch., Moundridge, Kan. (children), $38.13; West Zion Menn. Ch., Moundridge, Kan., $85.00; First Menn. S. S. Class No. 53, Berne, Ind., $32.67; First Menn. Ch., Jarretown, Pa., $3.38; West Zion Interm. C. C., Moundridge, Kan., $21.00; Buhler Menn. Ch., (children), Buhler, Kan., $16.36; Sundri Bai Miss. Soc., Beatrice, Neb., $30.00; Meadow Menn. Ch., Colby, Kan., $37.18; Salem Zion and Salem Menn. Ch., Freeman, S. Dak., $225.92; First Menn. Ch., No. of Butterfield, Minn., $66.28; New Hopedale Menn. Ch., Meno, Okla., $33.08; Grace Menn. Ch., Pandora, Ohio, $285.05; First Menn. Ch., Upland, Calif., $130.90; Menn. S. S., Wisner, Neb., $19.02; Rudolph Mueller, Halstead, Kan., $5.00; Bethel College Ch., No. Newton, Kan., $69.05; Menn. Ch., Buhler, Kan., $20.92; Christian Menn. Ch., Moundridge, Kan., $66.00.

Bethel Sr. C. E., Mt. Lake, Minn., $25.00; Woodland C. E., Warroad Minn., $25.00; Brudertal Menn. Ch., Hillsboro, Kan., $165.55; Y. P. Comm. of Gen. Conf., $25.00; Zion Menn. Ch., Souderton, Pa., $200.00; First Menn. Ch., Mt. Lake, Minn., $58.27; Friedensberg Menn. Ch., Avon, S. Dak., $50.00; Bethel S. S., Fortuna, Mo., $7.12; San Marcos Menn. Ch., Paso Robles, Calif., $87.30; Johannestal S. S., Hillsboro, Kan., $51.66; First Menn. Ch., Berne, Ind., $58.81; First Menn. Ch., Colfax, Wash., $15.00; Through John T. Neufeld, Chicago, Ill., $25.00;

Menn. Ch., Medford, Okla., $17.85; Bethel Menn. Ch., Enid, Okla., $16.01; Swiss Menn. Ch., Whitewater, Kan., $23.65; So. Broad St. Baptist C. E., Philadelphia, Pa., $2.50; First Menn. Ch., Paso Robles, Calif., $20.97; D. E. Buller, Waka, Tex., $100.00; Eicher Emmanuel Menn. Ch., Noble, Ia., $76.00; Dorcas Hi Girls, Alberta Ch., Portland, Ore., $10.00; Menn. Ch., Fredonia, Kan., $14.39; Friedensfeld Menn. Ch., Turpin, Okla., $26.35; Menn. Ch., Newport, Wash., $10.03; Menn. Ch., Pratum, Ore., $30.03; First Menn. Ch., Berne, Ind., $10.00; First S. S. Class, Berne, Ind., $5.00; Bath Jr. C. E., Everett, Ohio, $35.00; First Menn. Ch., Monroe, Wash., $20.00; Jr. Messenger Readers, Upland, Calif., $5.00; Bethel Deaconess Inst., Newton, Kan., $6.00; Mr. and Mrs. A. F. Toavs, Wolf Point, Mont., $500.00; First Menn. Ch., Halstead, Kan., $44.72; Bethesda Menn. Ch., Marion, S. Dak., $255.47; Bethany Menn. Ch., Kingman, Kan., $21.76; First Menn. Ch., Hillsboro, Kan., $42.03; Brudertal S. S., Hillsboro, Kan., $60.89; Bethesda Menn. Ch., Henderson, Neb., $110.43; First Menn. S. S.. Bluffton, Ohio, $138.92; Harold Thiessen, Bluffton, Ohio, $5.00.

Mennoville, El Reno, Okla., $3.45; St. John Menn. Ch.. Pandora, Ohio, $311.85; Friend, Whitewater, Kan., $25.00; Golden Pete Bank Brigade, Beatrice, Neb., $25.00; Bethel Menn. Ch., Inman, Kan., $5.00; First Menn. Y. P. Soc., Newton, Kan., $5.00; Bethel Menn. S. S., Wolf Point, Mont., $27.73; Hoffnungsau Menn. Ch., Inman, Kan., $558.78; R. Maurers S. S. Class, Upland, Calif., $16.80; Swiss Menn. Ch., Alsen, N. Dak., $6.45; East Swamp Y. P. Soc., Quakertown, Pa., $25.00; Alexanderwohl S. S., Goessel, Kan., $75.00; First Menn. C. E., Newton, Kan., $12.50; Friend, Hurley, S. Dak., $20.00; Mr. and Mrs. Herman Claassen, Paso Robles, Calif.. $30.00; Bethel C. E., Inman, Kan., $14.71; East Swamp Menn. Ch., Quakertown, Pa., $25.00; Wm. Schroeder, Mt. Lake, Minn., $50.00; First Menn. Ch., Lima, Ohio, $53.00; Menn. S. S., Burrton, Kan., $38.66; Inman Menn. Ch., Inman, Kan., $38.74; Menn S. S. Class, Upland, Calif., $5.00; Hebron Menn. Ch., Buhler, Kan., $26.65; Maria U. Schmidt, Hillsboro, Kan., $25.00; Gnadenberg Menn. Ch., Whitewater, Kan., $21.68; Menn. Orphanage Soc., E. D. Conf., $80.00; Mission Friends Circle, Goessel, Kan., $61.50; H. S. Bachmann, Woodlake, Calif., $10.00; Emma K. Bachmann, Woodlake, Calif., $5.00; August Ewert, Mt. Lake, Minn., $31.76; Bethel Menn. Ch., Hydro, Okla., $25.00; Goessel Menn. S. S., Goessel, Kan., $71.02.

First Menn. Ch., Nappanee, Ind., $150.00; S. F. Pannabecker Refund, $110.75; Friend, Berne, Ind., $50.00; Salem S. S. Class, Munich, N. Dak., $8.25; Friend, Delft, Minn., $40.00; Friend, Elbing, Kan., $1000.00; Friend, Newton, Kan., $9.90; St. John Men. Ch., Pandora, Ohio, $10.86; First Menn. Ch., Berne, Ind., $25.00; Bethel S. S., Hydro, Okla., $6.60; First Menn. Ch., $5.33; West Zion Menn. Ch., Moundridge, Kan., $84.60; First Menn. Ch., Aberdeen, Ida., $160.07; Menn. S. S., Deer Creek, Okla., $38.22; Salem Mennonite Ch., Wisner, Neb., $39.52; Hureford Menn. Ch., Baley, Pa., $120.80; Friend, Los Angeles, Calif., $500.00; First Menn. S. S. Class, Bluffton, Ohio, $5.00; First Menn. Men's Bible Class, Buffton, Ohio, $5.00; First Menn. Friendship Circle, Bluffton, Ohio, $10.00; First Menn. Ch., Bluffton, Ohio, $200.00; Emerg. Relief Board, $150.00; Ex. Comm. of Miss. Soc., $437.80.

Total Receipts $12,662.78
Balance December 1, 1941 984.66
Tota $13,647.44

Disbursements:

Paid out on orders and bills payable
Total $13,486.37

Balance January 1, 1942 $ 161.07

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE HOME MISSION BOARD OF THE GENERAL CONFERENCE

For November, 1941

Receipts:

First Menn. S. S., Halstead, Kan., $31.87; West Swamp Menn. Ch., Quakertown, Pa., $50.00; Salem S. S., Freeman, S. D., $100.00; A. F. Toews, Wolf Point, Mont., $200.00; Swiss Menn. Ch., Alsen, N. D., $4.86; Buhler Menn. Ch., Buhler, Kan., $8.42; Johannesthal S. S., Hillsboro, Kan., $12.41; New Hopedale Ch., Meno, Okla., $27.55; Salem-Zion Ch., Freeman, S. D., $50.00; Menn. Ch., Richley, Mont., $43.17; Bethel Ch., Langdon, N. D., $25.20; Menn. Ch., Inman, Kan., $16.87; Menn. Memorial Ch., Altoona, Pa., $27.83; mission friend, Richfield, Pa., $8.00; Sr. C. E., Reedley, Calif., $4.00; First Menn. Ch., Philadelphia, Pa., $16.51; Menn. Ch., Wadsworth, Ohio, $40.00; Menn. Ch., Richfield, Pa., $20.00; First, of Christian, Moundridge, Kan., $67.50; Menn. Ch., Donneldson, Iowa, $100.00; Grace Menn. Ch., Dallas, Ore., $19.38; Immanuel Menn. Ch., Los Angeles, Calif., $94.85; Menn. S. S., Ringwood, Okla., $9.69; Hoffnungsfeld Menn. Ch., Moundridge, Kan., $3.50; Women's Org. of Gen. Conf., $174.38; Menn. Ch., Madrid, Neb., $72.30; Salem Menn. Ch., Freeman, S. D., $50.00; First Menn. Ch., Allentown, Pa., $29.32; Menn. Ch., Butterfield, Minn., $50.78; Menn. Ch., Wayland, Iowa, $40.00; Johannesthal C. E., Hillsboro, Kan., $5.00; Bergfelder Menn. Ch., Mt. Lake, Minn., $25.00; First Menn. Ch., Berne, Ind., $638.18; First Menn. Ch., Chicago, Ill., $34.07; First Menn. Ch., Berne, Ind., $55.00; Menno Ch. and S. S., Lind, Wash., $38.85; Bethesda, Menn. Ch., Henderson, Neb., $75.43.

Total $2,269.92

Disbursements:

Salaries, etc. **Total** $1,596.50

All receipts gratefully acknowledged,
J. J. Plenert, Treasurer

HOME MISSION BOARD

December 1941

A friend of Missions, $80.00; First Menn. Ch., Reedley, Calif., $14.52; First Menn. Ch., Monroe, Wash., $10.50; First Menn. Ch., Colfax, Wash., $41.46; Pacific Dist. Conf. (on note and interest),

$20.00; First Menn. Ch., Aberdeen, Ida., $63.41; Bethesda Men Ch., Henderson, Neb., $102.36; Second Menn. Ch., Philadelphia, Pa., $50.00; Zion Menn. Ch., Elbing, Kan., $170.06; West Zion Menn. Ch., Moundridge, Kan., $43.00; Buhler Menn. Ch., Buhler, Kan., $34.32; Salem Zion Menn. Ch., Freeman, S. Dak., $75.30; Grace Menn. Ch., Albany, Ore., $12.67; First Menn. Ch., Newton, Kan., $75.77; Bethel Menn., Ch., Mt. Lake, Minn., $160.00; Woodland Menn. Ch. C. E., Warroad, Minn., $25.00; Johannesthal Menn. Ch., Hillsboro, Kan., $6.92; Grace Menn. Ch., Pandora, Ohio, $285.05; Menn. S. S., Wisner, Neb., $19.02; Ebenezer Menn. Ch., Bluffton, Ohio, $85.00; Menn. Ch., Buhler, Kan., $9.73; Menn. Ch., Warroad, Minn., $10.00; Eicher Emmanuel Menn. Ch., Noble, Ia., $38.00; Eden Menn. Ch., Inola, Okla., $18.98; First Menn. Ch., Paso Robles, Calif., $18.12.

Grace Menn. Ch., Dallas, Ore., $15.17; Bethesda Menn. Ch., Marion, S. Dak., $87.91; Garden Twp. Menn. Ch., Hesston, Kan., $37.75; Mr. and Mrs. A. F. Toavs, Wolf Point, Mont., $300.00; Bethany Menn. Ch., Kingman, Kan., $10.88; Salem Menn. Ch., Freeman, S. Dak., $50.00; Johannesthal Menn. Ch. S. S., Hillsboro, Kan., $20.17; Bethel S S., Wolf Point, Mont., $27.73; St. John Menn. Ch., Pandora, Ohio, $155.92; Bethel Deaconess Inst., Newton, Kan., $3.00; Menn. Ch., Deer Creek, Okla., $16.16; Bethel C. E., Mt Lake, Minn., $10.00; Hoffnungsau Menn. Ch., Inman, Kan., $139.69; First Menn. Ch., Nappanee, Ind., $50.00; Wanderers Welcome Class, Upland, Calif., $5.00; Mission Friend, Hurley, S. Dak., $20.00; San Marcos Menn. Ch., Paso Robles, Calif., $54.78; Mrs. Frieda Regier Entz, Treas., Newton, Kan., $99.00; Emma K. Bachmann, Woodlake, Calif., $5.00; H. S. Bachmann, Woodlake, Calif., $10.00; Menn. Ch., Pulaski, Ia., $7.84; Alexanderwohl Menn. Ch., Goessel, Kan., $103.54; Salem Menn. Ch., Dalton, Ohio, $75.00; Grace (Helping Hand S. S. Class), Landsdale, Pa., $5.00; Grace Menn. Ch., Landsdale, Pa., $50.84.

First Menn. Ch., Berne, Ind., $5.33; Menn. Ch., Newport, Wash. (Payment on note), $200.00; Friendship S. S. Class, Donnelson, Ia., $8.50; German S. S. Class, Donnelson, Ia., $3.00; West Swamp Menn. Ch., Quakertown, Pa., $22.22; Delta Alpha S. S. Class, Wayland, Ia., $10.00; Pacific Dist. Conf. (Payment on note and int.), $20.00; Menn. S. S., Deer Creek, Okla., $19.12; First Menn. Ch. (Busy Mother's S. S. Class), Bluffton, Ohio, $18.00; Salem Menn. Ch., Wisner, Neb., $19.76; East Swamp Menn. Ch., Quakertown, Pa., $25.00; First Menn. Ch., Bluffton, Ohio, $75.00; First Menn. Ch. (Men's Bible Class), Bluffton, Ohio, $5.00; Ebenezer S. S., Bluffton, Ohio, $5.00; First Menn. Ch., Chicago, Ill., $19.40; Altruist S. S. Class, First Menn. Ch., Bluffton, Ohio, $25.00; First Menn. Ch., Berne, Ind., $282.77; Bethel College Ch., N. Newton, Kan., $45.10; Bethel S. S., Fortuna, Mo., $14.48; Grace Menn. Ch., Albany, Ore., $7.26; Goessel Menn. Ch., Goessel, Kan., $30.00; Mrs. H. V. Flaming, Des Moines, N. Mex., $2.00; Ebenezer S. S., Bluffton, Ohio, $200.00. **Total $3,911.51**

Disbursements:

Vouchers drawn for salaries, stationary, stamps— **Total $1,147.43**

All receipts gratefully acknowledged,
J. J. Plenert, Treasurer

(Contributions by Canadian churches from January to December 1941. Sent to Rev. David Toews, Rosthern, Saskatchewan, and the Home Mission Board treasurer is credited with this amount in the month of December.)

Glidden Kinderly Group, Sask., $13.50; British Columbia Conf., $30.00; Essex Co. United Menn. Ch., Leamington, Ont., $99.40; Whitewater Menn. Ch., Lena, Man., $2.10; Henry Dahl, Rosthern, Sask., $5.00; H. Wiens, Leamington, Ont., $10.00; Blumenort Menn. Ch., Gretna, Man., $20.00; North Star Menn. Ch., Drake, Sask., $22.00; Eigenheim Menn. Ch., Rosthern, Sask., $8.50; Brooklands Group, Winnipeg, Man., $5.00; Henry Janzen, Rosthern, Sask,. $3.00; North Star Menn. Ch., Drake, Sask., $57.00; McCreary Menn. Ch., McCreary, Man., $3.00; Zoar Menn. Ch., Langham, Sask., $24.00; Zoar (Ladies Aid), Langham, Sask., $30.00; Rosenort Menn. Ch., Laird, Sask., $66.00; Bethel Menn. Ch., Great Deer, Sask., $9.42; New Hamberg Menn. Ch., Ont., $7.00; Hussar Group. Hussar, Alta., $12.23; Henry Dahl, Rosthern, Sask., $2.00; Bethel Ladies Aid, Great Deer, Sask., $7.00; Whitewater Menn. Ch., Lena, Man., $15.00; Emmaus, Swift Current, Wymark, Sask, $32.00; Swift Current Ladies Aid, $20.00; Eigenheim Menn. Ch., Rosthern, Sask., $28.35; Waterloo Menn. Ch., Kitchener, Ont., $33.00; John Epp, Whitewater, Kan., $60.00; Capeland, Main Center, Sask., $5.10; Ensz Station, Neidpath, Sask., $12.29; Northeim Group, Dundwin, Sask., $16.25.

J. J. Plenert, Treasurer

GENERAL CONFERENCE PEACE COMMITTEE

December 1941

Sunday School, Meno, Wash., $8.74; Sychar Menn. Ch., Cordell, Okla., $33.82; Menn. Ch., Goessel, Kan., $107.43; First Menn. Ch., Berne, Ind., $23.00; Chicago Bible Mission, $23.25; Emmanuel Menn. Ch., Pratum, Ore., $31.77; Hebron Menn. Ch., Buhler, Kan., $41.09; Rev. S. S. Baumgartner, Portland, Ore., $8.00; C. E. Society, Bethesda Menn. Ch.. Henderson, Neb., $25.00; Olive Wilkowski, Upland. Calif., $10.00; Christian Endev. Soc., Eicher Menn. Ch., Noble, Ia., $10.00; Johannesthal Menn. Ch., Hillsboro, Kan., $51.20; Meadow Menn. Ch., Mingo. Kan., $20.00; Young Men's S. S. Class, Medford, Okla., $5.00; First Menn. Ch., Colfax, Wash., $50.00; Menn. Ch., Ransom, Kan., $13.01; Bethesda Menn. Ch., Henderson, Neb., $159.06; S. S., Menn. Ch., Wisner, Neb., $15.00; Menn. Ch., Burrton, Kan., $19.04; Bethany Menn. Ch., Kingman, Kan., $45.79; Mennoville Menn. Ch., El Reno, Okla., $6.50; Saron Menn. Ch., Orienta, Okla., $40.50; Emmanuel Menn. Ch., Galva, Kan., $23.28; First Menn. Ch., Hutchinson, Kan., $5.00; Bethel Menn. Ch., Inman, Kan., $62.00; Second Menn. Ch., Beatrice, Neb., $73.44.

Menn. Ch., Summerfield, Ill., $44.00; Friedensfeld Menn. Ch., Turpin, Okla., $47.50; Ladies Aid Soc., Medford, Okla., $25.00; Alberta Community Ch., Portland, Ore., $22.00; Bethany Menn. Ch., Freeman, S. Dak.. $45.00; Bethel Menn. Ch., Fortuna, Mo., $59.16; St. John Menn. Ch., Pandora, Ohio, $20.60; Sunday School, First Menn. Ch., Bluffton, Ohio, $19.45; Sunday School, West Zion Menn. Ch., Moundridge, Kan., $8.60; First Menn. Ch., Mt. Lake, Minn., $100.00; First Menn. Ch., Nappanee, Ind., $85.00; Young Women's Study Class, Gnadenberg Menn. Ch., Whitewater, Kan., $10.00; First Menn. Ch., Aberdeen, Ida., $130.00; Menn. Ch., Hanston, Kan., $8.11; Gardentownship Menn. Ch., $5.00; Meadow Menn. Ch., Mingo, Kan., $14.03; Huttertal Ch. Dolton, S. Dak., $160.00; Greenfield Ch., Carnegie, Okla., $13.00; Springfield Ch., $20.00; Smith Corner Menn. Ch., East Freedom, Pa., $10.00; Eden Menn. Ch., Schwenksville, Pa., $10.00; First Menn. Ch., Philadelphia, Pa., $22.00.

Richfield Menn. Ch., Richfield, Pa., $171.03; West Swamp Menn. Ch., Quakertown, Pa., $17.67; Fairfield Menn. Ch., $70.00; Zion Menn. Ch., Souderton, Pa., $447.22; Emmaus Menn. Ch., Whitewater, Kan., $312.24; Bethel Menn. Ch., Mt. Lake, Minn., $130.00; Tabor Menn. Ch., Newton, Kan., $64.71; Menn. Ch., Lehigh, Kan., $23.00; Mr. and Mrs. Lyman Sprunger, Lynwood, Calif., $5.00; Mr. and Mrs. Marden Habegger, Chicago, Ill., $20.00; Salem Menn. Ch., Freeman, S. Dak., $197.76; Menn. Ch., Inman, Kan., $67.00; Bethlehem Menn. Ch., Bloomfield, Mont., $112.50; New Huttertal Ch., Bridgewater, S. Dak., $100.00; Gnadenberg Menn. Ch., Whitewater, Kan., $90.00; Bergtal Menn. Ch., Corn, Okla., $12.65; Menno Menn. S. S., Lind, Wash., $4.37; First Menn. Ch., Newton, Kan., $139.37; Menn. Ch., Goessel, Kan., $76.48; Delta Alpha S. S. Class, Wayland, Ia., $20.00; Zion Menn. Ch., Elbing, Kan., $153.65; Menno Menn. Ch., Lind, Wash., $113.50.

Total $4,137.52

This is indeed a creditable performance, but we must not rest upon past records. It is urgent that funds continue to flow into our treasury *at this rate.* The current six months' period ends February 28. The next period follows immediately. In spite of an increased enrollment in the C. P. S. camps, it is estimated that contributions at the rate of one dollar per church member for each six month period will continue to meet all expenses, during this and the succeeding six months period.

—*L. J. Horsch, Treasurer*

QUARTERLY REPORT OF EMERGENCY RELIEF BOARD

October, November, December, 1941

General Fund:

Buhler Menn. Ch., Buhler, Kan., $19.03; First Menn. Ch., Upland, Calif., $17.01; Bethel Menn. Ch. S. S., Inman, Kan., $46.45; Emmaus Menn. Ch., Whitewater, Kan., $79.60; Emmanuel Menn. Ch., Galva, Kan., $13.39; N. N., Hillsboro, Kan., $25.00; N. N., Goessel, Kan., $10.00; Bergthal Menn. Ch., Pawnee Rock, Kan., $19.33; Christian Menn. Ch., Moundridge, Kan., $43.00; Int. MCC, Akron, Pa., $10.00; Int. MCC, Akron, Pa., $17.50; Halstead Menn. Ch., Halstead, Kan., $14.22; First Menn. Ch., Berne, Ind., $315.23; Hebron Menn. Ch., Buhler, Kan., $17.36; First Menn. S. S., Newton, Kan., $34.88; G. B. Regier, Inola, Okla., $5.00; West Swamp Menn. Ch., Quakertown, Pa., $20.00; Bethesda Menn. Ch., Henderson, Neb., $93.06; Swiss Men. Ch., Whitewater, Kan., $26.05; Inman, Menn. Ch., Inman, Kan., $38.16; Burrton Menn. Ch., Burrton, Kan., $19.75; First Menn. Ch., Mt. Lake, Minn., $59.15; Goessel Menn. Ch., Goessel, Kan., $30.30; C. E., Monroe, Wash., $13.50; First Menn. Ch., Madrid, Neb., $85.35; Bergthal Menn. Ch., Pawnee Rock, Kan., $20.00.

Emmaus Menn. Ch., Whitewater, Kan., $58.76; Saron Menn. Ch., Orienta, Okla., $8.10; Bethesda Menn. Ch., Marion, S. Dak., $30.22; Bergthal Menn. Ch., Corn, Okla., $25.00; Buhler Menn. Ch., Buhler, Kan., $20.66; First Menn. Ch., Upland, Calif., $30.03; D. E. Krehbiel, Reedley, Calif., $5.00; Jacob J. Enns, Canton, Kan., $5.00; Salem Menn. Ch., Munich, N. Dak., $12.49; Pulaski Menn. Ch., Pulaski, Ia., $27.74; Bethesda C. E., Henderson, Neb., $20.00; Bible Class, Calvary Ch., Mechanics Grove, Pa., $3.00; Menn. S. S., Lind, Wash., $13.12; First Menn. Ch. S. S., Reedley, Calif., $14.52; Alberta Comm. S. S., Portland, Ore., $13.60; First Menn. Ch., Aberdeen, Ida., $52.08; N. N., Newton, Kan., $50.00; Eden Menn. Ch., Moundridge, Kan., $526.40; Tabor Menn. Ch., Newton, Kan., $22.33; Calvary Menn. Ch., Mechanics Grove, Pa., $14.51; Johannesthal Menn. Ch., Hillsboro, Kan., $60.59; Emmanuel Menn. Ch., Galva, Kan., $8.32; Menn. S. S., Halstead, Kan., $30.00; Deer Creek Menn. Ch., Deer Creek, Okla., $18.65; Bethel Menn. Ch., Lustre, Mont., $23.90; First Menn. Ch., Paso Robles, Calif., $56.67.

First Menn. Ch., Mt. Lake, Minn., $32.72; Second Menn. Ch., Beatrice, Neb., $16.83; Bethesda Menn. S. S., Henderson, Neb., $38.52; Bethesda Menn. Ch., Marion, S. Dak., $174.21; Saron Menn. Ch., Orienta, Okla., $6.22; Bergthal Menn. Ch., Pawnee Rock, Kan., $20.64; Deer Creek Menn. S. S., Deer Creek, Okla., $10.00; Jacob J. Graber, Pretty Prairie, Kan., $5.00; Eicher Menn. Ch., Noble, Ia., $75.00; Inman Menn. Ch., Inman, Kan., $72.45; P. C. Goering, Moundridge, Kan., $5.00; John G. Waltner, Harly, S. Dak., $15.00; H. S. Bachman, Woodlake, Calif., $5.00; Christian Menn. Church, Moundridge, Kan., $51.00; Bethel College, N. Newton, Kan., $12.75; Salem Menn. Ch., Dalton, Ohio, $28.00; Menno Menn. Ch., Lind, Wash., $81.77; West Swamp Menn. Ch., Quakertown, Pa., $8.89; First Menn. Ch., Newton, Kan., $80.30; Emmaus Menn. Ch., Whitewater, Kan., $52.50; Herald Menn. Ch., Cordell, Okla., $15.33; Bruderthal Menn. Ch., Hillsboro, Kan., $35.81; Garden Twp. Menn. Ch., Hesston, Kan., $45.53; School Collection, Hillsboro, Kan., $18.94; Fred Duerksen, Hillsboro, Kan., $1.00.

For South America:

N. N., North Newton, Kan., $1.00; Gerhard Wiebe, Whitewater, Kan., $5.00; Elizabeth Latchar, Deer Creek, Okla., $1.00; Fred Stucky, Moundridge, Kan., $10.00; Katie Krehbiel, Donellson, Ia., $3.00; P. C.

Goering, Moundridge, Kan., $5.00; M. Woelke, Los Angeles, Calif., $2.00; P. J. Friesen, Butterfield, Minn., $2.00; D. A. Unruh, Newton, Kan., $5.00; Mrs. Jacob Goertz, Canton, Kan., $2.00; Lizzie Staufer, $0.50; Caroline Mueller, Halstead, Kan., $10.00; J. C. Eyman, Los Angeles, Calif., $5.00.

For Peace Committee:

C. I. Krahn, Warroad, Minn., $5.00.

For Canada Relief:

Herman Jantzen, Plymouth, Neb., $5.00; Elizabeth Latchar, Deer Creek, Okla., $11.00; Hoffnungsau Menn. Ch., Inman, Kan., $32.04.

For China:

Elizabeth C. Scmidt, Newton, Kan., $10.00; Bethel College, N. Newton, Kan., $1.50.

For India:

Elizabeth C. Schmidt, Newton, Kan., $10.13.

For War Relief:

Menn. Ch., Richy, Mont., $182.37; Lehigh Comm. Meeting, Lehigh, Kan., $4.70; Salem-Zion S. S., Marion, S. Dak., $25.00; Emmanuel Menn. Ch., Pratum, Ore., $46.19; Salem Zion Menn. Ch., Freeman, S. Dak., $51.19; Menn. Ch., Sugar Creek, Ohio, $27.50; E. Dist. S. S. Union, Souderton, Pa., $21.84; C. I. Krahn, Warroad, Minn., $5.00; Mr. and Mrs. Jacob Kunkel, Olson, N. Dak., $6.00; Mrs. Lydia M. Horsch, Upland, Calif., $5.00; P. J. and Lena Waltner, Pretty Prairie, Kan., $10.00; Wanda Banman, Newton, Kan., $2.00; Mission Societies of Gen. Conf., Newton, Kan., $76.21; Girls S. S. Class, Zion Menn. Ch., Elbing, Kan., $7.14; W. P. Rempel, Pasadena, Calif., $15.00; Salem Zion Menn. Ch., Freeman, S. Dak., $47.35; Mrs. Emma Klopenstein, South Gate, Calif., $25.00; G. J. Voth, Inola, Okla., $40.00; F. H. Goertz, Walton, Kan., $5.00; Garden Twp. Menn. Ch., Hesston, Kan., $41.50.

Menn. Bible Mission, Chicago, Ill., $17.50; San Marcus Menn. Ch., Paso Robles, Calif., $37.16; First Menn. Ch., Nappanee, Ind., $46.00; Bergfelder Menn. Ch., Delft, Minn., $52.07; Onecha Menn. Ch., Colfax, Wash., $118.97; Meadow Menn. Ch., Mingo, Kan., $21.14; Menn. Ch., Wayland, Ia., $218.92; West Zion Menn. Ch., Moundridge, Kan., $28.25; First Menn. Ch., Pretty Prairie, Kan., $149.61; Special Collection, Freeman, S. Dak., $11.00; Y. P. S. S. Class, Medford, Okla., $5.61; Olga Mueller, Amorilla, Tex., $5.50; Eden Menn. Ch., Inola, Okla., $51.41; Smith Bros., Kismet, Kan., $10.00; Willing Workers S. S. Class, Grace Ch., Pandora, Ohio, $15.00; Menn. S. S., Bluffton, Ohio, $19.46; Orphanage Sec'y Est. Dist. Ehret, $150.00; Wm. Schroeder, Mt. Lake, Minn., $47.00; Women's Miss. Soc., Newton, Kan., $50.00; Eicher Menn. Ch. S. S., Crawfordsville, Ia., $89.00; Menn. Ch., Sugar Creek, Ohio, $48.33; Bluffton College, Bluffton, Ohio, $5.32; First Menn. Ch., Bluffton, Ohio, $35.04; First Menn. S. S., Bluffton, Ohio, $10.00; St. John Menn. Ch., Pandora, Ohio, $22.09; Lehigh Menn. Ch., Lehigh, Kan., $26.69; N. N., Washtuena, Wash., $500.00.

Summary Total:

General Fund, $3,151.48; War Relief, $2,435.06; South America, $51.50; Peace Committee, $5.00; Clothing, $21.50; Canada, $48.04; China, $11.50; India, $10.13. **Total $5,734.21.**

Remittances:

M. C. C., $2,433.24; Canada, $66.04; South America, $252.50; U. S. A., $133.25; Peace Committee, $13.00; China, $3.20; India, $150.00; Exchange, $5.00; Misc., $25.61. **Total $3,081.84.**

Gratefully acknowledged,
Peter H. Unruh, Treasurer

« « JOTTINGS » »

—*Rev. Howard T. Landis*, of the Germantown Mennonite Church brought the evening message at the Second Mennonite Church, Philadelphia, on January 18th. The official board of the First Mennonite Church has offered the services of Rev. John Plenert and Miss Niswander to the Second Church as they may require such.

—"*Rev* and *Mrs. Russell Mast*, Deep Run, are looking forward to happy days in the newly built parsonage." —*Church Messenger*, Eden Mennonite Church, Schwenksville, Pa.

—The *Eastern District Young People's Banquet* was held in the Zion Mennonite Church, Souderton, Pa., on January 24th.

—*First Mennonite Church, Newport, Washington:* "God's hand was felt in our annual business meeting held on January 17. There were no deaths in our church during 1941. Twelve new members were added. Two marriages took place. We are looking forward to special services in February. We pray that God will bring his servant here to help us to be drawn closer together and to God."

—*Mrs. H. O. Hiebert*, Corr.

—*Bluffton College* is offering two new courses. They are: "Biblical Teaching on Peace and War," taught by Professor A. C. Schultz, and "Economics of War and Reconstruction," taught by Professor William Dick. Other professors will contribute to the teaching of both courses. Both courses are open to Juniors and Seniors and to out-siders who wish to enroll. The first class meets on Thursdays and Saturdays at 9:20 a. m. and 8:55 a. m., respectively. Those enrolled for the second course meet on Tuesdays and Thursdays at 1:15 p. m.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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Rev. Peter J. Wiens
312 st Fifth Street
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, FEB. 17, 1942 NUMBER 7

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The Sword of the Spirit

No one who is true to the Bible and to our historic Mennonite doctrines doubts that it is wrong to take up the carnal sword. All such know that it is wrong to fight with such weapons as must be manipulated by the human body. "We cannot take the sword" is burned into their conscience.

But it is not equally clear to all those who take the C. O. stand that we are to fight with the sword of the Spirit, which is the word of God. Eph. 6:17. Yet Paul in the classic passage on the Christian armor tells us to do so. Menno Simon's writings on warfare are pressed full with references to wielding the sword of the Spirit. He says, "He that is not blind will understand with what weapons the Christian is to fight, namely, with the word of God."

Christ used this sword to reconcile men unto God. The early apostles did not try to persuade men to leave their sinful ways by means of military force. No, they preached the word of God. They wielded this sword so forcefully that the Church spread over vast areas of the then-known world. With it they conquered. There was a time when men and women were not born into the Mennonite Church. They joined it by choice. They joined it knowing that they might pay with their lives for doing so. What led them to do it? The sword of the Spirit as wielded by the believers. Some of the men and women, whose deaths are recorded in the *Martyr's Mirror*, went to their death testifying, speaking psalms and hymns. To keep the sword of the Spirit from cutting into the hearts of the bystanders the persecutors at times cut out the tongues of those who were to be killed. Our ancestors lived and died fighting with the sword of the Spirit.

Wielding the sword of the Spirit is the positive part of our peace testimony. It is our method of combatting the monster of sin. It is to be wielded by every Mennonite, not just by the ministers and leaders. He who does not wield this sword is truly a slacker in the great fight against sin. The sword of the Spirit, which is the word of God, is the most effective way of overcoming sin. Why should we look for any other method?

Is it right to assert that it is more important to express the word of God in our daily living than to speak it? Just as well ask, "Is it more important for a husband to express his love for his wife in his work and home activities than to speak it?" Extreme viewpoints seldom present the whole truth. Neither do they here. It is not sufficient only to live the word of God; it is not sufficient only to speak it. The two belong together. They are inseparable. Examine Paul's passage on the Christian soldier. He is to wield the sword of the Spirit. But he is also to have a suit of armor. Why? If he didn't he would be so badly incapacitated in the struggle with evil that his efforts would be of little or no avail. We must have our loins girded with truth, our breast covered with righteousness (right dealings), and the shield of faith in our hand, or our sinful opponent will be able to attack us with devastating criticism.

The Anabaptists were powerful in their influence because they spoke the word of God fearlessly and lived it sincerely in their daily affairs. We are to possess the word of God, our sword, in the sense that we know it with the mind, cherish it in our heart, and express it in our daily living. We are to wield this sword in speaking, singing, and in writing. Let us use this righteous sword in such a way today, and we as Mennonites will be a spiritual power. We will be servants of God as were the early apostles who fought not with the carnal sword, but who wielded the sword of the Spirit in such a way that even a King Agrippa felt it cutting into his heart. Onward Christian soldiers! That is the positive note that we have too long neglected.

Were it true that all Mennonites were expert in wielding the sword of the Spirit, then we can be sure we would stand higher in the estimation of some of those who are schooled in the Bible but do not obey its peace teachings. Then we would stand better in the eyes of many citizens, for they would perceive our positiveness. The purity of daily living, which is inseparable from wielding the sword of the Spirit in a conquering manner, would grip the hearts of unbelievers much like it did in the days of the Anabaptists. We would be far more invincible than we are now. We need to arm spiritually and fight spiritually. That is our alternative to carnal war. In the heart, mind, and mouth of every Mennonite there should be the sword of the Spirit, which is the word of God. —rw.

What if They Say

What if they say, "How will the government regard those who insist that their sons be relieved from service at the 'front' but who themselves profit from the manufacture of weapons of war?" Is it consistent for Mennonites to help in the making of bombs and then not to expect our "boys" to drop them?

A Christian who has scruples against war, if he is to be consistent, will "draw the line" as far away from participation as possible. Instead, he offers to serve the permanent welfare of his country with both life and property. He gives both service and resources voluntarily, pays for the privilege of doing so, "asking neither interest nor return of principal." He gives his life-blood for the well-being of others. Never does he knowingly contribute to causes contrary to the life and teachings of Christ.

Let me illustrate. When asked for a 25c piece on the street, he takes the beggar into a cafe and buys him a meal. He wants to be assured that it will not go for liquor. So, a Christian will make sure that his contributions and investments will be used wisely. This course sometimes brings social disapproval by those who do not understand him. But he dare not compromise on principle!

If we enjoy increased income at war time levels and invest for war profits but insist that our "boys" cannot serve the war effort, for conscience sake, then we must admit that we are trying to shield them from manning the guns we help to make.

A selectee in one of the Civilian Public Service camps wrote recently, "None of us want sympathy. But we need the encouragement of faithful support and interest of our home folks. We want to believe that we are only a few of the C. O.'s in the church; that most of them are at home. We are hoping that they give the same testimony to the world as they are expecting us to give." —*Walter H. Dyck*

The Better Way

By *Rev. H. T. Unruh* *

While traveling last summer we came along Highway 40 between Kansas City and St. Louis. For a long distance the highway was under reconstruction. Great improvements were being made. They were made to make travel safer, more economical, and more of a pleasure. It was done to save life, money, time, and nerves. It surely will be a better way for the traveler.

Not long ago I was in Chicago. While riding with a taxi driver I entered into a conversation with him. Among other things he said, "I was in the last world war and how foolish and fruitless war is." He ended by saying, "You know, my friend, that the so-called Christian way, I believe, is the best way." We had to part, but his last words I shall long remember. Likely he was not a professed Christian, but what a fine testimony to the Christian way of life he gave in the statement which he made.

Do we realize what a challenge this hour is to our church and to our testimony to the better way of life, the foundation of a lasting peace? Our C. P. S. camps are a significant opportunity for testifying to this better way of life, individually, socially, economically, nationally, and internationally. Let us stand by our young men in the camps. They are not an object of pity; they are our representatives speaking in their particular manner of the "better way." Deeds speak louder than words. Too often in this day of hatred and wild enthusiasm we cannot say what we would like to say. But here is a means of showing to the world a better way of living together.

This is indeed a bewildering time. Even good church people often can not stand the glare of ridicule and publicity and so wonder at and question ideals they proclaimed in days when the waters were undisturbed. Let us remember that what appeared to the contemporaries of Christ as shame and weakness, and defeat has turned out to be glory and power and triumph. Christ stood against the Roman world, and He will stand against ours too. Surely our peace testimony will once more prove the truth of "not by might, nor by force but by my spirit, Saith the Lord." What happened at Pearl Harbor did not change the Christ, and I must remain true to Him.

The best service I can give to my country is to build Christian character and Christian personality. I must keep the church awake to the fact that the "better way" of Jesus is the only realism. Let us be thankful for the opportunity which our church has. As our government grants us this opportunity today, let us not forget the young men who in the last world war stood for the "better way" of Christ. They paved the way for what is granted us today. Let us not grow weary in praying and giving for this worthy cause. I am sure that the results will not fail us.

Some day, not distant I hope, the ashes of this war will lie behind us, and the glow of the new day will be upon us. What will it be? I do not know, but this I do know—there will be a world of tomorrow regardless of how bombs destroy and shells lay waste. We must rebuild this world. Who shall lead in this great adventure but the Christian? The church must lead the way. The Christian must lead the way, not in any sense of self-righteousness or with a feeling of guiltlessness, but because the Christ whom the Christian follows is Himself "the way, the truth and the life." Christ surely is The Way. Let us continue to witness for this truth.

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* Member of General Conference Peace Committee. Article written in its behalf.

HOME MISSIONS

A. J. Neuenschwander, Secretary

LANGHAM, SASKATCHEWAN

November 8, 1941

Inspite of the fact that there is much room for improvement, activities are, as far as I can see, taking a normal course. Minister, Sunday School teachers, young people and Ladies' Aid have labored conscientiously, and the Lord hath bestowed His blessings upon all!

The topic of the ordinary Sunday morning service is, "Jesus Christ the Crucified!" The congregation is, as a rule, large, and the gospel is accepted with joy. Personal work with the young people affords great pleasure. There was in this year, a group of thirteen that were baptized in the name of the Lord Jesus Christ, and became members of the church. Testimonies given by them were beautiful, indeed! My only desire is that our youth might be freer in testifying, but of more importance is that they may in every day life, acknowledge Him who redeemed them! Eight others became members, and our prayer is that each may be a blessing to the other, and all combine to praise and honor our Lord.

The young people's meetings, too, are well attended. Alas! we have not yet been able to acquire a steady choir leader, despite the fact that we have "song loving youth." Oft times they organize quartets, (male, female or mixed) among themselves, and sing not only at young peoples, but also during the Sunday morning service.

It occurs that neighboring churches request my services, but because my presence is desired in the home church Sunday morning, I am able to go out only in the afternoons.

Three months of every year, I serve the Home Mission Board, and the congregation must be content with visiting ministers. The people of the churches I visit, decide before hand, which they prefer, ordinary sermons, or "Bibelerklaerung." Usually my stay at one place lasts four days, giving them eight sermons. During these four days, of course, the old and sick have to be visited. Because we traveling ministers usually do not receive treatment as recommended in Matthew 10:11, and have a different nocturnal abode each night, we are, as a rule, weary at the end of a day's work; for, besides the sermon delivery, there are always the many different little visits with young and old at the various homes! But, let it not be said that these do not hold blessings in store for each concerned! Also, one feels that one is being upheld in prayer.

—*J. J. Nickel,* Corr.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT FOR THIRD QUARTER, 1941

By *F. J. Isaac*

The Bible course was the outstanding feature of this rainy season quarter. Jeremiah, I and II Thessalonians, and James were taught. Selected Bible verses, useful for witnessing, were memorized. It was especially encouraging to see how illiterate Christians learned and used these verses. We had a great blessing from the whole course.

Mrs. Isaac was not very well when we returned from the hills; so the doctors put her on a strict diet and prescribed much rest. However, she was able to do her share in the Bible course. Her condition did not clear up, and finally the doctors decided to take her to a large medical center, Miraj. The operation there disclosed an old duodenal ulcer. We praise God that she recovered nicely and was able to get back after three weeks. Dr. Ella Bauman stayed faithfully with her during the whole time.

Brother Balamdass with another helper went to relay the Bible course in the villages. When they came back at the end of September, they reported enthusiastically not only of their immediate work, but they also spoke of many seekers after salvation. The second failure of the crop has not hardened people, but they confess that God is chastizing them for their sins.

On Sunday, October 5, we celebrated the Lord's Supper and also baptized a man and his wife. This man had desired baptism about four years ago, but a hindrance arose then. May God grant that the Spirit's moving in this area may be the sign of a great harvest.

Mauhadih, C. P., India

THIRD QUARTER'S REPORT OF 1941

The third quarter is the time to write supporter sheets, take stock of hospital equipment and supplies, order supplies and drugs, and prepare for the rush to follow later. It is also the time to make budgets, a task that is not to be taken lightly.

The past quarter we again started building on the church. At this writing the walls are almost at the desired height. The building is sixty-three feet long and thirty-five feet wide. There is a small room to the back with two small verandahs, and a verandah or porch entrance to the front. We hope to build a beautiful church as well as keep the expenses down to a minimum. With the advanced prices, Rs 2000, which we expect from the societies, will not nearly complete the roof, but we are going on, trusting that there will be a way out. To date over $700 have been collected, much of it from missionaries, but practically all within India.

The church will not only serve the local congregation, but also the entire Phuljarh district and the children from the other stations who are in school here. Hospital patients frequently attend church. Because of its being a central church, and because of the institutions, the church needs to be larger than would otherwise be the case. We are omitting a tower at present, but are building so that the church can later be enlarged. It might well be larger now, in view of the community, but we did not see our way clear to so build now. We hope to get the roof on before the rains begin in June. We may have difficulty in getting permission to get steel for the trusses, because of the war.

Our number of hospital patients will probably drop off a bit this year because of the famine conditions. However, the income has increased appreciably. In view of Miss Schmidt's leaving we have just taken on an Indian nurse, the wife of one of the compounders.

I was out in one of the district churches last Sunday. Thiessens and the Duerksens just returned from a week-end spent in the district churches. They report very enthusiastically about their visits and services there. *—H. E. Dester, November 11, 1941*

BUILDING GOD'S KINGDOM

Jesus once said, "Let the children come unto me, for of such is the kingdom." In all our mission activities from the very beginning of our work in India the children have not been overlooked. They have always been looked upon as the oncoming church, the pillars in the church to be. This week (June 16-21) our schools at Basna station and outstations started. Here at the main station alone over two hundred children have gathered for the purpose of learning to meet the problems of life. Generally speaking, schools in the Orient have weaned children away from life as it is, especially in the villages. Schools as a whole have tried to prepare children for office work; but there are by far not enough offices to go around, and, after all, offices or officers can answer only a very few of all the problems of life. The teeming life of India is rural and in the villages. It is in the villages of India where the teeming multitudes live. If God's kingdom cannot be built in these rural areas, where it really can be rooted in the soil, then chances for building something durable are slim. But, thank God, we can set the faces and hearts of these children in the direction of thinking Christ's thoughts after him, and living His life at the present time in this great country. Here we are challenged daily with over two hundred boys and girls as raw material out of which Christ's disciples are to be built. The burden of responsibility is too great when we look upon ourselves, but by the grace of God and the intercession of friends in the home land, we have experienced in the past that a lot can be done. Jesus spoke of one-fourth of the seed falling on real good and productive ground, and even that fourth yielded harvests of varying amounts. We want to give all these children a real opportunity to learn to know Jesus and to follow Him.

—John Thiessen

NOTE TO CONTRIBUTORS

All material for *The Mennonite* should be sent to *The Mennonite*, 500 Bell Street, Beatrice, Nebraska. Please, do not omit the street address. Considerable inconvenience is caused post office employees when it is not given.

Much material lies in the editor's files, including many lengthy articles. Lack of space causes many delays. So, please, be patient if it takes a long time for your article to appear. The order of preference is: General Conference material, district material, church news, contributions by individuals. *—Editor*

TO THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE

The Protocols of the Fiftieth Session of the Western District Conference are off the press and will be mailed to the churches in the near future. The printing of these involves considerable expense, therefore we suggest that each congregation contribute toward the general fund for this need.

In the treasurer's report you probably noticed that the conference had a debt of $2800.00 in the building fund. The trustees strongly urge that our congregations contribute several times during the year that the debt may be cleared.

We should be thankful that we still may build churches and worship God according to the dictates of our conscience. Let us give a thank-offering for these privileges. Mr. P. W. Bartsch, Newton, Kansas, is treasurer.

In the name of the Board of Trustees,
T. A. van der Smissen, Pres.

NEW COMMITTEE MEMBER

Due to ill health Rev. G. A. Linscheid has resigned as a member of the Home Mission Committee of the Western District Conference, and the officers of the conference have appointed Rev. W. F. Unruh, Moundridge, Kansas, as his successor.

The treasury, however, will be in care of Rev. S. J. Goering. Will the churches, therefore, please send their contributions to Home Mission Committee, c|o Rev. S. J. Goering, North Newton, Kansas.

—J. M. Regier, chairman

Facing Christian Education Under a New Order Now

By J. H. Langenwalter

Sometimes circumstances become so serious that we are compelled to think beyond them. Such a situation seems to be upon us now regarding Christian education of the future. No one can tell us what the "New Order" will be ultimately. It is clear, however, that we are facing a new order. As we do this there are certain facts which must be taken into consideration, irrespective of what the details of the conditions may be which have already begun to confront us.

I. Adjustments will have to be made

We will find many changes in what had become almost an established order. There will be changes in the constituencies of our schools. This will also be true of students, of the churches, and of supporters upon whom we have depended. Nobody can go through what is facing us without coming out a changed human being.

We will have to deal with other schools as they will be after they have gone through experiences as ours will be. The state schools will find themselves compelled to meet new governmental and social conditions which will quite surely affect their attitudes toward Christian education. Other denominational schools will have been changed in many ways. The same will be true of non-denominational schools. The experiences of 1914 to 1918 will probably be repeated so far as "Bible Schools" are concerned. Their aims and methods will have to enter into any consideration as to the future of Christian education so far as our work is concerned. There are a number of academies, especially in Canada, which have a place in our work. These also will be affected by changes which are inevitable. We will have to learn to consider their new problems and our relationships to them.

No matter who will direct or dictate the "New Order", it will be a part of our problem to adjust ourselves in the field of Christian education as well as in any other field.

There will be changes in the communities in which our schools are located. We will have to learn to deal with popular emotional and sporadic movements as perhaps never before. That should not only prove a test for our Christian educational efforts; it may become a real opportunity for strengthening those efforts.

We will find important changes within the denomination. We have always had a rather strongly individualistic set-up. That will be put to severe tests in many ways. These tests will tend to make some want to stand up for their rights on the one hand; on the other hand, it may make us meek enough to really do an outstanding piece of work, under the new conditions, in the field of Christian Education.

This is a good time to form a correct estimate of the true meaning of our denomination. It started as a movement rather than an organization. It has done its best work as a movement. In the midst of increasing regimentation all about it may become rather easy to forget this fact. One way of meeting this danger is to meet the lack of knowledge of the history of the denomination by supplying that knowledge on a wide scale. That should not prove as hopeless as it might seem on first thought. There is a rather remarkable interest in the history of the denomination. This is a good time to meet that interest with a broad interpretation of the meaning of the denomination in history and the implications of that meaning for the present and for the uncertain future—uncertain so far as details are concerned.

We must also expect to see changes in national interests in education. We may find a strong tendency toward greater nationalization of education, perhaps even pronounced inclinations toward regimentation of all educational efforts. It is not impossible that the inclination toward industry-centered education may be much increased. Much of what has been called vocational emphasis in education has been largely guided by a thing-minded philosophy of life. The truth that the making of a life according to the purposes of God with mankind has too often not been known or has been underestimated. It is well that we should keep the importance of this fact in mind as we look to the future.

One may well raise the question whether there will be much place for religion in post-war states. If there is any interest left for religion, what place will be accorded it? How can religion be fitted into the national idealologies which are likely to be dominant? Will there be an opportunity for religion in the schools?

This war, vast as it is as viewed from almost any angle, will not continue always. When it ends we will be confronted with a new world order. The time to be thinking of that fact is now. Much that will face humanity then cannot be guessed now but there are certain things which are sure to follow. There will be need of those who are prepared for the task of reconstructing what can be salvaged. There will be human needs of body, mind, and soul which somebody must meet. Perhaps the real value of the Civilian Public Service Camps will come to the fore then. The men who are now being trained under circumstances which are trying in many ways may be the very ones who will be ready to step in when and where the need is greatest.

We are reasonably sure that the post-war period will bring to the fore great physical, intellectual, moral, and spiritual needs. We need not wait until overpowering strength or exhaustion will permit these needs to be met. We can see now the kind of thing which will need to be done.

The present situation will produce changes in human beings. Such experiences will produce changed attitudes which cannot be ignored. In addition to the physical needs for food, medical care, and exercise in order to restore the bodies of people there will be mental needs to be met. Discouragements and unbalanced minds will need attention. Perhaps, one of the outstanding services to be rendered will be the supplying of a steadying view of life. To many of the victims this will be of more importance than the more obvious needs of the body. There will also be spiritual needs to be considered. It will be necessary for these who are really to help in this field at least to recognize these needs. It will be necessary to inform ourselves on how to meet such needs under the conditions which will then prevail. It will also be necessary that we be able to impart necessary information to others.

We will discover great changes in the concepts of God on the part of people who have gone through the fiery trials of a world aflame with war. When men come to the realization that blaming God for the present situation is mostly a shallow attempt to hide the sins of men and little short of blasphemy so far as the character of God is concerned, they will stand on firmer ground. God has neither started nor sanctioned the results of fear and greed which we have seen all about us for a long time. He has ever stood against these attitudes. Our talk does not change the facts. The writer of Psalms 97:2 has an important suggestion for this age. God suffers as well as we do, perhaps, much more keenly than we do because of the terrible situation into which the human race has gotten itself by doing wrong when they knew better.

II. Support for the work of Christian Education will have to be found. This support will be needed for buildings and equipment, for salaries of workers and for students as it is today. However, in many cases it will be under entirely new circumstances.

The question arises from whom shall this support come? At once one thinks of the churches—changed as many of them may be. Then one thinks of students who in more favorable days received the benefits of Christian education. Other individuals will have to be found to supplement what has been done by way of a new start or a continuation of what is now under way. One wonders whether there will be any hope of appeal to governments. Last, but not least, one will expect support from God. This may be especially necessary if our schools will have to become peripetetics—those who move about as many of the Chinese schools have had to do. Though the buildings of our schools be wrecked, the spirit of these schools will live on. May it not only be in memory but in active influence. It will certainly be needed then.

III. One of the great problems before us in the field of Christian education will be the preparation of leaders for our schools, churches and missions. On this point it may be well for us to face these four questions most sincerely and squarely:

1. Can a post-war state be expected to prepare teachers for schools with Christian aims?

2. Can our denomination set up and maintain standards for the preparation of its leaders under post-war conditions?

3. Can interdenominational graduate schools be found or set up in time to meet the needs of the coming generations in the light of the present and the future world situation?

4. Shall our colleges add some graduate work in order to give more definite direction to leaders of the future? If this were done it would seem advisable that there should be freedom of exchange between members of the student and faculty bodies of the colleges. It would be done largely to stabilize students before they enter graduate schools whose aims may have been deflected by the moral break-down because of the war.

IV. The Kingdom of God and we. Just as the physical forces of this universe have not been thrown overboard by the erratic antics of men so we may rest assured that the spiritual powers of God will still be present after man has done his worst. We —those who will exist upon earth then—will still have the fundamental facts of this universe to face. In the light of this fact it is well for us to ask questions like the following:

1. Can we contribute to the up-building of the Kingdom of God from now on? Are returning missionaries but the beginning of what will happen to the work of the church in general and to that of Christian education in particular?

2. What can we not do?

a. We cannot bring back the past.

b. We cannot act as though nothing had happened.

c. We cannot meet a complex understanding with a lack of understanding.

d. We cannot solve our problems by whimpering "unfair."

3. What can we do?

a. We can be or become the kind of people whom God can use as He sees fit.

b. We can grow. The task ahead will require well developed human beings in the full sense of the word.

c. We can practice the principles we profess. If we had done that more consistently there might be no war encircling the earth at this time.

d. We can be unselfishly useful.

e. We can pray. That means that we take an attitude of consecrated, expectant effort God-ward!

f. We can "wait fo the promises of the Father," as Jesus put it. That means that we be in a receptive attitude toward God as Jesus Christ reveals Him.

Note: The foregoing was delivered at Bethel College on November 28, 1941, as a suggestion for a study of the problems ahead of us who are interested in Christian education as of vital welfare to human kind. Delivery was made from notes. This will account for the greater brevity and for a few changes. However, the thought as a whole has not been changed. The occasion of the day—the annual Corporation Meeting of Bethel College—led to some illustrations which have been omitted for the present presentation in print. *—Reedley, California*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 1, 1942

The Parables By The Sea

Mark 4:26-32 Matt. 13:44-50

Introduction

The word parable means to place side by side. It uses earthly truths to express a spiritual meaning. It is a comparison of two things in narrative form. Jesus' parables are not mere illustrations, but internal analogies, nature becoming a witness for the spiritual world. "His parables are attractive, short, popular, drawn from everyday life, simple in form and profound in substance."

The Growth of the Seed-Kingdom vs. 26-32

Those to whom Christ spoke had little conception of the kingdom of God and none at all of the Church. The kingdom is temporal because its citizens are those who live on earth. It is also spiritual and eternal because we enter it only by the new birth. In this parable of the seed, Jesus is concerned with the method of growth of the kingdom. The seed which is the gospel truth, has life within itself and it grows. It has life-giving power. When sown in the good soil of human hearts, it will grow steadily.

The seed develops gradually in its growth until full maturity is reached (v. 28). In like manner there is a gradual spiritual development in human hearts until maturity of character is attained. By degrees faith in Christ increases through the power of the Gospel. Jesus gives a picture of growth in grace in the Christian's heart and life. God aims to produce the fruit of the Spirit in human lives. Spiritual growth, like natural growth, takes time. This growth goes on until harvest.

Jesus says the growth of the kingdom is like that of the mustard seed—an extremely small seed (v. 31), yet it develops and grows into a small tree (v. 32). This is a vivid picture of the kingdom growth from the very small to large proportions. The Gospel sown in human hearts may lead to great results. This parable illustrates the growth of the spiritual kingdom throughout the ages, as many Christians have been added to it. Christ's disciples were few in number at his death. From this small and obscure group, has arisen the ever-enlarging company of believers, now extending to the ends of the earth. The end has not yet been reached.

Surpassing Value of the Kingdom vs. 44-46

The two parables of the Hidden Treasure and the Pearl of Great Price, teach the same lesson, the all-surpassing value of salvation through Christ. The good news of the kingdom is so valuable that men will give up all things, if need be, to accept it. They who discover the great value of salvation, decide that it is worth all that they have. The grace of God in the heart is a priceless possession. The man in the parable sold all he had that he might obtain the greatly desired treasure. He who accepts Christ, receives Him into his heart, has found the pearl of great price. Salvation is free, but they who would possess this great treasure must permit it to occupy the whole heart. In its spiritual application this means giving up every sin and self-indulgence which hinders Christ in having full possession of the heart.

Final Separation vs. 47-50

Fishermen gather all sorts of fish in their dragnets and then keep those valuable for food and throw aside the others. Jesus is here showing the separation between the good and the bad at the end of the world. The outward Church, the earthly kingdom, contains both good and bad. People join the Church for various reasons. Not all who are drawn in by the gospel net are worthy. Many still prefer to live their own worldly lives—bad fish in the Gospel net. Jesus clearly taught that a day of separation is coming (vs. 49, 50). Then those in whose hearts God reigns shall be gathered to a place by themselves where they shall be blessed forever. All others shall be cast away. This separation is not made by man's wisdom. Man does attempt, at times, to separate the good from the bad in the visible Church on earth. No one but the omniscient God is competent to make decisions involving eternal life.

What facts seem to show that God's kingdom is still growing and spreading?

What will a man, if he be wise, be willing to do to attain salvation?

To what extent is it proper for human church leaders to separate the bad from the good?

DAILY DEVOTIONAL MESSAGES

By *Russell L. Mast, Bedminster, Pa.*

FEBRUARY 25—*"But it displeased Jonah exceedingly, and he was very angry."* Jonah 4:1

Do we ever get angry at God when he does not destroy our enemies? That was the great failing of the prophet Jonah. He was a disobedient, sulky, narrow-minded person, given to fits of temper. Called to be a foreign missionary he stubbornly refused, because Nineveh was the chief city of Israel's most ruthless and hated foe. But after he did finally bring God's message to the wicked city, he went outside the gates and waited for God to destroy it. But God did not. So sulkiness gave way to anger. God showed mercy to the Ninevites because they had repented. But the small mind of Jonah could not understand this. Let us not be too sure that God will deal with our enemies exactly the way we expect Him to.

FEBRUARY 26—*"And he said unto me, Son of man, can these bones live?"* Ezek. 37:3a

This man of the exile saw in vision a valley of dry bones. The vision raised a question. Can these bones be made to live—can they? Then God breathed a new spirit into them, and they lived. So out of the exile would again come life and hope. Perhaps our world looks like a valley of dry bones. But the Christian holds the key of hope. "Yes, these bones can be made to live." This world can be made better; our lukewarmness can be stirred into fierce heat; human life can be redeemed—when we permit God to breathe a new spirit into our lives. A "pessimistic Christian" seems like a contradiction in terms. It was Paul, the man of hope, who said, "I can do all things through Christ which strengtheneth me."

FEBRUARY 27—*"And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital."* Phil. 1:9 and 10 (Moffatt)

"To have a sense of what is vital"—what an indispensable quality for living in such a world as this. The choices which we must make are not always between black and white, but between shades of gray and white; not always between good and bad, but sometimes between good and that which is best. For this we need, as our text suggests, "knowledge" and "insight." Knowledge here refers to acquaintance with the general principles of Jesus' teaching. Insight is the concrete application of those principles. Let us then strive to achieve knowledge and insight, that we in this confusing time might have a sense of what is vital.

FEBRUARY 28— " . . . *Inasmuch as ye did it not* . . . " Matt. 25:45

We instinctively seem to judge more severely the sins of commission than the sins of omission. Yet Jesus continually brought judgment on men for the things they should have done. Two conceptions of religion have always existed. One says, "Live negatively"; the other says, "Live positively." Some there are who center the good life around the things they do not do. They do not indulge in this or that type of entertainment; they do not waste their substance in riotous living. But those who catch their inspiration from Jesus, live positively. Their conception of the good life is centered about the things they can do in positive loving service. Let us examine our lives. Are we satisfied by simply doing no evil, or are we positively doing good?

WITH CHRIST ON THE EDGE OF THE JUNGLES

S. T. Moyer

The conviction that God was their confidence and abiding presence breathes through every page of *With Christ on the Edge of the Jungles.* The book is a series of experiences into which this missionary family and their co-workers always found that Jesus Christ had called them to enter and out of which they came with renewed faith in a loving heavenly Father who cared for his own. The trials and sufferings as well as the joys and unexpected pleasures brought forth fruitage for the kingdom. S. T. Moyer is a missionary of the Mennonite Church and his book is part of Mennonite missionary history. Its setting is in the Central Province of India. The work of several missionaries is touched in this book, and pioneers, evangelists, teachers, medical missionaries, church builders and faithful native workers pass in review as the pages are turned.

In many ways this short story is very like a similar book which might be written about our own mission work in India. Over a period of twenty years in an area where there were no churches, no leaders, no schools and no Bible knowledge, there came into being a Christian community numbering two and one-half thousand Christian men, women and children, organized into some twenty churches. The entire story gives praise to the Lord who blessed them on the edge of the jungle. —Anetta C. Mow, in the *Gospel Messenger.*

—Bulletin, *First Mennonite Church, Nappanee, Indiana,* "There were nineteen in the group which went to the C. P. S. camp at Bluffton last Sunday evening, January 18. Our program seemed to be appreciated by the boys, and personal contacts and first hand observations were also worth while." The receipts of $103.00 from the recent sale held by the ladies will be used for the Women's Work of Bluffton College and for Emergency Relief Work. On January 30 the Bluffton College String Quartet gave a program in our church. The ladies of this church have also started the project of making laundry bags for the Bluffton C.P.S. Camp. This church is also seeking to pay in time its quota for the C.P.S. Camps.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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The Marietta, Ohio, Camp

By *Dale Young* and *David Forrer*

The C.P.S. Camp No. 8 is located about five miles south of Marietta on state route 50. This is up the river from Marietta, in the Ohio River Valley. Therefore, the soil of this state tract of ninety-eight acres is sandy soil, theoretically speaking, sandy loam. There are about sixty acres of comparatively level land which is tillable and lies next to the road. Back of this, up on the hill, is the location of the camp surrounded by more hills which are covered with pine and many other varieties of trees. This land is used by the state of Ohio for one of its State Forest Nurseries, which happens to be its largest. Here is where trees are grown, started from the seed, cultivated for two to three years and then shipped to all parts of the state. Eight hours per day for five days out of a week are spent by the C. O. boys caring for the trees. The trees are started in seed beds, then after one or two years growth they are transplanted into rows which are about one foot apart and the trees a couple inches apart in the rows. These trees must receive very good care. Several applications of compost are applied yearly. During the summer months the weeds grow rather rapidly and the boys must go through them on their hands and knees and pull them. There are between twelve and a half and fifteen million trees grown in this nursery. The greatest part are different varieties of pine: Red, white, short leaf, jack pine, and a few others. Besides the pine some hemlock, poplar, cypress, and walnut trees are also grown.

The campees have come to Marietta from practically all parts of the state. A few came from other states but had been working in Ohio prior to their induction. At one time there were forty-eight members of the camp. Five men who were over twenty-eight years old have been released, two were transferred, three were released because of dependency while two were discharged because of some physical defect. This left us thirty-six men, and then on November 7, five new men reported for work of national importance, bringing the total number of campers back to forty-one.

Although the camp is directed by the Mennonite Central Committee and the Brethren Service Committee, the campees are not limited to these two groups. There are fifteen different religious denominations represented, while one draftee is not affiliated with any religious sect.

There is a great emphasis placed on the religious program. A regular prayer before all meals is offered and after breakfast a worship service is conducted by some member of the camp. The campees and visitors conduct a Sunday school and church services in camp almost every Sunday; at other times transportation is provided by the camp truck for the boys to attend church in town. This is by no means the extent of the religious program. Private prayer and meditation is practiced by many. There is an effort made to attain spiritual growth through informal discussion on religious topics. While there is difference of religious opinion expressed, a spirit of cooperation and tolerence is manifested as the boys consider this a privilege to associate with fellow Christians of so many different denominations. One campee makes the following interpretation of the religious fellowship: "We not only see a better way of life together while we are in camp, but we are training ourselves to better cooperate as Christians when we leave camp." Another campee says, "All of us, regardless of our particular church affiliation, can better see the principles of Christ as they ought to be lived because of our fellowship with members of other religious faiths."

While the members of this camp are unanimously opposed to war, they disagree greatly on the manner in which leisure hours are spent. Some of the boys content themselves with music, art, painting, and reading while others do woodworking and various types of handicraft. Then others, despite the strenuous hours spent on the work project, take to baseball, football, basketball, ping pong, swimming, and hiking.

The educational program is both academic and recreational. For the past several months the Book of Luke has been studied every Monday night. A First Aid class is given every Tuesday night. The past few weeks part of the camp journeyed to Marietta on Monday and Thursday nights for a course in typing. A photography club was organized and has been quite active for the past few weeks. The camp is expecting to publish a camp paper in the very near future. The paper has many purposes; in the first place we hope each publication will contain articles that will further clarify our position as C.O.'s to many people who seem puzzled, thinking why so many young men refuse to enter military service.

The paper wants to serve the many, many relatives and friends of each campee as a source for news of our camp life. Then too, the paper shall have personal comments that will be of interest to only members of the camp. We plan to use our paper to further clarify our relationship with Selective Service. We feel this will give vital importance to our paper for the public at large, as well as the members of our camp. We have chosen "The Whispering Pine" as the name of the paper. A camp council is functioning in a very democratic manner. The campees serve on the council. A councilman at large is elected by all members of the camp, making a total of five campees meeting with the director every Tuesday night to discuss issues and make decisions that the camp feels are indispensable for the welfare of the camp.

Our present staff consists of a director, a business manager, a nurse, and a dietician. Rev. John F. Schmidt is the new director. Robert F. Eshleman is serving in the capacity of business manager and his wife, Mrs. Eshleman, is the camp nurse; both are from Lancaster County, Pennsylvania. The dietician is Miss Ruth Schmidt from Harper, Kansas.

There has been a very cooperative spirit manifested among both the staff and campers. We feel much credit must be given to the wise policies used by the administration. We greatly regret the leaving of our competent director, Rev. David Wedel. The kind, tolerant, considerate way in which he deals with each person's problem, as well as all camp problems, is responsible for the great respect he has commanded. The camp wishes Rev. Wedel God's speed.

Pacific District Doings

As an expression of our good wishes to all the selectees from the churches of this community, the young people sent each boy a year's subscription to *The Quiet Hour,* a devotional booklet. Of the twenty selectees from this district, five are in civilian public service camps.

On the evening of November 11, the San Marcus (Paso Robles, California) choir rendered a program at Camp Roberts, California. The program consisted of choir selections, reading, and several quartet numbers. The Young People's C. E. of the Grace Mennonite church of Dallas, Oregon, has completed a very successful year of service for the Lord. Among other activities, a donation was sent for the migrant work in California, and a Christmas basket of food and gifts was given to a needy family in Dallas. On December 29 a beautiful and inspiring candlelight installation service was held for the new officers. The Young People's choir, likewise, is continuing its good work under the directorship of Dietrich Diehm.

The young people of the Portland, Oregon, church took an active part in the Christmas celebration. On Tuesday, December 23, they presented a play, "The Light Still Shines." At the close of it, white gifts were brought to the manger, which were later distributed to five families in the city. Recently a group of boys from the Cascade Locks, Oregon, C. P. S. camp were entertained at the Portland church. The Aberdeen, Idaho, young people had a young people's banquet the Monday before Christmas. "Christ, our Defense" was the theme of the evening, with Rev. P. A. Wedel and Elma Wenger as the main speakers. Carl Wenger served as toastmaster. About fifty-five young people were present. On New Year's Eve, the Intermediates and young people had a Watch-night service. Following refreshment, a period of singing, testimony, music, and prayer was observed.

In order to escape the din of a New Year's Eve in a large city, the young people of the Immanuel Mennonite church of Los Angeles held a two day retreat at Wrightwood, a mountain resort. A group from the Calvary (Old) Mennonite church accompanied them, and together they enjoyed wholesome fun in the snow and the quiet beginning of a new year.

—*Louise Richert,* Y. P. Representative

SENIOR DEPARTMENT

Series for March: Devotional Training

COMMITMENT TO CHRIST — Eph. 4:20-32

Program for March 1, 1942

I. Worship Service:

1. Songs: "I heard the voice of Jesus say," No. 142; "Guide me, O Thou great Jehovah," No. 160.
2. Reading of main topic and prayer.
3. Dramatization: "Which Way Shall I Take?" and "Faith Through the Years." Five cents each. These may be obtained from Mrs. A. J. Neuenschwander, Quakertown, Pa.
4. Offering for your home church.

II. Leader's Introduction:

Personal commitment to Christ means loving Him and serving Him, putting loyalty to Him above every other loyalty. It means believing in the things which Christ believed in, doing the things He would have us do, going about our daily life in the spirit of Christ's example—"I must be about my Father's business." The great apostle of the Gentiles puts it this way: "Let this mind be in you which was also in Christ."

A woman in India asked a missionary, "Are you a Jesus-thinker?" What better description can be imagined of what a Christian ought to be? Indeed, there is nothing more important for us than to possess the mind of Christ, to be a Jesus-thinker.

Commitment to Christ means faith in the all-sufficiency of Christ, His power to forgive our sins, to make our life new, to take the barrenness and emptiness, the drabness out of it, and to fill us with joy and love and zest for living for others. The critical fault-finding, as well as the self-accusing attitude, does not find room because life is filled with thoughts of what we can do to love and serve Christ "in the least of these." Jesus in the life takes off the sharp corner, the annoying ways, He makes us trustful and eliminates a lot of worry and care. He gives us peace and poise and helps us become lovable, likable people. The prayer, "More like the Master, I would ever be" will prove a boon to any one.

III: Suggested Topics for Short Talks:

Forgiveness, Luke 17:3, 4; Persecution, (with reward), Matt. 5:11, 12; Self-denial and cross-bearing Matt 16:24, 25; Hatred from the world, John 15: 18, 19; Good for evil, Rom. 12:19-21; The Mind of Christ, Phil. 2:5-8.

IV. For Discussion:

1. What did Jesus mean when He said, "I am the Way, the Truth, and the Life?"
2. Do I find Jesus Christ the Way to peace, happiness, and efficiency in everyday living?
3. How do Christians differ from non-Christians?

V. Bits of Poetry:

The little sharp vexations
And the briars that catch and fret—
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose,
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong.
Forget that we bore the burden,
And carry away the song.

—Phillip Brooks

* * * * *

They who tread the path of labour follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own;
When the tired workman sleepeth, then am I with him alone.
I, the Peace that passeth knowledge, dwell amid the daily strife,
I, the Bread of heaven, am broken in the sacrament of life.

—Henry van Dyke

VI. Food for Thought:

It is impossible to have Christ live in the heart and not reflect it in the face.

INTERMEDIATE DEPARTMENT

By Huldah Myers

A CHRISTIAN PROGRAM FOR THE WORLD

"The Christian program must be one which applies the principles of Jesus."

Love

The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word "love." It is the divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if we will. —Mrs. L. M. Child

Justice

Justice is the great interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is daily honored, there is a fountain for social security, general happiness, and the improvement and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connect himself, in name, and fame, and character, with that which is and must be as durable as the frame of human society.

—Daniel Webster

Mercy

Mercy is like the rainbow, which God hath set in the clouds; it never shines after it is night. If we refuse mercy here, we shall have justice in eternity. —Jeremy Taylor

Daily Readings:

Our mission	John 17:21-23
Jesus' spirit	John 12:47
Life and light for all	John 6:33-35; 8-12
The world the sower's field	Matt. 13:37, 38
A common brotherhood	Zech. 2:11
The world's only hope	John 3:16
A Christian program for the world	Isa. 2:2-4; Matt. 28:19, 20

C.P.S. CAMP NEWS

Boys in Mennonite Camps

According to latest records at the Akron, Pa., office the following number of boys are in the Civilian Public Service camps which are administered by the Mennonite Central Committee:

C. P. S. Camp No. 4, Grottoes, Va.	104
C. P. S. Camp No. 5, Coloado Springs, Colo.	123
C. P. S. Camp No. 8, Marietta, Ohio	43
C. P. S. Camp No. 13, Bluffton, Ind.	129
C. P. S. Camp No. 18, Denison, Ia.	134
C. P. S. Camp No. 20, Wells Tannery, Pa. (Sideling Hill)	113
C. P. S. Camp No. 22, Henry, Ill.	85

Total number of boys in Mennonite-administered camps is 731.

Work of Peace Section

At the Mennonite Central Committee meeting in Chicago, January 2 and 3, a Peace Section was organized as part of the committee. The chairman of the newly-formed Peace Section is Brother Harold S. Bender, and the secretary is Brother Jesse Hoover. Other members are Brother Ernest Bohn, Brother P. C. Hiebert, and Brother Orie O. Miller.

The work of the Peace Section is to handle questions and problems of the peace committee of the several constituent groups. I shall also seek to interpret facts and findings in order to present, as far as possible, a consistent and united emphasis of our nonresistant attitude. Especially within the scope of the Peace Section's concern are the problems of our attitude toward war finance, war industries, civilian defense and relief of suffering in case of devastation on the home front. Another function of the Peace Section will be to supply to the Mennonite groups informational material on problems related to its work.

Service for Medical Students

Young men in medical schools who cannot, for conscience sake, enter the Army Medical Corps will be able to choose to enter the Public Health Service. This generous provision has been made by Selective Service and will help the thirty some Mennonite medical students to give their service to the nation in a manner consistent with their convictions. Students in medical school will be able to finish their course and also their internship before they will be inducted into Public Health Service.

RELIEF

Brother Hoover Returns from Speaking Tour

From January 18 to 31 Brother Jesse Hoover visited churches in Ohio, Indiana, Illinois, Iowa, Kansas, Nebraska, South Dakota, and Minnesota. Brother Hoover spoke on the need for relief work in France and attempted to show the manner in which the Mennonite Church seeks to supply this need in the fullest sense. Brother Hoover reported large and responsive audiences in the Mennonite communities. Of his tour Brother Hoover says: "A quickening interest was evidenced by the various congregations where the dire needs of war sufferers was presented. This interest seemed to find a satisfaction in the present success that it was possible to report in connection with our program in Europe."

Books to England

A letter some weeks ago from Brother John E. Coffman, relief worker in England, mentioned a suggestion to establish a small Mennonite library in London and Birmingham. These libraries would loan books to individuals who are interested in getting information about the Mennonites. In response to this suggestion two copies of each of the following books on Mennonite life and faith were sent to Brother Coffman on January 22:

Smith, *The Story of the Mennonites*
Yoder, *For Conscience Sake*
Hartzler, *Mennonites in the World War*
Wenger, *Glimpses of Mennonite History*
Mumaw, *Christian Ideals*
The Christian Non-resistant Way of Life
Bible Teaching on Non-conformity
Mennonite Year Book and Almanac
Dortrecht Confession of Faith

Compiled by *Grant M. Stoltzfus*
Released February 5, 1942

STILL BEHIND

Brother L. J. Horsch, Treasurer of the General Conference Peace Committee, writes that we as the General Conference are to raise $50,000.00 for the Civilian Public Service Camps in 1942. He quotes the January, 1942 receipts as being $2,315.38. This means that we must do much better in the coming months than we have done in January. Of the various Mennonite branches contributing for this work the General Conference is one that is behind in its quota. The average quota for each church member is about $2.00 for the year. There are some churches which have not made any contribution. Perhaps, this is an oversight. Certainly the privilege of maintaining the faith of our fathers is worth a good deal in earthly goods. Let us lay up treasures in heaven by supporting this work. Send all contributions for the Civilian Public Service Camps to L. J. Horsch, 529 East J. Street, Ontario, California.

Resolutions

(By pastors of the Northern District Conference)

Whereas, we as pastors of the Northern District Conference met in session at Mountain Lake, Minnesota, on December 2-4, 1941, for the first time, and enjoyed rich spiritual blessings through the presence of our Lord Jesus Christ and the leading of the Holy Spirit, may God give us holy resolve never to lose sight of our heavenly vision nor to be slothful in the charge God gave us, but that by means of this conference the Lord may strengthen our feeble hands for His work and enable us to lead our flocks unto the Chief Shepherd and Bishop of our souls.

Be it therefore, resolved:

1. Since we deplore existing conditions in some of our churches resulting from our present system of pastoral elections, that we seek and advocate a better method to help remedy these conditions. The following shall be preliminary steps toward this end:

(a). That we enlighten our congregations on the whole field of the pastor's divine call and commission through definite Biblical teaching from the pulpit.

(b). That the booklet *Dictatorship in the Pulpit* by J. E. Conant be made available to our congregations to be read by them.

(c). That one or more pastors be designated by the ministerial conference to visit all churches of this district and offer them a deeper understanding of the *problems* that we as pastors face, that a more wholesome, sympathetic, and cooperative relationship may grow between the pastor and layman.

2. That all the pastors of the Northern District Conference endorse the "Statement of the Position of the General Conference of the Mennonite Church of North America" as approved by the General Conference held at Souderton, Pennsylvania, August 17-22, 1941, and that the pastors call the attention of their church members to this statement laying emphasis on the articles "Our Concept of Patriotism" and "Our Position on Military Service." We also ask our churches to pay in the $2.00 per year per member (that our Central Peace Committee asked for) for the maintenance of our Civilian Public Service Camps.

3. That, in regard to all desiring to be received as members into our churches, *a public confession be asked.*

4. That, in regard to marrying and receiving divorced people into our churches we recommend not to marry divorced people, but to retain or accept the innocent party, if it can be ascertained, giving each case a special consideration.

5. That we encourage our young people's union to go ahead in their efforts to edit their proposed youth publication.

6. Since we accede that souls are led to the Lord in different ways, that we as pastors should use methods of soul winning that can best be employed in each church.

7. That we arrange for another Pastor's Conference for 1942.

—*Rev. Louis Linscheid, Sec.*

CORRESPONDENCE

EDEN MENNONITE CHURCH

Moundridge, Kansas

Once again we had the opportunity of commemorating the birth of our Lord. Christmas services were held in the customary manner. The children's program on Christmas Eve was very impressive with the large number of children singing carols and reading the Christmas story. Orlo Kaufman, one of our boys who is preparing for the ministry, brought the message on Christmas morning. In the evening of that day we worshiped together with a musical program. The Christian Endeavor Society rendered an inspirational program on the second Christmas day.

Roland Goering, another of our boys preparing for the ministry, conducted the services December 28.

In the absence of Rev. Walter Gering, who was conducting a series of meetings at the Ebenezer church of Bluffton, Ohio, Rev. Sam Goering led the services on Sunday, January 11. We also had the privilege of hearing Missionary Aganetha Fast the same day. Rev. Lester Hostetler of North Newton, Kansas, had charge of the services Sunday, January 18. The messages of our visitors were very inspirational. May we all be more faithful to the Lord during this year.

—*Harold H. Goering,* Corr.

GRACE MENNONITE CHURCH

Pandora, Ohio

We are happy to have with us in our congregation again the Rev. and Mrs. Walter Schutz and son, Roy, who returned recently from their field of labor in Sierra Leone, Africa. Rev. Schutz told of their experiences at a morning church service, and also spoke to the young people at their monthly fellowship meeting. Mrs. Schutz spoke of her experiences to the Ladies' Missionary Society.

We have had several visitors in our pulpit recently. The Rev. Jesse Hoover of the Mennonite Central Committee spoke of the Mennonite program of relief for war victims in France. J. P. Klaasen, Art Professor of Bluffton College and a native of Russia, told his life story and also illustrated it with pictures of his works of sculpture. Dr. Lloyd L. Ramseyer, President of Bluffton College, spoke on "Visual Aids in Education" at the fellowship supper of the teachers and officers of the Sunday School. The Bluffton College Vesper Choir of sixty-one voices, under the direction of Russell A. Lantz, presented a program of sacred music which was highly inspirational.

Our church is actively engaging in a campaign for raising funds for the support of the Mennonite Civilian Work Camps. Also, we have pledged to donate funds to Bluffton College regularly each month by the use of the envelope system.

—*Mrs. S. W. Steiner,* Corr.

GOESSEL MENNONITE CHURCH

Goessel, Kansas

On December 31 our minister's wife, Mrs. P. P. Buller, passed quietly away after a lingering illness of more than two years. Many in the church and community had learned to love her for her quiet and cheerful disposition. She has gone to a greater field of joyful service.

Due to inclement weather church activities were at a standstill during the first part of 1942. The New Year Joint Christian Endeavor program with a fellowship "watch hour," which was scheduled for December 31, was given January 11. The week of prayer was observed with three evening sessions. The theme for meditation and study was, "The Living God." We feel the need of earnest prayer at such a time of turmoil. We were happy to have many gather for this purpose.

Throughout the winter months every Wednesday evening is observed as "church night." At this time the

Bible classes meet for discussion. The adult class is directed by Rev. P. P. Buller. The young people's class is studying the book of Mark under the leadership of Mr. P. F. Quiring.

Rev. J. J. Ratzlaff, Newton, Kansas, delivered an inspiring message on January 18th. He emphasized the fact that the church is facing a critical period in history when unity of purpose is needed. On January 25 Missionary P. A. Penner is to conduct our worship services in the morning and show his pictures in the evening. Rev. David Wedel of Halstead, Kansas, has consented to relate in the near future his experiences as director of the Civilian Public Service Camp at Marietta, Ohio.

On January 20 Irvin Fast was called to service at the Civilian Public Service Camp at Henry, Illinois. As a token of appreciation of his active church service and as a gesture of farewell, the choir and relatives gathered in the church basement on January 16 for a "pot luck supper." The choir is particularly grieved to lose the second tenor voice within a few months. However, under the direction of Dr. A. K. Ratzlaff, the group continues its weekly rehearsals and is on duty every Sunday morning. Besides Irvin Fast, two other boys are stationed at C.P.S. camps, Elmer Enns at Colorado Springs, Colorado, and Roy Schmidt at Denison, Iowa. —*Mrs. P. K. Dirksen,* Corr.

FIRST MENNONITE CHURCH
Wadsworth, Ohio

On January 5 the annual business meeting of the church was held with Rev. Paul E. Whitmer in charge. The following officers were elected: Deacon, G. W. Brown; Trustee, Homer Kreider; Secretary, Mrs. Karl Smucker; Correspondent to *The Mennonite*, Mrs. Lester Wurgler. At the January church board meeting Orlo Sprunger and Mrs. Lloyd Morningster were hired as chorister and organist respectively.

The officers of the Sunday School for 1942 are as follows: Superintendent, Leslie Barlett; Secretary, Helen Rohrer; Treasurer, G. W. Brown; Pianist, Mrs. M. K. Brentlinger; Superintendent of Junior Sunday School, Mrs. O. O. Sprunger.

Donovan E. Smucker preached his first sermon as our newly elected pastor Sunday, January 18. His ordination services will be Sunday afternoon, February 8, at the church. We are looking forward into the new year knowing we will have many spiritual blessings in store for us in our new associations with our pastor and his wife.

As a congregation we have greatly appreciated the services of Rev. Paul E. Whitmer of Bluffton, who not only helped us secure ministers for trial sermons since October 12, 1941, but also filled the pulpit on various occasions, took charge at our annual business meeting, and ministered to us for communion, Sunday, January 3. We also have appreciated the untiring efforts of our deacon, Brother Elmer Brubaber, during this period of transition. —*Goldie Wurgler,* Corr.

DEER CREEK MENNONITE CHURCH
Deer Creek, Oklahoma

The report of the annual business meeting of the church held on January 11 shows that a varied program has been carried out during the year. Besides our regular services, the following visitors and local groups have contributed to our services:

Sunday mornings: Oklahoma Bible Academy, January 26; Bethel College Student Volunteers, May 18; Rev. John Lichti, June 1 and August 31; Rev. Ed. Schmidt, Wichita, Kansas, July 20; Young People of the local church, August 24; Rev. Abr. Albrecht, Ransom, Kansas, October 19; Miss Dora Schmidt, missionary to Mexico, November 30.

Sunday evenings: Medford choir, March 9; Meno Men's Choir, March 30; Community Easter Cantata, April 20 and 27; Women's Mission Society, May 11; Rev. Foote, director Civilian camp, October 12; Rev. Ed. Schmidt, November 9; Junior group, November 30.

Week-day services: New Year's service, January 1; Passion Week Union services, April 7-11; Ascension Day service, May 22; Rev. and Mrs. Ummel, migrant workers in California, July 28; Miss Spain, missionary to Central America, October 9; Wednesday evening Bible study, October 15 to November 26; Thanksgiving Day service, November 27; Miss Aganetha Fast, November 28; Christmas Eve program, December 24; Christmas Day service, December 25.

As a congregation we are grateful to those who have contributed to the services.

Four children were consecrated during the year.

On Sunday, January 15, our pastor, Rev. H. E. Miller, will begin a class of catechetical instruction with a group of young people. —*Corr.*

FIRST MENNONITE CHURCH
Hillsboro, Kansas

Greetings to *The Mennonite* and its many readers with quotations from Dr. Elmer E. S. Johnson: "Within us all there is a home of the soul. It is where God chooses to dwell, and when we welcome Him there He brings gladness, cheer and strength for the day we live in. This it is, which gives that New Year hope we truly wish you, and all people, may have now."

We shall always cherish his series of meetings, the fellowship and friendship of Dr. Johnson.

Young men who have been called from our midst and enrolled in the service of the government are as follows: Gerhardt Peters, C. P. S. Camp, Colorado Springs; Paul Jantz, Eddison Schmidt and Milton Jaegli into military camps. Susie Jantz was called to Washington, D. C., to take up secretarial work. Our prayers shall follow them.

"Out in front of us is the drama of men and of nations, seething, struggling, laboring, dying. Upon this tragic drama in these days our eyes are all set in anxious watchfulness and in prayer. But within the silences of the souls of men an eternal drama is ever being enacted, in these days as well as in others. And on the outcome of this inner drama rests, ultimately, the outer pageant of history. . . . It is the drama of the Eternal Father drawing the prodigal home unto Himself, where there is bread enough and to spare. . . . And always its chief actor is—the Eternal God of Love. Would that we could relove the whole world." (Thomas R. Kelly in *A Testament of Devotion*). —*Corr.*

JOHANNESTAL MENNONITE CHURCH

Hillsboro, Kansas

We have again entered another year, and at this writing the first month of the new year is almost past. As a church we have experienced God's kindness in many ways. Our praises and honor go to Him, "the Giver of all good and perfect gifts."

Since no report from our church appeared in *The Mennonite* during the last months of the year 1941

The fall communion service was observed November 30. The mid-week Bible study class for the young people, which was discontinued during the summer, was again taken up last fall. After Bible study the choir had its weekly practice.

A mission sale was again held on December 12, sponsored by the Ladies Mission Society. It brought $176.00. On the same evening the Juniors brought their reports and the results of the quarter fund. It amounted to $36.00.

Miss Fast also visited us and told of the mission work in China. December 3 our community was saddened by the sudden death of Mrs. H. H. Bartel (age 39). Her obituary appeared in *The Mennonite* some time ago.

The Cantata, "Chimes of the Holy Night," which was given the previous two years was again sung December 21. December 24 the Christmas story, so old but ever new, was rendered by the various Sunday School classes. The program consisted of music, recitations and playlets. The choir also had its part. It is customary in our church to take an offering on this
I will try to mention some of the main happenings.

Our church was fortunate in getting Rev. Lester Hostetler for a week of evangelistic meetings, beginning Sunday, November 16, and continuing every evening till November 21. His messages were very interesting, and we trust that many spiritual blessings have come to us through those meetings. Visitors from neighboring churches were present and brought special music.

On November 25 the Mary Martha Circle from the Brudertal church favored the ladies of our church with a Thanksgiving program. This was an exchange program; our ladies gave a program in their church in spring.

evening for the support of native helpers in India.

Our Sunday School held its election of officers and teachers during the month of December. The terms of the officers and teachers has been changed to nine months, the next election to be held early in fall, so as to get the business and elections over before the Christmas season.

The annual church business meeting was held on December 30. The envelope system for church finances was adopted. The various business transactions closed in a very pleasing way. At this meeting our pastor, Rev. J. M. Regier, was unanimously re-elected for a term of three years. On account of the cold and stormy weather, the watch-night and New Year services were not held.

May the Holy Spirit guide and direct us in all our efforts to help in the kingdom of God. —*Corr.*

FIRST MENNONITE CHURCH

Upland, California

Hitherto the Lord hath helped us; hitherto the Lord has led.

We may say this concerning the past year, and especially the last months when sorrow came to hearts and homes of our congregation. Seven dear members were called home, and how we do miss them, but we know God doeth all things well.

The annual business meeting was held January 14 following a fellowship supper in the church basement. Officers for the new year, 1942, are: President, P. F. Schowalter; vice president, T. C. Boshart; secretary, Mrs. Edna Harms; treasurer, G. E. Schmidt; deacons, A. J. Ledig, J. S. Boshart, Rev. Wiebe and A. K. Toews; trustees, Levi Hirschler, Robert Adler and John Rahu; general Sunday School superintendent, H. H. Reimer; assistant Sunday School superintendent, Albert Schmutz; general C. E. superintendent, Albert Landis; assistant C. E. superintendent, Mrs. Minnie Schmutz.

The treasurer reported a good year financially. The attendance at our Sunday morning services is gratifying. We appreciate the helpful and inspiring messages of our pastor, Rev. Saltzman. At our evening services the various C. E. departments furnish special music.

We are glad to report an increase in the attendance at Bible study and prayer service the last month. At the present time we are studying Paul's Epistle to the Colossians. In these dark and trying days let us be faithful to God and to our church that Christ may have the pre-eminence in our lives. The last Sunday of each month an offering is taken for the Migrant Camp at Shafter. Interest and contributions have increased since Rev. and Mrs. Ummel were here and told us of their work. Contributions are also made to the C. P. S. camps.

Mr. Emil Horsch, nephew of the late Rev. M. M. Horsch, has been seriously ill for several weeks following a major operation. At this writing he shows marked improvement, for which we are grateful.

—*L. M. H., Corr.*

IN MEMORIAM

MARGARET SOMMERFIELD BULLER was born February 24, 1879, in Marion County, Kansas. In her childhood days she moved with her parents, Mr. and Mrs. Heinrich Sommerfield, into the vicinity of Canton, Kansas.

She was baptized upon the confession of faith on June 6, 1897, by Elder Peter Balzer and became a member of the Alexanderwohl Church. When the Goessel Mennonite Church was organized in 1920, she transferred her membership to this church where she was a faithful member at the time of her death.

On August 24, 1902, she entered into the holy state of matrimony with P. P. Buller. To this union there were born one son and five daughters. There are three grandchildren.

On September 11, 1939, she was paralyzed with a stroke and heart attack. She was taken to the hospital immediately where she remained the entire period of her illness with the exception of short intervals when she was taken to her home. In spite of all her suffering she continued to be patient and to believe in the will of God. She never complained of her distress, but rather she was thankfully concerned with the efforts of those who took care of her. In all she spent about two years in the hospital, where everything by doctors and nurses was done for her that could be done. For this the family is ever so thankful.

For many years the family was privileged to share the joys and sorrows of life with her, for as wife and mother she remains a noble example. Her interest and joy was her family. She was an ardent worker both in the church and in the home. She was of a pious disposition and therefore took life seriously. She spent much time in singing and enjoyed listening to music. Some of her favorite songs were: "Nearer My God To Thee," "Rock of Ages," "Jesus Saviour Pilot Me," and "Abide With Me."

In her sufferings she ripened for eternity. This world could not offer her anything anymore. She desired to go home and be with her Lord. She begged her family not to detain her and not to weep for her. Her solid hold was: "My hope is build on nothing less than Jesus' blood and righteousness." God's grace helped her to endure to the end.

She departed quietly and peacefully on December 31, 1941, at the age of sixty-two years, ten months, and seven days.

She leaves to mourn her family: Otto Buller, Bartlesville, Oklahoma; Mrs. Sophia Unruh, North Newton, Kansas; Mrs. Esther Elbl, Kansas City, Kansas; Mrs. Ella Gaeddert, Chanute, Kansas, and Misses Anna and LaWanda Buller of the home. There also remain to mourn her five sisters and four brothers.

Funeral services were conducted by the Rev. C. C. Wedel at the home, the Rev. Peter Buller and Rev. A. E. Kreider at the Goessel Mennonite Church, and the Rev. J. J. Bauman at the cemetery.

MRS. KATIE SCHUMACHER, daughter of Samuel and Rosins Heer, was born near Mascoutah, Illinois, on October 22, 1870. For several years she had been afflicted with diabetes, and a few weeks ago other complications set in. She passed away at a convalescent home at Belleville, Illinois, at the age of seventy-one years.

On April 16, 1897, she was baptized by Rev. C. H. van der Smissen and received into the fellowship of the First Mennonite Church of Summerfield, where she held her membership until her death.

In 1902 she was joined in marriage with Louis A. Schumacher who preceded her in death in 1934. Seven children were born to this union. One died in infancy.

She leaves to mourn her departure, three sons and three daughters, seven grandchildren, two step-sons, and one brother.

Note: All material should be in the editor's hands at least twelve days before the date of the issue in which it is to appear. According to present plans the next mission number will come out on March 17th. Will all mission workers, please, double-space all typewritten material which they may submit. Since correspondence from non-mission churches cannot appear in this issue, regular correspondents should send in their material accordingly. **—Editor**

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Editorials

By *R. Weinbrenner, Beatrice, Nebraska*

"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10b

"What harm is there in it?" This is a standard of behavior of far too many who profess to love Christ. The true Christian standard is "How can I serve God with all I am, with all I have, in all I do?" The Christian is not one who does some things religiously; he does all things religiously for the honor and glory of God. For him there is no division of secular or sacred. The Christian realizes that if he were to participate in any habit, any amusement, or in any work which did not fulfill the will of God, he would be serving Satan. Is is my aim to serve God with all I will think, say, and do?

"In the multitude of counsellors there is saftey." Prov. 11:14b

Disagreement need not be ugly. Where it takes place among men who are totally and humbly devoted to Christ, there you find one of the greatest opportunities to grow. However, all too commonly when people disagree each withdraws into a shell of proud self-righteousness from whence he thinks that it is "more blessed to give than to receive." Consequently, many are led to believe that where no obvious disagreement is manifested that there is a sound Christian spirit. Not necessarily. It may mean a lack of watchfulness and a lack of strong personal convictions. We are Christian individuals. This means that each has a distincitve contribution to make. Let us be anxious to speak the truth in love and also be just as willing to receive it in true love.

"If they have called the master of the house, Beelzebub, how much more shall they call them of His household." Matt. 10:25b

Is it not true that many Mennonites are so "soft" that they fear persecution more than disloyalty to Christ's teachings and Spirit? Can the disciple of Christ expect to be lifted up on flowery beds of ease while his Master was lifted up on a cross? Men who were very religious and devoted to their nation called Him "Beelzebub." Should we shrink from "coward" and "slacker" when these are hurled at us as we walk the narrow way? Should we not rather follow our Master than seek to be above Him? May I not run away from my cross.

What If They Say

What if they say, "Doesn't the early history of Israel teach that there are righteous wars?"

Some say Yes, while others say No! There is a reason why many devoted Christians are brought into doubt and perplexity by this question.

The Bible, we must remember, is both a revelation of God's will for man, as well as the record of how man responded to His directions. The direct teachings of God are safer for us to follow than the experiences of those who understood and obeyed Him imperfectly. The early history of Israel is a case in point.

God said, *"I am come down to deliver them* out of the hand of the Egyptians." (Ex. 3:8) Note the equipment they carried: "Your *loins girded, your shoes on your feet,* and your *staff in your hand.* (12:11) Note God's method on conquest: "Fear ye not, stand still, and see the salvation of the Lord.—*The Lord will fight for you,* and ye shall hold your peace." (14:13-14) Note carefully that Israel's carnal conflict with Amalek came only after this disobedience. "They tempted the Lord, saying, 'Is the Lord among us, or not?' *Then* came Amalek and fought with Israel." (17:7-8)

Whence their reliance on carnal weapons? Moses was "learned in all the wisdom of the Egyptians" (Acts 7:22), no doubt including military science. When he posed as a leader, murdering an Egyptian, "he supposed his brethren would have understood how that God by *his* hand would deliver them." (vs. 25)

But it was God's plan that *God's hand* should lead them miraculously. The Egyptian's question, "Who made thee a ruler and a judge over us?" (vs. 27) is laden with meaning for us.

"Then fled Moses at this saying" (7:29) into God's school of more perfect obedience. Would God that he had learned it more perfectly. How men insist on leaning on the "arm of flesh"! Does not the Psalmist refer to these sad experiences when he says that God "gave them their requests; but sent leanness into their soul"? (Ps. 106:15) —*Walter H. Dyck*

"A sense of what is vital comes from fellowship with Jesus Christ and in seeking God's will in our daily affairs." —*Swoll Sawyer*

RELIEF

FAMINE IN INDIA

The Emergency Relief Board desires to bring the following letter from Missionary P. W. Penner to your attention. It is self-explanatory. The letter, written December 9, 1941, was sent by "air mail" and arrived February 7, 1942.

The board was aware of a possible famine in India early last fall, but we were to be advised by cable if large amounts were necessary to give them effective aid during the winter. This letter, no doubt, takes the place of the cablegram.

Last fall our treasurer sent them a smaller amount. We hope that they received it in due time. He will try to get through to them immediately, if possible, the amount for which they plead.

Besides this famine in India, war conditions create many emergency needs which require sacrifices on the part of those able to give. We hope that Brother Penner's plea will not only move you to contribute more to the needs of India but to all relief work. You have contributed generously to the present. We heartily thank you for this. The Lord rewards the cheerful giver with manifold blessings.

The Mennonite Central Committee has planned its budget with the expectation that the cooperating groups will contribute on a dollar per member basis. Besides the work which your board is doing through the MCC it is planning to extend relief to a larger number of needy and destitute of our own household as well as others among us. For this cause we will need increased contributions. We hope that the Lord will bless you abundantly so that these needs can be met as they present themselves.

We covet your continuous prayer for the work and also for an open way to transmit funds to India and other fields where relief work is carried on.

—*John C. Mueller,* Sec., Emergency Relief Board

CALL FROM INDIA

Champa, C. P., India, December 9, 1941

Secretary, Emergency Relief Committee
Freeman, South Dakota

Dear Brethren:

Hardly ever before has II Cor. 9:15 loomed up so gloriously as now when the nations are engaged in the most destructive war ever staged. The trouble with Japan has now begun. Who will follow next? May the conditions of the world not effect our inner peace in Jesus Christ.

For the second year almost our entire district (mission area) has been stricken with crop failures. Many fields have not yielded the seed. There is work to do, but the financing is difficult. We cannot begin to think much of the non-Christians; they are too numerous. The most needful, however, we might help. The government has opened a number of relief centers. However, where the population is so dense not much can be effectively achieved.

We are faced by the Christian communities which have come into existence during the progress of the mission. Many of them are so frightfully poor that one doesn't care to see them. They are there; we are to look after them to some degree. How shall one do anything effectively without funds? With them we could open certain phases of manual labor whereby they could earn enough for their daily sustenance. Our principle is to avoid teaching them idleness of which there is so unspeakably much in this country. We could open some projects in which those with able bodies could work. Our government is certainly willing to help lift the multitudes out of a precarious condition.

As Secretary-Treasurer of the General Conference Mennonite Mission, I have been delegated to appeal to the Emergency Relief Board which, under God's guidance, has been doing noble work in war-stricken countries, for help in our particular field. We tried to keep from making this request, but circumstances have developed to such a stage that we find ourselves compelled to ask for help.

This is the plea: Will the board, if at all possible, cable as to whether the money is forth-coming. We have some funds with which to bolster the advance until the actual money will arrive. Could one thousand dollars be cabled before the beginning of 1942? Could another one thousand dollars be sent through airmail by April 1, 1942? Two thousand dollars would be a great help. May God grant us this desire. Prayerfully submitted, hoping to be successful, in the name of the Missionary Conference, *P. W. Penner.*

RELIEF NOTES

Clothing Shipment to England

The sixth shipment of clothing to England, leaving Akron, Pa., on February 6, was composed of seven cases and weighed 1,563 lbs. The value placed on the clothing was $2,982.25. Over 6000 pieces of men's, women's and children's garments (all new) filled the cases.

Like previous shipments, this one will be stored in the London clothing depot which our Mennonite workers, Brethren John E. Coffman and Peter Dyck, have established. From this point distribution of the clothing will be made as opportunities and needs open.

* * * * *

Winter in France

Fortunately, the winter has not been as severe as it might have been according to reports of past winters. We have had one snowfall, which however, did not remain very long. Since Christmas time we have had a few traces of snow and ice on the streets.

The colder weather makes things much more difficult for everybody. Winter out here brings with it the long lines of people waiting to buy their ration of food, whatever it might be, potatoes, bread, milk, etc. It is a pity to see the undernourished people being forced to stand in lines, sometimes an hour or two at a time. Especially so, when one realizes that their clothing is often worn thread-bare and their homes poorly heated for lack of coal."

The above is an excerpt from the latest letter of Brother Henry Buller, dated January 6, 1942.

* * * * *

A Request for Prayer

Brother Joseph N. Byler's most recent letter from France, January 3, is another chapter in the effort of our workers to do their utmost to meet the needs in France. "All we can do is to work with what we have for the time being and wait developments."

Supplies are assured for some period of time in the future, however, and with this assurance Bro. Byler expresses again the intention of the workers to carry on. His concluding paragraph repeats the need for the prayers of the Church at home and ends with this request: "Pray for us that we will be led in the right direction."

* * * * *

Gratitude from the Aged and Infirm

One of the inmates of "The Woodlands" writes a letter addressed to friends in the Mennonite Church of Canada and U.S.A. The letter expresses gratitude of the members of the home for a service of love which the Mennonite Church, through its relief workers, is doing. Following is a paragraph from the letter written by a Mrs. Lydia Hodgkin:

"Our community in this Hostel numbers about 40, of whom 26 are evacuees, varying in age from a paralyzed lad of 23 to an active lady of 91 years. All have suffered in one way or another from bombing. Some have had relatives killed in the raids, others have had their homes destroyed while they were in them or in shelters nearby. They have met these disasters in London, Birmingham, and Coventry. To be in this peaceful atmosphere, in a district where sirens have seldom sounded, has brought a sense of security, the recovery of shattered nerves and sometimes really better health and vigor."

PEACE SECTION INFORMATION

By J. W. Hoover—member of the M.C.C. and Peace Section Secretary

"The new registration has just been completed for men from 20 to 45 who had not registered before. The same registration procedure was in effect as was used for previous registrations. There are some minor changes in the subsequent procedure for classification and assignment. The latest information on these matters will be sent out very soon. If there are urgent personal questions that are unanswered by the general instructions, we invite you to write to the Secretary of the Peace Section at Akron, Pennsylvania.

"Gradual progress apparently is being made on the bond issue for which we have been hoping. Just as soon as we have definite information, it will be sent out. Meanwhile, we encourage the increased use of the Contributor's Certificate and the Statements of Readiness to Purchase Civilian Government Bonds. These two expedients have proven effective in the relief pressure to buy Defense Bonds in most cases that have come to our attention where they have been wisely employed."

Compiled by Grant M. Stoltzfus

« « JOTTINGS » »

—Members of the **Menno Mennonite Church, Lind, Washington,** have paid over $1,000 for fifteen of these certificates (Peace Certificates) which came two weeks ago. More have been ordered.

—**Workers' Exchange**

—**Explanation of certificate and stamp delay:** We are very sorry for the disappointment which must have come to many of our pastors when they did not receive the Peace Certificates and Stamps after they had requested them from Rev. P. H. Unruh. The explanation for this delay is that the Mennonite Central Committee was very uncertain about the demands which would be made for them. In order, not to be left with a large amount of unused material, they had ordered and printed material according to estimated needs. The demands far exceeded their expectations. Therefore, it required time to receive new orders for materials from New York and Chicago and to have them printed. By the time this appears in print every one should be able to get all the certificates and stamps they need. **—Ernest J. Bohn, Sec. Peace Committee.**

—**Weeping Water, Nebraska,** may become the site of another C.P.S. camp according to reports. Dr. H. A. Fast recently visited this locality.

—**Sixteen boys at camp** from the Eastern District are distributed as follows: fourteen in military camps and two in C.P.S. camps. This list as given in the **C. E. Witness** is, undoubtedly, not a complete list of all young men from the Eastern District who are in camp.

—If the boys are to be deprived of **their pittance of $1.50 per month,** with what are they to buy such sundry articles as postage stamps, razor blades, etc., not to mention clothes? . . . Since the boys are dependent on others then for these sundry articles, is some society or organization going to provide them? Someone will surely have to. It is true, many fellows like my brother have families who are more than willing to supply them; however there are quite a few who have no backing whatsoever, who are dependent upon the camp welfare committee for their very clothing. I am not in favor of depriving the boys of this bit of cash, but since that has been decided, it is my opinion that a plea should be made that they receive that anyhow through some other organization.

—Pacific District Y.P. Representative

—**Jesse Hoover** recently spoke in the Second Mennonite Church, Beatrice, Nebraska, to a joint meeting of the First and Second churches of that community. He related that at one of the concentration camps one-half of a fried rat regularly sells for twenty--five cents. Sister Helen A. Penner who is directress of the Convalescent Home at Canet Plage, France, is a member of the Second Church, Beatrice.

—**Walter H. Dyck** of the Western District Peace Committee has sent out to all pastors forms which when filled out and returned will provide a survey of all young men in army or C.P.S. camps. He writes, "The plan, now being launched, provides for regular visits by men who can understand the draftees and aid them in solving their personal and spiritual problems. Such sympathetic service is to apply, where possible, to boys in direct military service as well as to those in Civilian Public Service camps. They are 'our young men.' We must feel with them, counsel them, pray with them and help them."

—**Freeman Junior College:** Dr. P. A. Penner is assuming the duties of Bible instructor. Rev J. B. Toews, the former instructor, is taking charge of the Mennonite Brethren Church at Buhler, Kansas. . . . Miss Aganetha Fast has given to the museum: Copper coins, set of scrolls, home-made cotton cloth, symbolic gourd, wooden palet, vegetable noodles, and a bridal collar. . . . Rev. A. P. Unruh of Richey, Montana, has given to the library eight books written by Gaebelein.

—**Rev. Albert Schultz of Butterfield, Minnesota,** is to give a series of studies on Mennonite Church polity to all the students of Northwestern Bible School, Minneapolis, Minnesota, during the first three weeks of March. Rev. Schultz says"... may I be able to do it so that men who are preparing for the ministry may get a clear understanding of our convictions, and also of what we as Mennonites stand for."

—**Gnadenberg Mennonite Church, Whitewater, Kansas:** Benjamin Penner went to the Civilian Public Service Camp at Henry, Illinois, recently. He is the first one to go from our congregation.

—**Emmet and Eva Harshbarger** write this to former students of Dr. Harshbarger in **The Bethel College Bulletin:** "We wish to express to you our sincerest gratitude for your overwhelming generosity during the Christmas season. Your gifts have helped materially in easing the financial strain, but beyond that, your concern and good wishes have helped greatly to ease the strain on the spirit. It makes us glad, once again, that we chose Bethel College for our field of service. Your fellowship and helpfulness are indeed precious to us. We pray that in God's good time we may be restored to usefulness to the college and the church. In the meantime we hope that our months in the school of suffering will make us wiser, more patient, and more truly useful in the future."

—**Dr. J. Winfield Fretz,** new member of the Bethel College faculty, spent the week of February 16 to 20 in the local camp. While here Dr. Fretz spoke to the campers on subjects relating to Mennonite rural life. —**Pike View Peace News**

—**Rev. Harold Burkholder** has promised to hold special meetings at the Butterfield Mennonite Church, Butterfield, Minnesota.

—**Rev. A. J. Neuenschwander of Quakertown, Pa.,** recently held evangelistic meetings at the First Mennonite Church, Hutchinson, Kansas.

—**The Bethel Deaconess Home and Hospital Society** held its thirty-eighth annual meeting at the First Mennonite Church, Newton, Kansas. Dr. P. A. Penner delivered the opening address. Speaking on "Jesus, the Happy, Sympathetic, and Forgiving Physician," Mark 2:1-12, he said that Christ would transfer these characteristics upon his servants, the doctors, nurses, and ministers. The Hospital and Home for the Aged are enjoying a normal and steady growth. The need is keenly felt for more young women, who are willing to dedicate their lives to the deaconess cause. Dr. J. B. Naninga talked on "New Discoveries in Medicine."

H. J. Dyck, Secretary

—**The Saron Mennonite Church of Orienta, Oklahoma,** dedicated their copies of the new **Mennonite Hymnary** on February 8. "We as a congregation are grateful for the opportunity to use these books to bring glory, honor, and praise to our Lord. We are hoping and praying for continued blessing from the singing of these hymns." So writes the correspondent from this church.

—**Irwin Richert** formerly stationed at the San Dimas, California, Civilian Public Service Camp has transferred to the one at Colorado Springs. The one at San Dimas is under the supervision of the Friends.

—Bulletin, **Zion Mennonite Church, Souderton, Pa.,** "The first session of a class in first aid instruction will be held this evening at 8 p. m. in the basement. Miss Fisher of the local high school faculty will be the instructor." —The missionary drama, "Pin Holes" was recently given.—On January 27 the men of the Ushers' League debated with the men from the Lansdale Mennonite Church on the question as to whether our C. O. camps are meeting the need in the present war emergency.

—**The Quakertown Mennonite Brotherhood** subject for March 3 is "Emergency Relief—Board of the General Conference."

—**C. O. Form 47** should be secured by all men taking the C. O. stand when they have filled out their draft questionnaire.

—**Rev. Erwin Albrecht** of the First Mennonite Church, Chicago, Illinois, recently spoke at a missionary meeting in First Mennonite Church, Berne, Indiana.

—"It is unworthy and beneath the dignity of Christian living for a Christian to give his life blood in war for the defense of that which is earthly, material, when his affections are primarily set on things (spiritual) which are above."

DAILY DEVOTIONAL MESSAGES

By *Albert Schultz, Butterfield, Minnesota*

THE PROMISE SERIES

MARCH 1—*"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."* Ps. 32:8

Dear Christian, the Lord has promised to keep His eyes on you for today. He will have His eye on you every move you make. You need not grope about in darkness nor feel your way through unknown paths; for He has promised to guide you. He knows the path you are to tread, for He has walked the very path you are asked to walk. He knows the subtle attacks of Satan for He met every onslaught of Satan with the Word, *"It is written."* He knows what it means to be misunderstood for no one has been as misunderstood as He. He knows what it means to be left alone in a time of great battle and trial, for in that last moment in the garden he struggled all alone while others slept. He knows what it means to suffer for sin for He suffered not for His but for yours and mine. So the Father sent the Comforter to live in us and to guide each day of our life. "Lord, for tomorrow and its needs I do not pray; Keep me, my God, from the stain of sin *just for today.*" HE HAS PROMISED.

MARCH 2—*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."* Isa. 26:3

Do you want to live this day in perfect peace, Christian? Do you want to be calm today even though everything seems to go wrong? Do you want to be in a peaceful state of mind even though the storms of doubt, fear, temptations, wars, bloodshed, and concern about these things are raging? Do you? The same Jesus that stilled the storm which tossed the boat in which the disciples were sailing can do it for YOU. He can still your storms. How? Paul and Silas could sing with bleeding backs, feet in stocks, and back of prison walls. How? Paul could say, *"Be of good cheer"* to his comrades when he knew that their ship would be wrecked. How could Menno Simons endure criticisms and persecutions of the Roman Church? The secret is found in this verse. It is, *"Whose mind is stayed on thee."* If you will just lean on the Lord for today you will have perfect peace. HE HAS PROMISED.

MARCH 3—*"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with THE RIGHT HAND OF MY RIGHTEOUSNESS."* Isa. 41:10

Do you fear some task for to-day? Do you find it difficult to witness for your Lord? Do you fear some temptation that may overpower you? Do you feel weak for the work of the day? Do you as a Christian feel that you are alone in your home, in the school, or in the community? He says *"Do not fear: do not get discouraged"* for I am your God. I have made you to know your very weakness. He has promised strength and will uphold you with His right hand according to His faithfulness. Moses stood at the Red Sea with the enemy behind him, but he did not fear. Joshua led Israel into the promised land with the enemies in the land, but he remained courageous. Daniel was strengthened to refrain from the king's diet and to face the hungry lions. Paul the greatest of missionaries was held up by God's right hand even with a thorn in the flesh. The same God that took fear from Moses; that gave courage to Joshua; that strengthened Daniel; and upheld Paul will do the same for you today. HE HAS PROMISED.

MARCH 4—*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9.

As you looked back over the day and saw your failures and sins as a Christian you wondered what could be done about it. Satan was there on the spot at the moment and told you that God could not forgive such sins. This brought you into a state of unbelief, agony, and misery. You do not feel that you dare tell anyone not even your own pastor. Satan sees to it that the truth is kept from you for he can do his best work with unhappy and discouraged Christians. My dear Christian, if you are reading these lines and are burdened because of some sin you have committed will you not right now kneel down and confess your sin? Confess means to "admit." The minute you admit you have sinned you are forgiven by God. You are not only forgiven, but you are cleansed. You may have a dirty handkerchief, but when it is washed or cleansed the dirt is all gone and cannot be found. CONFESS AND BE FORGIVEN AND CLEANSED. HE HAS PROMISED.

MARCH 5—*"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."* I Cor. 15:58.

After completing a message on the resurrection of the dead and the transformation of the living at the time of Christ's coming the Holy Spirit admonishes Christians to be steadast and unmoveable. Will you be steadfast and immoveable for today? We must not be tossed about by every kind of teaching. There are so many teachings today about Christ, Holy Spirit, Bible, etc. Why gobble everything that comes along? Study the Bible and become settled and firm in the truths of the Word. We do not have to cast aside our convictions on war just because others may not agree with us. Let us be immoveable if it agrees with the Bible. Let us be steadfast and unmoveable in our service. Let me use a few "Don'ts." Don't be a quitter; Don't be a shirker; Don't be a jerker; Don't be a kicker; BUT BE A WORKER. Your service in the Lord is not in vain. The work of our missionaries in India has not been in vain. If you doubt this statement have Dr. Penner come and show the pictures that he has. The work of our missionaries in China has not been in vain. The work of the missionaries among the Indians here in the U. S. is not in vain. HE HAS PROMISED.

MARCH 6—*"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."* II Cor. 9:6.

Christian, are you tired of sowing good deeds? Are you sowing seeds of kindness? Are you scattering kind words? Do you hold back words that might help and encourage the discouraged and those that have struggles and trials? Are you stingy with your smiles? Do you give only pennies for missions and for your church, but dollars for business and your home? Don't forget that the day of harvest is coming. That harvest will be in proportion to your sowing. You will ONLY reap as you have sown. Your returns will be according to your investments. You will get as you have given. You will reap as you have sown. If you expect to reap much you must sow much. This verse is of course limited to giving of money, but the application is permissable. If you want something in the next world you will have to send some material ahead of you. You will reap as you sow. HE HAS PROMISED.

MARCH 7—*"There hath no temptation taken you but such is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."* I Cor. 10:13

After citing the temptations of Israel and informing us that we cannot rely upon our own strength the Holy Spirit assures us that the temptations that come to us are common to man and that these temptations cannot get us because God will make a way of escape and help us to bear under them. You may be tempted today. What will you do? You may be tempted by doubt and many have come to me and have said, "I just can't believe." All you must do is believe God and not force yourself to believe something you want to believe. JUST TAKE GOD AT HIS WORD. You may be tempted by some desire of the flesh or some worldly pleasure. What will you do? Throw yourself on your knees and pray. God will provide a way of escape. He will open the door to safety. The Lord Jesus was tempted by the Devil. There was no desire from within that was urging Him to yield. We have a sinful nature that invites us to yield to sin, but there is a way of escape. God will make a way to escape. HE HAS PROMISED.

MARCH 8—*"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."* Isa. 55:11.

This is Sunday and workers again have the opportunity of sowing the good seed (Word of God). Have you been tempted as a S. S. worker or pastor to say, "It doesn't pay, there is no use, it is hopeless, no one is appreciative of my services." Have you? God says His Word is like the seed that is seeded and then gives seed to the sower and bread to the eater. There may be some hard hearts that you preach to, but God says, "My Word is like a hammer that breaks in pieces" so just keep on hammering; that hard heart will break. You may have church members that are worldly and not spiritual, but God says, "My Word is like a fire" and so just apply the fire today it will eventually burn out all the dross. *"Preach the Word, be instant in season, out of season;"* Just keep on teaching and preaching the Word. HE HAS PROMISED.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 8, 1942

DISCOVERING WHY PEOPLE DRINK BEVERAGE ALCOHOL

Gen. 4:34, Ps. 104:14, 15, Prov. 31:4-7, Eccl. 2:1-3, 10,11, Isa. 56:12, I Cor. 10:6,7

TOPIC: *The Drinker's Reasons for Using Alcoholic Beverages*

Introduction

This lesson is intended to lead to a consideration of reasons why people use intoxicating liquors. This subject demands much thought and investigation. The passages in our lesson give us some idea of reasons for drinking from the drinker's standpoint. People do a good many things because they do not know any better. Doubtless many persons begin drinking alcoholic drinks without realizing the danger to themselves. They surely have opportunity to learn. We need to apply the standards of Christianity to the sins of our age, in our own personal life and work. Drinking alcoholic drinks is one of these sins.

Social Reasons

Joseph prepared a feast for his brothers, providing food and drink in abundance. They were made merry. There is no reason to suppose that any of them became intoxicated. His kindness to them dissipated their fears and cares. It was the Egyptian custom to have such drinks. They did not know any better. Drinking was a general custom in the Old Testament times. They did not have the present-day data relating to the effects of alcohol. They saw its effects.

Many persons start to drink for social reasons—because others do it. They feel embarrassed to decline when others drink at some refined social occasion. They lack the Christian courage to say "no," a rather sad reflection on the quality of their Christianity. The "social glass" starts many young people on the road to ruin.

Wine, a Deceiver

The earth produces man's necessities. Man at times turns them into an evil by his misuse of them. He permits the pure grape juice to become wine and thinks it gladdens the heart. It so affects his mind as to render him foolish, a condition which he mistakes for gladness. Lemuel's mother advises her son (vss. 4-7) to let wine alone as it is not fit for kings and princes. She is setting a high standard. A man is not at his best when he indulges in strong drink. It tends to make one negligent concerning God's law and prevents the better judgment. It deadens the sense of justice. Some turn to drink to help them to forget their troubles, poverty and misery. A reaction always follows which usually is worse than the trouble was to begin with. The "return trip" reveals the folly of drinking.

Solomon is showing by a list of personal experiences, (Eccl. 2:1-3,10,11) that man can find no satisfying and lasting good in mere pleasure, and apart from God. All is vanity, emptiness in its final result. What will mirth contribute to true contentment? He will add wine drinking to his means of pleasure, yet exercising self-control while experimenting with dangerous things. He purposes to see if there be in these things, any real and satisfying benefit which is worth striving for. He withheld no gratification from himself (vs. 10). He enjoyed the pleasures of life in a measure, temporarily. In summing up all, in appraising all at its true value, his conclusion is that all is vain, that there is no lasting pleasure and value in these things. The key words are "no profit under the sun."

The people Isaiah refers to reached the point where drinking strong drink was their chief enjoyment. This is a tragic result of unrestrained indulgence. Paul reminds us that Israel's downfall was caused by her lusting after evil things and failure to trust God. Every normal-minded person knows that strong drink is an evil and should be left alone. Paul urged repentance and regeneration of heart as necessary. *In this lies the crux of the entire matter.* "Until those who indulge in wine and strong drink are really converted, and accept the dictum of Christianity to "do all things to the glory of God," and are willing to deny the gratification of their appetites, their temperance in not Christian."

What motive do you think leads the most people to begin drinking?

Why do more weak characters than strong characters use strong drink?

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE TOUCH OF THE MASTER'S HAND

By *Myra Brooks Welch*

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar," then, "Two! Only two?
Two dollars, and who'll make it three?
Three dollars, once; three dollars, twice;
Going for three—" But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening the loose strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand! And who'll make it three?
Three thousand, once, three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game—and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

The above is the challenge of our Lord and Saviour, and that is the challenge that sent us to India and is keeping us here. India was going and almost gone, till the Master came and Wm. Carey proclaimed Him. We are here at His bidding following in the trail of Wm. Carey, Alexander Duff, John Forman, Dr. Ida Scudder, P. A. Penner, and J. F. Kroeker.

Many of you have been remembering us in your prayers. No greater support can you give than that of releasing divine power through prayer. Some of you have been staunch financial supporters. Money is essential. This work will be curtailed if money is not coming. Some of you have been sending Bible pictures and cheering letters. We rejoice in the pictures sent by Miss Elva Schrock, Miss Emma Geisinger, and Mrs. Jacob Solt. Many letters have come from California, Kansas, Idaho, Indiana, Ohio, Pennsylvania and elsewhere. O, how can we thank you sufficiently for all these remembrances!

The Local Christian Community: You should see the Janjgir congregation at worship. Almost any Sunday, winter or summer, rain or shine, the building is crowded to the doors with dozens of children seated on the floor near the pulpit. Perhaps, our biggest contribution is the moral support and the silent guidance which we give. Two ordained Indian ministers (Rev. M. R. Asna is Elder) take turns preaching, and the pastoral work load is theirs.

You should see the Sunday School. This busy bee hive is superintended by Mrs. Moyer. Eagerly old men and young maidens take active part. Capable Indian laymen and laywomen render indispensible help in these Sunday Schools as well as in the church.

During this year's Rainy Season Bible Course more than one hundred, ages fifteen to fifty-five, sat daily for one or more classes, for five days a week, for four consecutive weeks, studying Jeremiah and Thessalonians. Could you have heard their testimonies, you would have been thrilled when the otherwise glum face of Ratan, a new convert, began to shine after learning the Bible stories, and when Baharta, a convert of five years standing, after learning his lessons declared, "Now the ordinary farmer has a chance to learn the Bible also, and not only the big folks." Thirty-six more were enrolled this year than last. Forty-two more had a perfect attendance record.

Workers for the harvest: The training of workers has engaged our time. "He who does a good deed is not quite as fruitfully employed as he who multiplies the doers." Thus, we are supplying "seed to the sower and bread for" the many spiritually hungry in 356 different villages in our area where no Christian worship has yet been established.

Building upon their previous school and life experiences, they are trained-in-service in the church and evangelism even as Christ trained His disciples in service. They are put into various kinds of situations where they are challenged to make good. Counsel is given when they are in tight places or stumble. The young men must be able to walk twenty miles to distant villages. They must learn typewriting and bookkeeping, for the church needs church treasurers and secretaries. They must be mentally alert, so we, like St. Paul, are concerned "about the book and parchments." I wish you could see Sukhwara Bai and Gageschwar Bai, my wife's helpers, and could appreciate the struggles, growth, and change in Laurence, my disciple. Money has been needed to keep them in service, and when we have none, we know of no other place to go than to our knees in our prayer rooms. —*Samuel, Teddy, and Metta Moyer*

THE MENNONITE

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REPORT OF
EXECUTIVE COMMITTEE OF MISSION SOCIETIES, December, 1941

Foreign Mission General Treasurer

Foreign Miss. Gen'l. Treas.: Sew. Societies, Buhler, Kan., $85.40; Miss Soc., Monroe, Wash., $66.66; Grace Miss. Soc., Dallas, Ore., $25.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $103.34; Ladies Aid, Medford, Okla., $25.00; Miss Soc., Upland, Calif., $6.25; Sew. Circle, First, Shafter, Calif., $50.00; Miss. Soc., Grace, Pandora, Ohio, $75.00; Miss. Circle, Meno, Okla., $50.00; Bethlehem Sew Soc., Bloomfield, Mont., $125.00; Hoffnungsau Sew. Soc., Buhler, Kan., $25.00; Tabea Sew. Soc., Tampa, Kan., $5.00; Hebron Sew. Soc., Buhler, Kan., $100.00; Johannesthal Miss. Soc., Hillsboro, Kan., $38.39; Pleasant Valley Miss. Soc., Kismet, Kan., $9.00; Bethania Sew. Soc., Lost River, Sask., $11.76; Miss. Soc., Trenton, Ohio, $48.63. **Total $849.43**

Home Miss. Gen'l. Treas.: Sew. Societies, Buhler, Kan., $42.70; Miss. Soc., Monroe, Wash., $33.34; Oakleaf Miss. Soc., Mt. Lake, Minn., $51.66; Miss. Soc., Upland, Calif., $6.25; Miss. Soc, Grace, Pandora, Ohio, $50.00; Bethlehem, Sew. Soc., Bloomfield, Mont., $50.00; Tabea Sew. Soc., Tampa, Kan., $5.00; Johannesthal Miss. Soc., Hillsboro, Kan., $83.39; Pleasant Valley Miss. Soc., Kismet, Kan., $5.00; Bethania Sew. Soc., Lost River, Sask., $5.88; Miss. Soc., Trenton, Ohio, $24.31. ----------**Total $357.53**

India: Grace Miss. Society, Dallas Ore., Bible Teacher, $20.00; Same soc. for boy, $20.00; Ladies Aid, Medford, Okla., Biblewoman, $25.00; "Truth Seekers" S. S. Class, Medford, Okla., Biblewoman,

(Continued on Page 12)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Mennonite Youth in the Present Crisis

I

Have you ever thought of the special way in which the present world turmoil effects youth? Some years ago a young man speaking to an older group of persons said something like this: "We young people may not be important. We are not lawmakers nor leaders in business. Our notions may often be foolish and immature. *But in wartime we are the ones who bear the greatest burden; we are supposed to pay the costs.*"

With the outbreak of conflict our country is making all efforts to mobilize minds, men, and resources for the prosecution of war. A very important measure in this program is the conscription of all able-bodied men into military service. This was started with the passage of the Burke-Wadsworth Bill in September, 1940.

As Mennonite youth we hardly need to be told that the above law involves us in a very direct way. Some one has said that the Christian is faced with three possible choices in this crisis:

(1) He may feel forced to choose between two evils. That is, war is an evil but so is Naziism. He can choose war which to many people is the lesser evil.

(2) He may feel that war is not necessarily evil if it is fought for Christian ideals such as freedom and justice. Therefore he would support it.

(3) He may feel that war is ever and always wrong, cannot be fitted into the Christian way of life and that he must therefore refuse to support it in any way whatever.

As Mennonite young people we will see that the third possible choice is the only one that can be ours if we want to be loyal to the four-hundred year old principle of non-resistance as held by our Church.

It would be very interesting to trace the long story of the way in which Mennonites have sacrificed, struggled, and suffered to keep this principle alive through the centuries. In centuries past they have migrated from Holland to Prussia to Russia and then to the United States and Canada; from Switzerland they have migrated to Germany and then to the United States. A recently published book entitled, *For Conscience Sake,* tells the story of Mennonite migrations that resulted from the World War.

To trace this story would take us rather far afield but it should be mentioned in passing in order to remind ourselves that this is not the first time that our faith has been challenged and tested.

What will the present emergency do to test our faith? Doubtless, we are all more or less familiar with the way our democratic government has recognized those individuals whose conscience conflicts with the program of conscription. A recent issue of a nationally known magazine refers to the Civilian Public Service camps as a footnote to the history of American tolerance and dedication to the dignity and freedom of the human conscience.

One of the provisions of the Burke-Wadsworth Bill states that "Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form." It further states that any person who is opposed to both combatant and noncombatant service is to be assigned to "work of national importance under civilian direction."

On February 6, 1941, President Roosevelt approved an order which authorized the Director of Selective Service to "establish, designate, or determine work of national importance" to which Conscientious Objectors may be assigned.

II

Before we discuss the practical way in which the government and the Church have cooperated to solve the problem which the Mennonites and other peace groups have created let us first try to understand some of the deeper reasons for our position.

The Sermon on the Mount as well as the other teachings of Christ remind us forcefully that we as Christians are to return good for evil. "My Kingdom is not of this world else would my servants fight." A recent book entitled, "Can Christians Fight," by Brother Guy F. Hershberger would be very profitable reading for Mennonite young people in just such a time as this. Among the many points emphasized in this work it is pointed out that the Christian in refusing to fight has positive emphasis rather than negative emphasis. That is, the Christian is not satisfied merely to withhold physical affliction from his enemy. In keeping with Christ's teaching he seeks to render service of good-will. "If thine enemy hunger, feed him; if he thirst, give him drink." This is a bold and very challenging thing to do, but as a Christian it is one's duty to do just this sort of thing.

Some one has said that the term "Non-Resistance" is after all merely the negative side of this great force we call Christian love. While Christ's commandments tell us definitely those things which we should *not* do, the greater emphasis is placed on the things we *should* do. In this connection it would be very profitable to study the Sermon on the Mount, for example, to see where Christ lays the great emphasis—on the positive or negative side of our thinking and doing.

It is this positive emphasis that we as young people should especially find challenging. Have you ever thought that the Civilian Public Service camps offer a splendid opportunity for the expression of just such a positive emphasis in our religion?

III

What are some ways in which the Civilian Public Service gives Mennonite youth an opportunity to express their devotion to Christ and His way of peace in a positive way?

(1) By engaging in soil conservation activities and forestry service the C. P. S. camps will be making a definite contribution to national welfare. Consider the following facts regarding American soil:

> Erosion has ruined or seriously damaged 280 million acres—roughly fifteen percent. . . .
>
> Erosion is seriously damaging 775 million acres more. . . . More than one-half the land area of the United States is in need of erosion control. . . .
>
> Of the cropland now being used only about 62 million acres are at once really good farm land and safe from erosion.
>
> Here are some facts regarding our forests and flood conditions:
>
> The nation's forests are being used up twice as fast as they are being replanted. . . .
>
> There are 185 million acres of farm woodland in the United States of which less than one percent is managed so as to yield the best returns. . . .
>
> The Forest Service estimates that only about 20 percent of the forest of the United States are being managed wisely. . . .
>
> It is a recognized fact that 740 million tons of soil are dumped into the Gulf of Mexico each year. . . .
>
> The best estimates point out that erosion is costing the nation $3,844,000,000 annually.

In the C. P. S. camps scientific methods will be used to prevent some of these enormous losses to the soil and to restore it again to its original fertility. The forest service work of the C. P. S. will seek to preserve and build up the nation's forest and lumber resources. Does not this express our *positive* Christian faith, even in this material way?

(2) By serving the country in a C. P. S. camp a young man can acquire training and attitudes which will make him a better citizen and a better neighbor. He will acquire skills and learn lessons in tolerance and cooperation which will enable him to be of valuable service in the future. C. P. S. camps can do much to instill a "conservation" philosophy into the minds of the campees.

IV

Besides these physical and civic benefits to the country C. P. S. camps present a unique opportunity to the campees for promoting their own personal growth and deepening their Christian experience. In addition to day's work in field or forest or camp there will be a planned course of instruction in several fields of study. Major emphasis in the educational program will be placed on units of work dealing with Mennonite history and the Mennonite heritage. After his stay in camp a young man should know more of the Mennonite faith and way of life than he did when he entered camp.

Already most of the camps are reporting that hobbies, first aid training, chorus singing, woodworking, etc., are being offered to the campees. Certainly, a young man with the ambition to develop his powers will not fail to avail himself of these opportunities.

But the greatest benefits which the C. P. S. camps could give to a young man are the opportunities to enrich his Christian experience by fellowship and Christian service. To live with others in such an intimate way can teach every young man the need for tolerance and respect for others. The challenge to live the Christian life will be stronger than one might expect in even such an environment. The camps will be provided with a chapel; worship and Sunday School will be a part of the Sunday's program and during the week Bible School classes or similar classes will provide chances for genuine spiritual growth.

The above is an introduction to the problem facing Mennonite youth in the present crisis. It has also sought to show the way in which the Church has cooperated with the government in the solution of this problem.

In following issues will appear articles written by informed persons who will give a picture of the particular camp with which they are connected. It is hoped that these articles will prove not only informative but will inspire all of us to a whole-hearted devotion to Christ and His way of peace.

—*Grant M. Stoltzfus*

SENIOR DEPARTMENT

DEVOTIONAL TRAINING SERIES

WORSHIP IN PRIVATE

Matt. 6:5-8; John 5:39

Program for March 8, 1942

I. Worship Service:

1. Songs: "There Is a Place of Quiet Rest," No. 239; "Day Is Dying in the West," No. 31.
2. Reading of main topic and prayer.
3. Group singing of songs of devotion and con-

secration.

4. Offering for foreign missions.

II. Leader's Introduction:

"This Way Lies Heaven" might well be the topic today instead of "Worship in Private." The privilege to meet God, to walk with Him, to talk with Him, and to commune with Him is, indeed, the way to come close to heaven. It is said of Abraham that God talked to him as "friend to friend." Such close fellowship includes prayer (worship, praise, thanksgiving, petition) meditation, and the still small voice of God speaking to us. Too often we are the ones who want to do all the talking and then go off in a hurry. Then we wonder why we fail to see much meaning or blessing in private worship. It is literally true that it "takes time to be holy." However, it is true that when we do take time "He walks with us, He talks with us and He tells us we are His own."

III. Suggested Topics for Short Talks:

Praying in prison, Acts 16:23-25; Jesus at prayer, Luke 6:12; Grateful worship, John 9:35-38; Praying alone, Matt. 26:39.

IV. For Discussion:

1. What does Jesus say about prayer? 2. In what ways does God speak to us? 3. What things have happened in answer to prayer?

V. Facts for Study:

Living is the greatest of all arts and no one can do it well who does not continually draw his inspiration from the Giver of Life. To live successfully one must have faith, and that comes from the Author and Finisher of Faith. To keep on efficiently in work we need Him who says, "I am the Bread of Life." To find sweet rest and comfort we must discover that the "Good Shepherd" is willing and able to provide it. He is "abundantly able" to supply all our needs if we but keep close to Him. Worship in private gives us that opportunity.

Again and again it is recorded that Christ went alone to pray, that he used the night or the early morning for such prayer. He could speak to the Father in the midst of His work as when the Greeks came to Him and in times of special stress and strain. He kept close to God at all times. God will honor our desires and efforts to keep close to Him. He loves us and is willing to call us His children.

VI. Illustration:

There are people who offer the petition, "Thy will be done," almost under breath as not daring to mean it. A lady who had an only child said to a friend, "I do not dare to pray, 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some heavy trial." To which the friend replied: "Suppose your child should come to you and say: 'I want to be and do just as you desire today,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done. I will just take advantage of his willingness to please me by cutting off his pleasures today!'" "No, no," said the mother, "I would give him the best day I could possibly plan." To which statement, Mrs. Smith said, "And can you think that God is less just and loving than you?"

INTERMEDIATE DEPARTMENT

Series: A Young Christian Observes the Lenten Season

Mar. 1	Why Observe the Lenten Season	Luke 14:25-33
Mar. 8	How I Plan to Observe Lent	Matt. 16:24-26
Mar. 15	What Could Our Church Do During Lent?	Heb. 10:19-25

Daily Readings:

Feb. 26	Denying self	Matt. 16:24
Feb. 27	Overcoming temptation	Jas. 1:12-14
Feb. 28	Appreciating Christ	I John 4:19

Mar. 1 Why Observe the Lenten Season
Luke 14:25-33

"Lent, (meaning Spring), a Christian fast in preparation for Easter. It begins on Ash Wednesday, a day which derives its name from a still prevailing Catholic custom of putting blessed ashes on the heads of the faithful to remind them that they are dust and that unto dust they shall return. The original fast of forty hours honored the time between Christ's death and the resurrection. In 420 the fast had increased to thirty-six days. These were gradually changed to forty days in commemoration of our Lord's fast in the desert. Observance of Lent is much more uniform today than in early times, when there were no dietary restrictions, and when good works and alms were merely recommended as a pious practice. The carnival of the Mardi Gras immediately preceded Lent."

The two parables found in the scripture for the topic of March 1st are peculiar to Luke. They are the parables of the Rash Builder and the Rash King. The crowd that follows Jesus in the twenty-fifth verse is inclined to believe that Jesus is the Messiah, and expect to reap great benefits from their discipleship. However, Jesus warns them that they must expect persecution and even death, and that those who cannot make a complete separation from earthly affections, and ambitions had better turn back while there is yet time.

The first lesson in Christ's school is self-denial.
—**M. Henry**

Self-denial is a kind of holy association with God; and by making Him your partner interests Him in all your happiness. —**Boyle**

They that deny themselves for Christ, shall enjoy themselves in Christ. —**J. M. Mason**

HOW I PLAN TO OBSERVE LENT
Program for March 8, 1942

Daily Readings:

Mar. 2	Meditation	Psalm 63:6
Mar. 3	Singing	Psalm 51:14, 15
Mar. 4	Confession	Psalm 38:17-22

Mar. 5	Worship	Matt. 6:6
Mar. 6	Sacrifice	Ps. 116:17-19
Mar. 7	Self-denial	Num. 6:1-5
Mar. 8	**How I Plan to Observe Lent**	**Matt. 16:24-26**

Psalm 63:6 Meditation—When I remember thee upon my bed, and meditate on thee in the night watches.

His Presence Came Like Sunrise

I met God in the morning,
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered;
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings
With the presence left behind.

So I think I know the secret
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day.

—**Ralph S. Cushman**
F. H. Revell, Co.

Confession—Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of—that you now have more sense than you had before, to see your error; more humility to acknowledge it, more grace to correct it. —**Seed**

Intermediates, let us sincerely try during this Lenten season to become better Christian Endeavorers by setting aside more time for prayer and Bible reading, more time for service to others, and then we shall really observe Lent in the proper spirit.

JUNIOR DEPARTMENT

For March 8, 1942

I WILL ACCEPT CHRIST — Acts 16:27-34

A Decision Meeting

Even in early age, we are asked to make a choice or decision. In every day life it is perhaps in the choice of a book, a lesson, a friend, a piece of work, a time to do it in, or even a garment to wear, a time to eat, or any other countless number of things we do in a day.

Today we begin a series of lessons on "What It Means to Decide for Christ." These topics are put directly into the language of the Juniors. "I will accept" is the first step, but it goes much farther than just a mere statement, behind it, is the knowledge of who Jesus Christ is—the Saviour: a sorrow for sin, and an asking that it be forgiven; a desire to be known as a follower of Jesus. All this is included when one says, "I choose, I accept, I decide for, I take Jesus Christ as my Saviour." The importance of a right beginning is the theme of this lesson. Every Junior cannot be without a definite idea of the meaning and method of the Christian life.

The Question Bee

This month we are asking you Juniors to supply your own answers. No answers are quoted to the questions we suggest. Your leaders will tell you if you are right or wrong.

1. What do you understand in this statement, "To believe with the head and not with the heart?"
2. Name three Bible examples who believed on the Lord Jesus and confessed Him before men.
3. Identify: Cornelius, the Philippian jailor, Peter, the Ethiopian Eunuch.

The Prayer List

(a) Wisdom to make right choices, (b) a willingness for the people of our land to turn to God, (c) Grace and strength to be a good follower, (d) Concern for our fellow men, and (e) Bring others to Christ.

Report of the Mission Societies

(Continued from Page 8)

$25.00; "Mission Workers", West Zion, Moundridge, Kan., Dr. John, $119.33; Ladies Aid, Avon, S. D., Native Worker, $22.00.

Champa Station: Miss. Sew. Soc., Pretty Prairie, Kan., Leper Work., $25.00; Bethlehem Sew. Soc., Bloomfield, Mont., Hospital, $25.00; Hebron Sew. Soc., Buhler, Kan., Untainted Girls' Home, $25.00; Bethlehem Sew. Soc., Bloomfield, Mont., Do., $25.00;

Janjgir Station: Johannestal Miss. Soc., Hillsboro, Kan., Clothes, $50.00; Salem Sew. Soc., Dalton, Ohio, Industrial Class, $15.00; Grace Miss. Soc., Dallas, Ore., Do., $31.00; Dorcas Miss. Soc., Grace, Pandora, Ohio, Do. $22.00; Bethlehem Sew. Soc., Bloomfield, Mont., Septic Tanks, $43.00; Hebron Sew. Soc., Buhler, Kan., Bible School Work, $25.00.

Mannhadih Station: Dorcas Miss. Soc., Grace, Pandora, Ohio, Touring Expenses, $18.00; Miss. Soc., Grace, Pandora, Ohio, Do. $35.00; Bethlehem Sew. Soc., Bloomfield, Mont., Do., $22.00; Same Soc. for Repairs, $15.00; Hoffnungsau Sew. Soc., Buhler, Kan., Do., $25.00; Bethel Miss. Soc., Mt. Lake, Minn., Do., $20.00.

Basna Station: Hoffnungsau Sew. Soc., Buhler, Kan., New Church., $25.00; Johannestal Miss. Soc. Jr. Fund, Hillsboro, Kan., Do., $12.30; Hebron Sew. Soc., Buhler, Kan., Do., $50.00; Bethlehem Sew. Soc., Bloomfield, Mont., Do., $50.00; Same Soc. for Boys' School, $35.00; Hebron Sew. Soc., Buhler, Kan., Do., $50.00.

Famine Relief: Jr. Miss. Band, Berne, Ind., $12.00; Bethel Miss. Soc., Mt. Lake, Minn., $20.00; Jr. C. E. Soc., Brudertal, Hillsboro, Kan., $7.88; Hoffnungsau Sew. Soc., Buhler, Kan., $25.00; Bergfeld

Miss. Soc., Mt. Lake, Minn., $6.00; Bethlehem Sew. Soc., Bloomfield, Mont., $25.00; Friends, $5.00; Friend, $2.00; Girls' Intermediate S. S. Class, Freeman, S. D., Rev. and Mrs. O. Waltner, $13.11; Miss. Circle, Meno, Okla., Rev. and Mrs. H. Ratzlaff, $5.00; Berean S. S. Class, West Zion, Moundridge, Kan., Rev. and Mrs. F. J. Isaac, $20.00; Miss. Soc., Chicago, Ill., Rev. and Mrs. J. Thiessen, $5.00. **Total, $1,020.62**

China: Miss. Circle, Meno, Okla., Biblewoman, $80.00; Jr. Miss. Band, Berne, Okla., Native Workers, $12.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Neb., Where needed, $14.60; Joint Societies, First Ch., Hillsboro, Kan., Do., $5.00; Brudertal Sew. Soc., Hillsboro, Kan., Do., $5.00; Tabea Sew. Soc., Tampa, Kan., Do., $5.00; St. John's Miss. Soc., Pandora, Ohio, Work among women, $5.00; Mrs. Herman Lehman, Mrs. Whang Li's Children, $1.00; Young People, Burrton, Kan., Mrs., Meng's Home, $2.00; (Lost 7 Items per Miss Aganetha Fast) **Total, $129.60**

OKLAHOMA STATIONS

Rev. J. B. Ediger: Sew. Circle, First, Shafter, Calif., Sew. Machine, $3.00; Miss. Soc., Immanuel, Los Angeles, Calif., Do., $5.00; Zion Miss. Soc., Souderton, Pa., Bibles, $5.00; Miss. Societies, Mt. Lake and Delft, Minn., Do., $4.44; Dorcas Miss. Soc., Grace, Pandora, Ohio, Do., $10.00; Hebron Sew. Soc., Buhler, Kan., Do., $10.00.

Rev. A. Friesen: Gnadenberg Sew. Soc., Whitewater, Kan., S. S. Supplies, $5.00; Miss. Soc., Arlington, Kan., Do., $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., Bibles, $10.00; Hebron Sew. Soc., Buhler, Kan., Do., $10.00; Miss. Circle, Meno, Okla., Christmas, $5.00. **Total, $72.44**

MONTANA STATIONS

Lame Deer, (Where Needed); Ladies Aid, Avon, S. D., $5.00; Miss. Soc., East Swamp, Quakertown, Pa., $15.00; Onecho Miss. Soc., Colfax, Wash., $10.00; Sew. Circle, First, Shafter, Calif., $2.00; Dorcas Miss. Soc., Grace, Pandora, Ohio, $10.00; Grace Miss. Soc., Pandora, Ohio, $10.00; Bethlehem Sew. Soc., Bloomfield, Mont., $10.00; Miss. Soc., Immanuel, Los Angeles, Calif., $5.00; Miss. Societies, Mt. Lake and Delft, Minn., $4.44.

Ashland: Sew. Soc., Buhler, Kan., Church Repairs, $5.00; "Miss. Friends" Sew. Circle, Goessel, Kan., Do., $10.00; Miss. Soc., East Swamp, Quakertown, Pa., Where needed, $10.00; Hebron Sew. Soc., Buhler, Kan., Do., $10.00; Sew. Societies, Buhler, Kan., Christmas, $10.00.

Busby, (where needed): Ladies Aid, Medford, Okla., $10.00; Miss. Soc., East Swamp, Quakertown, Pa., $11.10; Hebron Sew. Soc., Buhler, Kan., $10.00.

Birney, (Where Needed): Miss. Sew. Soc., Pretty Prairie, Kan., $5.00; Miss. Soc., East Swamp, Quakertown, Pa., $10.00; Bergfeld Miss. Soc., Mt. Lake, Minn., $10.00. **Total, $172.54**

ARIZONA STATIONS

Oraibi: Deep Run Miss. Soc., Bedminster, Pa., Rebuilding Church, $10.00; Jr. C. E. Soc., Brudertal, Hillsboro, Kan., Do., $30.35; Tabea Sew. Soc., Tampa, Kan., Do., $25.00; "Ever Ready" S. S. Class, West Zion, Moundridge, Kan., Vacation Bible School, $13.70; S. O. Circle, Upland, Calif., Christmas, $5.00; Miss. Soc., East Swamp, Quakertown, Pa., Where needed, $15.00; Ladies Aid, Avon, S. D., Do., $5.00; Grace Miss. Soc., Pandora, Ohio, Do., $15.00; Miss. Societies, Mt. Lake and Delft, Minn., Do., $4.43; Miss Mary Hege, Newton, Kan., Do., $10.00; Zoar Sew. Soc., Goltry, Okla., Christmas, $5.00.

Hotevilla: Onecho Miss. Soc., Colfax, Wash., where needed, $10.00; Bethlehem Sew. Soc., Bloomfield, Mont., Do., $10.00; Miss Mary Hege, Newton, Kan., Do., $10.00; S. O. Circle, Upland, Calif., Christmas, $5.00; Grace Miss. Soc., Pandora, Ohio, Do., $15.00.

Miss Mary Schirmer: Zoar Sew. Soc., Goltry, Okla., $5.00; Salem Sew. Soc., Dalton, Ohio, $10.00; Bethany Ladies Aid, Quakertown, Pa., $15.00; Bethel Miss. Soc., Mt. Lake, Minn., $10.00; Grace Miss. Soc., Dallas, Ore., $15.00; Dorcas Miss. Soc., Grace, Pandora, Ohio, $15.00.

Moencopie: Hebron Sew. Soc., Buhler, Kan., where needed, $10.00; Miss Mary Hege, Newton, Kan., Do., $5.00; Onecho Miss. Soc., Colfax, Wash., Do., $8.00; Same soc., Christmas, $15.00; S.O. Circle, Upland, Calif., Do., $5.00. **Total, $301.48**

Retired Missionary Pension Fund: Sew. Soc., First, Hillsboro, Kan., $4.75; First Ch., Hillsboro, Kan., $45.19; Onecho Miss. Soc., Colfax, Wash., $10.00; Sew. Circle., First, Shafter, Calif., $15.00; Deep Run Miss. Soc., Bedminster, Pa., $4.00; Hebron Sew. Soc., Buhler, Kan., $2.08; Miss. Soc., Trenton, Ohio, $20.00. **Total, $101.02**

Expenses of Ex. Com. and "Miss. News and Notes": Miss. Soc., Upland, Calif., $5.00; Ladies Aid, First, Allentown, Pa., $2.50; Miss. Soc., First, Mt. Lake, Minn., $.40; Mary Martha Circle, Lehigh, Kan., $2.10; Bethel Miss. Soc., Fortuna, Mo., $3.60; Gnadenberg Sew. Soc., Whitewater, Kan., $.40; Miss Maria Goerz, Canton, Kan., $.25; Mrs. Lina E. Swartzendruner, Bloomfield, Iowa, $.25; Ladies Aid, Medford, Okla., $7.00; Bethany Ladies Aid, Quakertown, Pa., $1.50; Bethlehem Sew. Soc., Bloomfield, Mont., $25.00; Mrs. Peter M. Harder, Mt. Lake, Minn., $.10; Eigenheim Sew. Soc., Rosthern, Sask., $2.50; "Mission Friends" Circle, Goessel, Kan., $4.70; Mrs. H. H. Schmidt, Hillsboro, Kan., $.10; Mr. and Mrs. J. C. Jantz, Odessa, Wash., $.50; Miss Louise Regier, Newton, Kan., $.26. , **Total, $56.16**

MISCELLANEOUS

Expenses of Returning Missionaries: Bethlehem Sew. Soc., Bloomfield, Mont. $30.00; Miss. Soc., Pretty Prairie, Kan., $25.00; Tabea Sew. Soc., Tampa, Kan., $10.00; East Swamp Miss. Soc., Quakertown, Pa., $10.00.

War Relief: Zoar Sew. Soc., Goltry, Okla., $15.00; Deep Run Miss. Soc., Bedminster, Pa., $10.00; Annonymous, $2.00; Miss. Soc., Bergtal, Corn, Okla., $20.00; Pleasant Valley, Miss. Soc., Kismet, Kan., $9.00; Johannestal Miss. Soc. Jr. Fund, Hillsboro, Kan., $12.30; Oakleaf Miss. Soc., Mt. Lake, Minn., M. C. R. Com., $25.00.

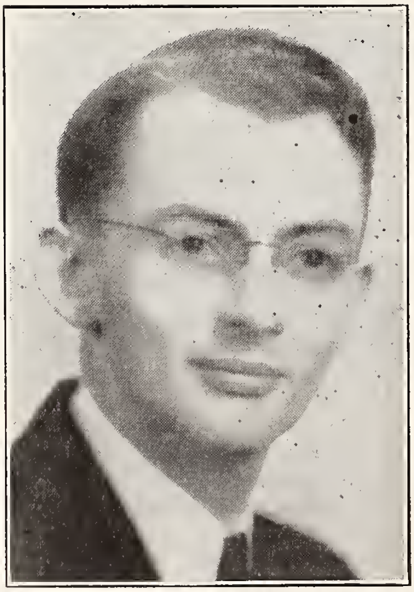
Civilian Service Camps: Oakleaf Miss. Soc., Mt. Lake, Minn., $25.00; Hoffnungsau Sew. Soc., Buhler, Kan., $10.00; Pleasant Valley Miss. Soc., Kismet, Kan., $9.00;Bergfeld Miss. Soc., Mt. Lake, Minn., Polish Relief, $5.00; Johannestal Miss. Soc., Hillsboro, Kan., Poor Children, Enid, Okla., $5.00; Zoar Sew. Soc., Goltry, Okla., Grace Children's Home, Henderson, Neb., $5.00; Same for American Bible Soc., N. Y., $5.00; Same for Rev. F. L. Blackman, Maysville, Ark., $5.00; Same for Sudan Int. Mission, Africa, $10.00.

Miss Elizabeth Foth, N. Y.: Bethany Miss. Soc., Kingman, Kan., $10.00; Dorcas Miss. Soc., Grace, Pandora, Ohio, $5.00; Johannestal Miss. Soc., Jr. Fund, Hillsboro, Kan., $12.29; Salem Sew. Soc., Dalton, Ohio, $10.00; Miss. Circle, Meno, Okla., $10.00; Same Soc. for Rev. and Mrs. J. B. Frey, Ariz., $10.00; Same Soc. for Mr. A. J. Unruh, Okla., $5.00; Same Soc. for Rev. Paul Kublman, Okla., $5.00; Same Soc. for Rev. Albert Jantzens, Philippine Islands, $5.00; Same Soc. for O.B.A., Meno, Okla., $5.00; Jr. Miss. Band, Berne, Ind., Bible Meditation League, $8.00; Salem Sew. Soc., Dalton, Ohio, Needy in Canada, $15.00; Miss. Soc., Grace, Pandora, Ohio, Do., $25.00; Same Soc. for Altoona, Pa., Mission, $10.00; Miss Barbara Schowalter, Norfork, Neb., Bethel Home for Aged, Newton, Kan., $5.00; Sew. Societies, Buhler, Kan., Home Miss. West. Dist. Conf., $42.70; Hoffnungsau Sew Soc., Buhler, Kan., Do., $25.00; Oakleaf Miss. Soc., Mt. Lake., Minn., Lit. Com. Work., $5.00. **Total, $460.29**

Grand Total, $3,521.11

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.



ERLAND WALTNER, pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota.

Biographical Notes

Born July 7, 1914, at Hurley, S. D., of Ben. J. Waltner and Emma Miller Waltner. Married June 5, 1939, to Mary Winifred Schlosser. Children: Mary Francis b. Sept. 8, 1941.

Education: Marion High School, Marion, S. D., 1927-31; Freeman Jr. College, Freeman, S. D., 1931-32; Bethel College, 1932-35; A. B.; Biblical Seminary in New York, 1935-38, S. T. B.; Eastern Baptist Theological Seminary, 1938-1940, Th. M.

Positions: Summer supply pastor, Salem Mennonite Church, Wisner, Nebraska, 1936-37; Mission worker in New York City, 1935-38; Pastor, Second Mennonite Church, Philadelphia, Pa., 1938-41; Pastor, Bethel Mennonite Church, Mountain Lake, Minn, 1941—.

Conference Work: Member of Board of Education, 1941—; Member of Evangelism Committee of the Home Mission Board; 1940—.

Travel: In summer of 1938 traveled in Egypt, in the Holy Land, and in seven European countries.

BETHEL MENNONITE CHURCH

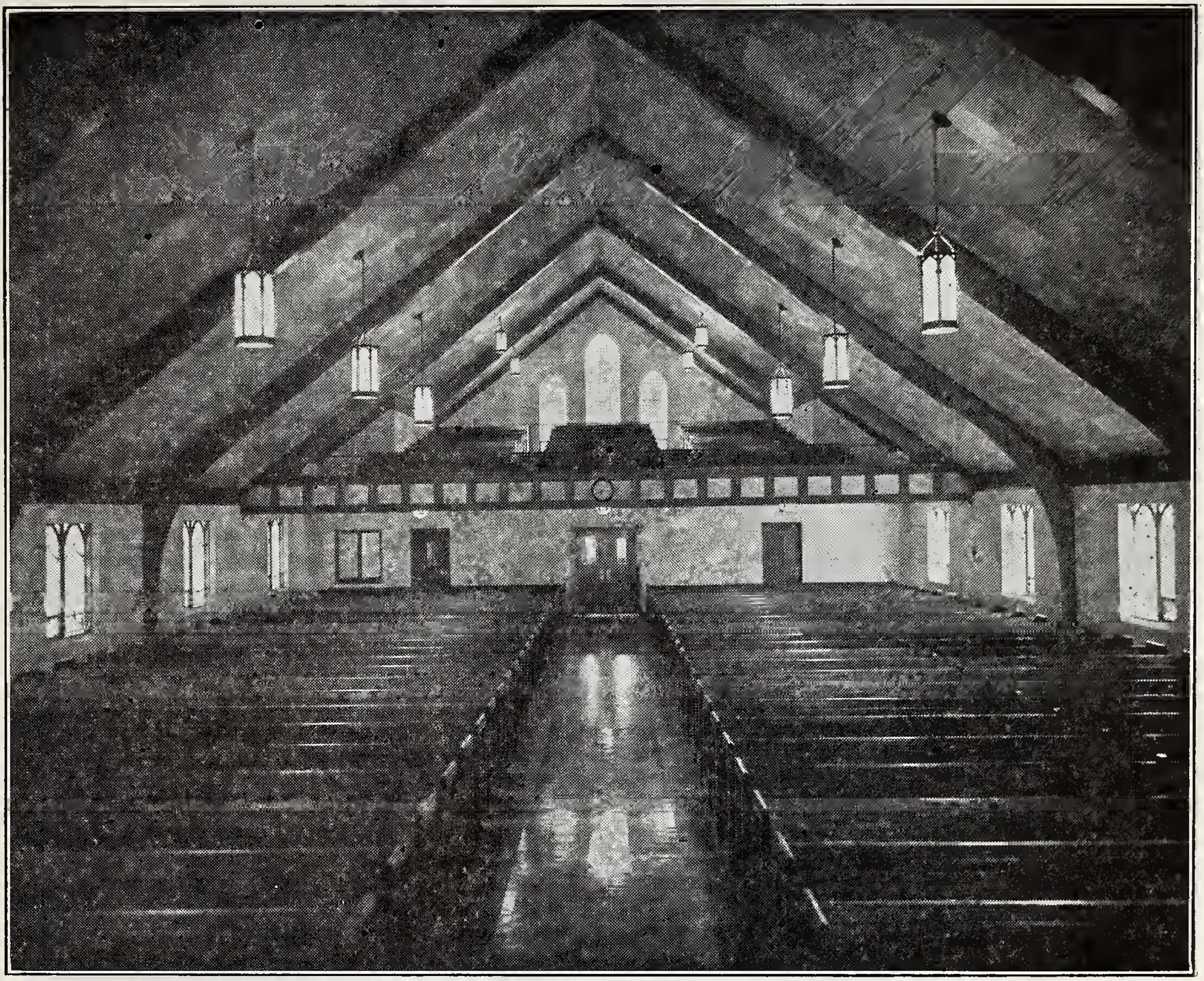
Mountain Lake, Minnesota

EBENEZER, "Hitherto hath the Lord helped." This is the feeling with which the Bethel congregation of Mountain Lake, Minnesota, gathered at the new church building Sunday morning, February 1, 1942. The service for the opening of the church doors was held in the church basement. After the congregation had entered the church, an appropriate service for the dedication followed. The pastor, Rev. Erland Waltner, was in charge and Dr. P. A. Penner spoke the dedication sermon and ritual.

In the afternoon a special service was held for the people of the community at which time thirteen ministers gave greetings on behalf of their congregations, who joined with Bethel on this happy occasion. In a brief message Dr. H. A. Fast brought before the audience the challenge to the Bethel congregation with special emphasis on this question to the young people: "Who will be the first one to answer the call of the Lord with the words of Isaiah, 'Here am I, send me'?" This was followed by the dedication of the new pipe organ and a recital played by Mrs. Gerhard Wiens.

The evening service was in charge of the Bethel mission societies with Mrs. P. R. Schroeder as chairman. Especially challenging and soul-gripping were her final remarks. She reminded the audience that many questions about the new building, about the style of architecture, and about other congregational problems had been answered, but there were unanswered questions, chief among which is the one each must answer himself. That is the question Pontius Pilate asked, "WHAT SHALL I DO WITH JESUS?"

Former sons and daughters of the Bethel church who came home from a distance to participate in the programs were Dr. P. A. Penner, (Mrs. Penner also participating), Dr. H. A. Fast, Rev. John C. Peters, Mrs. P. R. Schroeder, Miss Aganetha Fast, Mrs. Herbert R. Schmidt, and Mrs. Gerhard Wiens. A spirit of happiness, rejoicing, and gratitude prevailed throughout the day. The community and friends from out of town shared in the raising of a thank-offering at each service. The forenoon offering for



PICTURE OF INTERIOR OF THE BETHEL MENNONITE CHURCH

This picture was taken from the pulpit of the new Bethel Mennonite Church in Mountain Lake, Minnesota, and shows the broad expanse of the new building. Seating over 950 people comfortably, the new church was completely equipped with new oaken pews. The beauty of the interior can be realized through this picture. The floor is of asphalt tile, and the ceiling is made up of variegated colors of an acoustical material. Exposed beams support the roof which is twenty-eight feet from the floor. The lighting fixtures are of wrought iron and stained glass and were made in the various metal working shops of Mountain Lake, largely by volunteer labor. C. J. Brown photo. Cut courtesy, *Mountain Lake Observer.*

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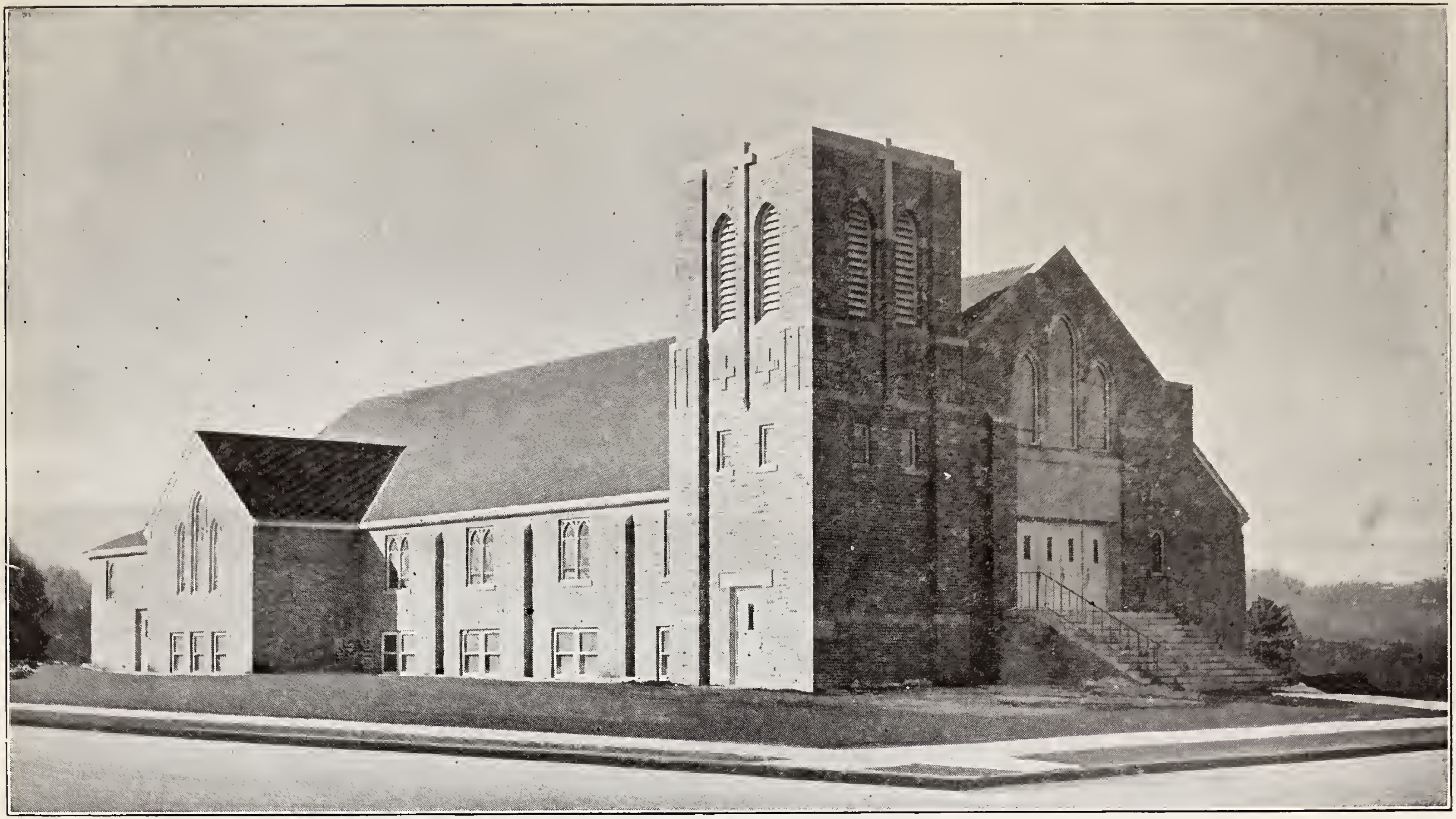
missions was $504.00; in the afternoon for the building it totaled $1,112.00, and the evening's collection of $311.15 was for the latter purpose, too. The financial standing of Bethel congregation as a result of the new church may be of interest to the many friends throughout the country. Here follows an itemized account:

Approximate total cost of the building and furnishings	$56,000.
Cash contributions at time of this writing	31,636.79
Amount pledged, but not yet due	9,000.
Approximate amount still needed	15,363.91

The new church building stands as a monument to the grace of God. It is a work permitted of God to be done by men; to GOD be the glory and to HIM the praise. Although beautiful to behold, it would hold no charm for our immortal souls if it were not for the presence of GOD and the preaching of HIS word. It is the prayer of the congregation that all who enter its chambers will be brought into the saving knowledge of our LORD and SAVIOUR.

—*Mrs. D. H. Fast,* Corr.



BETHEL MENNONITE CHURCH OF MOUNTAIN LAKE, MINNESOTA

Here is a picture of the new $56,000 Bethel Mennonite Church in Mountain Lake, Minnesota. The new church was dedicated Sunday, February 1, with appropriate services. The new structure is one of the biggest Mennonite churches in North America, seating around 1,000 people in the main auditorium. The structure is built of light colored brick, faced and trimmed with stone. It has an asbestos shingle roof. The tower, which stands at the southeast corner of the building rises a majestic forty feet above the ground. The main doors are at the east. The building is 50 x 113 feet in dimension and has a full basement. Local contractors constructed the church. They are W. H. Regier and J. L. Quiring. The plumbing and heating was completed by A. J. Penner, and the electrical work was done by J. A. Warkentin. The building was started in June, 1941, and completed on schedule. C. J. Brown photo. Cut courtesy *Mountain Lake Observer*.

Rev. Peter J. Wiens Ja 43
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, MARCH 3, 1942 NUMBER 9

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The Cross of Christ

Some Mennonites no longer seem to believe in bearing the cross of Christ. They seem to have little sympathy with or knowledge of that stand of our forefathers which made the birth of our denomination an extremely bloody one. The thought of "much tribulation" is unpleasant to them. Tribulation doesn't fit in with participation in neighborhood and town clubs which are tuned to the wild notes of nationalism. It doesn't fit in with the prosperity of business that depends upon the unruffled good-will of those who are rushing down the stream of worldly thought and feeling. It doesn't fit in with the many dollars of lucrative defense jobs. It doesn't fit in with popularity and "hail-fellow-well-met-ism". It is held to be out-dated, unsuitable to modern life. And so some assert: "Certainly, one can get to heaven without getting everybody down upon you." "Let us do our share." "Let's avoid trouble." And thus in the life plans of some there is no room for the cross of Christ. He alone is to carry it.

Menno Simon said, ". . . for it can never be otherwise as you well know, than that all who would hear, follow and enter through the right door, Christ Jesus, and would walk upon the highway to eternal life in the light of Christ, must first deny themselves, and all they are, with the whole heart. They must, in all misery, ignominy and trouble, take upon themselves the pressing cross, and must follow the rejected, outcast, bleeding and crucified Christ, as he himself said, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' Yes all who do not stand prepared to take up this grievous life of the cross and trouble, and hate not father and mother, son, daughter, husband and wife, houses, land, money, goods and life, cannot be Christ's disciples." These are the words of one after whom we are named. These words express the spirit of One who left all and gave His life that the will of His Father might be done.

True servants of God walk the narrow way and bear the cross. John the Baptist reproved Herod and lost his life. Stephen preached to men who upheld an empty religion until gnashing their teeth they smashed his body with stones. Paul couldn't preach the gospel without bearing the cross of Christ. Christ the blameless Son of God was nailed to the cross, while Barabbas was freed. Can the disciples of Christ be above their Master? Can they be like Him and yet not bear the cross?

Hardship is inevitable for the true Christian, for he must let his light shine. Light and darkness are so different that they must always clash. Let no one say that the light of Christ shines so brightly in the majority of those around us that our own light cannot and need not be distinguishable. The world is not that good. As the light of the children of God pierces into the darkness of Satan's children there is conflict. Through his children Satan hisses and stabs at the children of God. Can it ever be otherwise in the struggle between good and evil?

Furthermore, let no one be deceived as to the source of most persecution. It was not the vast multitude who made little or no profession of religion who made Christ bear the cross. Rather it was a group of men who professed great love for God and country, but who had not the spirit of God in their hearts, who nailed Him to the cross. Where man doesn't know God there is dreadful darkness. However, where man professes to know God and doesn't there is the most terrible darkness imaginable. Those who pretend to be holy and aren't are the greatest persecutors. Are all the professions of Christianity in America sincere ones? If they are not, then God's true children can expect the gnashing of teeth and more if they let their light shine like Stephen did. Persecution breeds in the rottenness of hypocrisy, and there is much of the latter.

Jesus made it very clear that it is more blessed to be righteous and persecuted than to be righteous and free from persecution. Matt. 5:10-12. In fact, doesn't Jesus imply that it is impossible to be righteous and not be persecuted? The prophets of God at least, found this to be true.

Persecution is a blessing. It purges one of sinful dross. It purifies one by helping one to eliminate those things which are inconsistent with the belief for which one suffers dearly. It makes us look to God for approval and help. It weans us from earth. But it is more than an individual blessing. The persecution which plunged Felix Manz beneath the waves and which made many Mennonites pilgrims searching the earth for religious freedom has given us our heritage. Had men and women so toned down their righteousness in those by-gone years that they had not been persecuted, then we today might embrace that kind of Christianity which extols the love of God and yet says, "to hell with the enemy." They who are persecuted keep the torch of pure religion burning. The way we uphold our heritage amidst persecution will very largely determine the spiritual life of those who may live after us.

May we be true to the faith of our fathers. Let us eagerly accept Jesus' positive promise of the Kingdom of Heaven to those who are persecuted for righteousness sake. It is necessary that the Christian suffer. Phil. 1:29. —rw.

What If They Say

What if they say, "Would it not have been impossible for Israel to possess Caanan apart from the use of the sword?"

Israel's entry into Caanan, we must remember, was not intended to be a conquest. It was to Isaac, to Jacob, and to Israel that the Lord repeated the promise to Abraham regarding the "land that I will shew thee." Caanan belonged to Israel since the day the Lord made the promise to Abraham. Through Joshua the promise was repeated. God said, "Every place that the sole of your foot shall tread upon, that *have I given unto you.*" God's call to Israel was to possess what they already owned.

In the possessing of Jericho obedience "won the battle." God said, "I have given into thine hand Jericho." In it they enjoyed the blessings of the promise: (Ex. 23:20-33) "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which *I* have prepared.—If thou shalt indeed obey—then will *I* be an enemy unto thine enemies.—*I* will cut them off.—*I* will send my fear before thee.—*I* will send hornets before thee.—By little and little *I* drive them out from before thee, until thou be increased, and inherit the land."

"But," you will say, "Didn't God command Israel to destroy the enemy?" Yes, this was the level on which they lived—the only language they could imagine God to speak. There are other instances in scripture in which men interpreted their own desires as the will of God. But granted, for the sake of argument, that God asked Israel to be the weapon by which He meted out judgment upon other nations, we still lack convincing proof that this was the only way by which Israel might have possessed their possession. God finally permits men their own way even though He knows it will not be the best for them. A father also sometimes says to the son, "Go ahead, have your own way," hoping that the child will learn an intended lesson! —*Walter H. Dyck*

MINUTES OF GENERAL CONFERENCE

The minutes of the General Conference have been at the printers since last November. However the following information has reached me from the Herald Publishing Company.

"We wish to inform you that we have started on the minutes of the conference. On October 1 we placed the order for paper, but to date this paper has not been delivered. The latest information that we have is that the paper will be here April 1."

Consequently the printing of the minutes may be delayed considerably. The delay is due to the war.

—*Phil. A. Wedel,* Sec.

A SUGGESTION

Greetings to the editor and the readers of *The Mennonite* with Hebrews 13:8, "Jesus Christ is the same yesterday and today, yea and forever."

Since I am unable to attend meetings and to worship with Christian friends, I have received during the past year many sympathy cards and Christmas, New Years, and birthday greetings. All of them have been a great comfort and encouragement to me and to the family. I accept each of them as an expression of love and sympathy and herewith thank the senders very sincerely.

When I read these greetings and meditate upon them, I realize the greatness of the word of God in which so many different and fitting passages are to be found for the occasion and also for the time. I feel that I should send "thank you" cards for all these greetings. However, since I read Mrs. P. W. Penner's appeal to send nickels instead of Christmas cards, I will give my nickels for that purpose as a special gift in gratitude for the expressions of love which I have received.

I believe Mrs. Penner wishes to encourage self-denial in little things. This would help our missionaries to do great things with the little savings which parents and children in the homeland made. If we have compassion with the multitude of hungry people as Jesus did before He fed five thousand and at another time four thousand, we will surely do everything that is possible to feed the many hungry people in our mission field.

The Treasurer of our Foreign Mission Board, Brother J. E. Regier, will be glad to forward such gifts, if specified for this purpose by the donor, for relief in India. In doing this we follow the example of Jesus and of the first Christians in a way which is well-pleasing unto the Lord, who at the day of judgment will say to those who ministered unto needy people, "Verily I say unto you, in as much as ye did it unto one of these, my brethren, even the least, ye did it unto me."

May the Lord Jesus bless every giver and every gift which is given to our missionaries who minister unto those who are in spiritual and material need is my sincere prayer. Gratefully yours,

Franz Albrecht, Beatrice, Nebraska, Jan.29, 1942.

RELIEF

A PRAYER OF THANKSGIVING

For the beauties all around us
We thank Thee, Lord;
With our grateful hearts and voices
We thank Thee, Lord.

Let our lives be pure and fitting
To reflect the beauty of the earth,
And to honor our Creator
And Jesus Christ, the Son of God.
Let our lives be kind and joyful
Always giving Thee the praise;
Doing good as did the Saviour
Loving neighbor; also enemies.
Let our lives be true and loving
Helping Thee bear the cares of earth,
We would aid but how we know not
Show us ways of useful service.

For Thy protecting Hand above us
We thank Thee, Lord;
For the everlasting Arms beneath us
We thank Thee, Lord.

—*Helen A. Penner,* November 27, 1941

"Inasmuch"

By *Jesse Hoover*

Nearly eight months ago we opened a new project, in France, which marked the beginning of a new phase of work. It was the beginning of our efforts to do something in relation to the dire need in the concentration camps. The opening of our children's convalescent colony at Canet Plage was our proposed contribution to a need that was almost stupefying in its size. The personnel who were then on the field felt that such a colony as we visualized might make a rather significant contribution to a task which seemed utterly beyond our strength.

In the slightly more than six months' period in which I had the privilege of seeing the colony in operation, from its opening in April until I left France in early November, the results were far beyond our most fanciful hopes. Over one hundred and fifty children have had an opportunity to get a new grip on life during their stay at the colony which averaged a month to six weeks.

The most striking and most reliable confirmation of the good accomplished comes from the commandant of one of the largest of the concentration camps from which we take the children. He has said repeatedly, to myself as well as to others, that he cannot understand how we are able to make such a great change in these children in such a short time. The contrast in the condition of the children when they leave the camp for our colony, with their appearance when they return from our care, is almost unbelievable according to the commandant. This is also confirmed by the resident Swiss nurse in the camp, who wants to know our "secret".

The methods are simple and obvious. There are no mysteries about them. First, we give the children the best food possible under the difficult circumstances. It is rather coarse and very simple food, but certainly many times better than what they get in the camps. Then we give them beds that are clean and comfortable, although very simple. One of the salient differences is that we try to keep them free from pests which are so terribly and distressingly common in the camps. I have seen the Swiss nurse crush crawlers creeping in broad daylight over the sick babies' cribs in the nursery hospital in the camp. Even in this hospital barrack it is utterly impossible to control these parasites. Needless to say, we have our own difficulties along this line in our colonies. But up to the present we have been fairly successful in keeping the pests under control.

But perhaps the greatest factor of all in our efforts in re-building these children, is the home-like atmosphere that we try to maintain in our colony. That is the basis for our naming it a "Convalescent Home." We try to promote the sympathy and kindliness of a real home for these unfortunate little ones. Many of them can scarcely recall what a real home is like. Most of their lives have been spent in the horrid concentration camps. There is almost no remembrance of happy, normal life at home. It is small wonder then that so often their faces when they first come to us, are care-worn, old-looking and unhappy. The ring of normal childish laughter is so ominously absent. The crushing cares of the older folks have been foisted upon these helpless innocents. It is one of the most noticeable and most encouraging signs of our success, that the normal happy and carefree attitude of childhood is at least in part restored when they are with us for a brief time.

Upon the testimony of the camp officials we base our above statement, that this venture in relief of children from the camps has succeeded beyond our fondest expectations. They wistfully suggested that they wished it would be possible for us to do as much for all of the children in the camps. This is of course impossible. The task is too large to assume.

But on the strength of the immensely gratifying responses received on this our first venture at assistance of the great concentration camps, we decided to expand this phase of our program as much as possible. Accordingly, we secured the rent-free use of a site specially constructed for a summer colony for underprivileged children. It is located at Port Vendres, one of the cities where we have formerly had package distributions. It is along the Mediterranean coast, only

The Children's Colony at Canet Plage in France, where over one hundred and fifty children have had an opportunity to get a new grip on life since its opening last April.

a few miles from the border of Spain; surrounded by the rugged Pyrenees mountains, and fronted by the precipitous, rocky cliffs of the seashore. It is a most lovely spot, looking out over an inlet of the beautiful blue of the "Cote Vermeille" to the extremely ancient, historic port of Collioure, one of the most picturesque of all the old cities in southern France.

Right at the back of the colony, within easy walking distance, is the newer and thriving city of Port Vendres. This is the chief commercial link between the extreme south of France and the African coast. By virtue of its position, it has become a very important little port. There is of course a distinct advantage in our being situated so close to a commercial center. For the problem of obtaining supplies is one of the most difficult that we have in France.

There is sufficient room in this colony for upwards of one hundred and fifty children, if we can get sufficient amounts of other supplies. The colony is largely equipped with bedding and with kitchen and dining room necessities. This is a boon which can hardly be overestimated. For some of these things are almost unobtainable at present in France. Add to all of this the fact that there are a number of persons associated with the former administration of the summer colony, who are most helpfully sympathetic to our task, and who are in positions to be of inestimable service to our cause in a general way, and you have a total picture which appears to us in France most optimistic and promising. It is our earnest hope that we can get sufficient funds and foods to operate this colony at its fullest capacity during the cruel winter months.

Will you add this project to your growing prayer list, that God may remove possible difficulties and impediments to the fullest realization of our plans at Port Vendres? Only eternity can reveal the fuller results of this attempt at salvaging the lives of these perishing children. And only the just, eternal Judge can fully reward those who share in this saving of those priceless child-souls. As we do it "in His name" as a cup of cold water, we are assured of His approval, for He says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And again He says, "He that receiveth one such little one in my name receiveth me."

"ABIDE WITH US"

Luke 24:29

Beneath our humble roof, dear Lord,
"Abide with us," we pray,
From early dawn till set of sun—
We need Thee every day.

Be Thou our loved and honored Guest,
Unseen by mortal eye;
But those who gather round our hearth
Shall feel Thy presence nigh.

The cares and worries of the day,
And all the joys we've known,
The many problems that we face
And cannot solve alone;

We'd share them all with Thee, dear Lord,
For Thou dost understand;
And sitting at Thy feet we'll learn
What Thou in love hast planned.

And so we pray, "Abide with us"
To counsel and to bless,
And by Thy grace, Lord, may our home
And lives bear Thy impress.
—Winifred M. Nienhuis

"Help us build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love."
—*Charles Wesley*

The Voice of God

"I sought to hear the voice of God,
and climbed the topmost steeple.
But God declared, 'Go down again,
I dwell among the people'."
—*Louis I. Newman*

DAILY DEVOTIONAL MESSAGES

By *Albert Schultz, Butterfield, Minnesota*

THE CHRISTIAN SERIES

MARCH 9—*"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."* John 1:12

There are many ideas as to how a man may become a Christian. We are told that there are 233 brands of religion. But here we have a positive and plain statement as to how a person becomes a Christian. Men are perplexed and also confused, and multitudes are being misled, deceived, and deluded, but the Scripture is plain on this MOST IMPORTANT FACT. You need not be tossed to and fro by all the teachings of this day. Take God at His word. Christ came to die for our sins and be our sin sacrifice on the cross. He settled the sin question once and forever. You will be happy today if you will trust Him. It means to trust in the person who died on the cross for you. Accept His work for you. If you have accepted Him you are a child of God. AM I A CHRISTIAN?

MARCH 10—*"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* John 1:13

A man is not a Christian because he is born into a Christian family; nor is he a Christian because he may determine to be one; nor is he a Christian because of what man can do for him; but he is a Christian of God. I may determine to belong to some royal family and dress as they do, act as they do, and even sign my name by a royal title, but all the time I am only a fraud. Man must be born into the family. God says so. He must be born of God. A man is a Christian because he is born again by God. Man is not a Christian because man may have baptized him or placed his name in a Church record. AM I A CHRISTIAN?

MARCH 11—*"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."* John 3:3

Some people hold the idea that only heathen and those living in sin have to be born again, but here was a very religious man, a pious man, an educated man, a moral man, and a man well informed in the Scriptures, and Jesus turns on him and informs him that if he wants to get to heaven he will have to be born again. It is not our life nor our works that makes us children of God. By the natural birth we have been born into families, but in order to become the children of God we must be born again by the Holy Spirit, and then we belong to the family of which God is the Father. You can go about your tasks today with the consolation that you are born again and God is your Father and you are His child. It is not true that God is the Father of all men. He is the creator of all men. All people are His creatures, but only those born again are His children. AM I A CHRISTIAN?

MARCH 12—*"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"* I Cor. 6:19

A Christian is indwelt by the Holy Spirit. When Jesues came into this world God formed for Him a body in the womb of Mary, but the Holy Spirit brought no body nor did the Father make one for Him. We ask why? The reason is that He dwells and lives in every Christian. If you are a Christian you are indwelt by the Holy Spirit and if you are not indwelt by the Holy Spirit then you are not a Christian. What does the Holy Spirit want with your body? Listen, my Christian friend, He wants to walk with your feet today; He wants to see with your eyes today; He wants to talk with your lips today. Will you let Him do that today? I assure you that you will have some grand experiences for today. You will come to the end of this day with praise and thanksgiving. AM I A CHRISTIAN?

MARCH 13—*"Whereby are given unto us exceeding great and precious promises: THAT BY THESE YE MIGHT BE PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."* II Pet. 1:4

A new nature has been placed into the Christian. His old nature is not improved nor done away. The Christian will always have the old nature to contend with for there is no such a thing as eradication of the old nature. Many young Christians are perplexed to find that after being saved they all of a sudden find the old nature making its appearance. But God has given us a new nature and that nature must be fed with the Word. That which feeds the old nature will starve the new nature, and that which feeds the new nature will starve the old nature. A hog because of his nature delights to wallow in the mire, but a sheep because of his nature can't be kept in the mire. The difference is in the nature. The Christian with his new nature detests the mire of the world and walks in newness of life. AM I A CHRISTIAN?

MARCH 14—*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."* II Cor. 5:17

When a person accepts Christ he enters into a new relationship, a new family, a new Father, a new song is placed in his mouth, a new joy is his, and he has a new appetite and desire for the things of God. The things he once loved he now hates; and the things he once detested he now delights in. He delights in the

Word and to the preaching and teaching of the Word. He loves to go to Church. He never went to the prayer service, but now he waits for the time when he can meet with God's people for prayer. He finds pleasure in telling others what the Lord has done for him. A desire for the things of the world is gone. A young woman who was saved told us that she walked out of a theatre after attending it for the first time after her conversion for she detested the environment and picture. AM I A CHRISTIAN?

MARCH 15—*Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.*" I Pet. 1:23

In order to have a crop the farmer must sow the seed. It is just as true in the spiritual realm. If we want people to be saved and become children of God we must teach and preach the Word. The Word is the seed. It is our privilege to again sow the seed today to our Sunday School pupils and those who attend the services. If our people are not saved they are lost, and that means eternal hell. Do we care? Are we concerned about them? Do we love them with the love that forced the Lord Jesus to come into this world to die for us? God has entrusted to us this Word of reconciliation. He expects us to be faithful stewards. He expects us to teach and preach the Word. The Word is the only seed that God has given us to change the lives of people and to save them. The Word is not men's ideas nor opinions, but God's opinions and ideas. Men cannot listen to the Word and stay the same. The Word is powerful. AM I A CHRISTIAN?

Why Husband and Wife Should Belong To the Same Church

1. Because they are married and thus have agreed to share in all other things; why not the church?
2. Division herein betrays lack of harmonious cooperation.
3. Whole-hearted service in the church is difficult when the home is divided.
4. Attendance in either church, or in both churches, may be irregular.
5. The couple owes financial support to both churches. Can they do it? May unequal support cause ill feelings in the home?
6. Which will become the church home for the children? Or will they become indifferent and drift?
7. Which church shall it be? The couple must decide, and decide they should! —*Contributed*

"He who would be a great soul in the future must be a great soul today."

"Gratification is the fulfillment of desire; satisfaction is the fulfillment of the soul." —*John M. Versteeg*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 15, 1942

THE MIGHTY WORKS OF JESUS

Matt. 8:23-34

TOPIC: *The Miracles of Jesus*

Introduction

A miracle is an event varying from the ordinary course of nature by the exercise of a supernatural power. "A miracle is God's *ex-traordinary way* of doing things. Nature is His *ordinary way* of doing things." A belief in miracles pre-supposes a belief in a personal God. God who created the universe, can also work miracles now when he chooses to do so. Miracles are a small matter in comparison. Christ declared Himself to be one with the Father, so the miracles He performed are in harmony with his claims. No one is asked to believe in miracles without evidence, but the denial of miracles in the face of evidence is unreasonable.

Christ's Power over Nature vss. 23-27

Jesus had spent a busy sabbath in Capernaum. He had healed many and large crowds came to him. He left this busy scene, taking a ship going to the east side of the sea of Galilee, to find a place of quiet rest for himself and the disciples. One of the freqent sudden storms overtook the ship. This one was unusually violent (vs. 24). Jesus, tired and weary, had fallen asleep. This reveals his true humanity. It was a sleep of holy serenity, with no fear within to disturb his repose. A clear conscience permits one to sleep quietly in a storm (Ps. 4:8). The disciples were filled with fright. They appealed to Jesus (vs. 25) as their only hope of salvation. Their cry is a curious mixture of faith and fear. Jesus rebuked their fear and weak faith. He was in the same danger in which they believed they were. Jesus implies that their fears are all groundless so long as He is with them. Jesus stilled the winds by the authority of His word. The calm was as sudden as the storm. Amazement at the evident power of Jesus, filled the men in the ship. He demonstrated his absolute power over the forces of nature. He also has power over the storms of the restless heart. Only faith in Him and in the living God can still the heart of man.

Christ's Power over Demons vss. 28-34

His power over demons is as absolute as His power over disease and over nature. Mark 5:1-20 gives a very graphic and complete account of the healing of a demon-possessed man. In our lesson is an amazing miracle in which two madmen were restored into normal mental life. Tombs cut into the rocky hillsides are common today in this vicinity. The two men met Jesus. They needed very desperately that which He alone could do for them. These men were to an extreme degree under the control of demons. Jesus dealt with demons as an evil spiritual power external to the men, yet possessing them.

The evil spirits spoke through the mouths of the men they possessed, and declared that they had nothing in common with Jesus, whom they recognized as their Master. They feared that Jesus would send them at once to their destined punishment. The demons recognized Jesus' authority and felt sure that He was about to deliver the two men from their control. So they begged that they be permitted to enter the swine (vs. 31) and carry on their evil work in them. Jesus granted the request. The swine gave evidence that something most unusual had occurred. They perished, but the two men were delivered from the power of the evil spirits, *and that is the vital fact.* The men were worth more in the sight of Jesus, than the whole herd of swine. Jesus came to save men.

The report of the keepers of the swine aroused the city, and a large crowd quickly gathered and came to Jesus, perhaps even to drive Him away. They recognized His power and felt a superstitious fear while He was there. Probably too, they feared further losses of swine. They valued the swine more than the restoration of the two men. There still are many who would rather lose the company of Jesus than lose their temporal possessions. As between swine and salvation, most people prefer the swine. Jesus alone can lead men to healing and heart peace. The resources which Jesus used to perform his miracles are available for us today. The day of miracles has not passed by. The Church has tasks which call for supernatural power. Christ has almighty power. We need to pray, "Lord increase our faith." The fearful have little faith, and the faithful have little fear. Why does Christ not quiet the restless sea of humanity in our troubled times?

What people would not want Christ around today?

Why do many people believe that the day of miracles is past?

FOREIGN MISSIONS

P. H. RICHERT, Secretary

An Experiment

Many of our Christians are poor. Some are so poor that the church has to help them by providing work or in some cases food or money at intervals. Shall we teach our Christians to tithe? Some Christians are liberal in giving back to God material offerings, and some are stingy and have to be taught to give. Many of our Basna Christians are weavers, but they often can not sell their cloth, or it sells so cheaply that they earn very little. This a problem, especially, when crops are poor. Then most people buy less cloth for they wear their old clothing longer, besides wearing less clothing.

We were anxious to help them weave nicer cloth and to find a better market for the woven things. I told the weavers that I was willing to supervise the weaving and help hunt a market provided they would all tithe. Over thirty families were willing to tithe; some earned well; others wove slowly and poorly. Some were lazy and disappointed us by taking the thirty-five cents to a dollar, given as advance to buy weaving yarn, and used it for other purposes never bringing any cloth. However, the majority testify that they believe God continues to provide a market for the cloth, because they tithe. One evangelist said, "Some of my church members learn to give by this arrangement; they did not give gladly at first and wanted to give very little. Now they learn to tithe gladly."

We had let the weavers weave table-cloths, cushion covers, door curtains, and cloth which we took to the hills this summer. The things sold well. Our own leper asylum and another neighboring mission asylum ordered sories amounting to about 4,800 yards of cloth this last year. Neighboring missions have also ordered cloth for their school children, and this has helped many of our weavers to keep from starving this last year during a partial crop failure. Mrs. Dester gives some of her time to help sell the cloth, and I supervise the weaving at present. We think that this work also is to the glory of God and helps our people to be self-supporting.

—*Augusta Schmidt*

Famine—A Blessing Or a Challenge?

Perhaps, it is both. When we always have enough to eat we are bound to forget the Giver of all good and perfect gifts. What is noteworthy in particular is how our poor fellow Christians meet the situation. There is no attitude of rebellion or of blaming God. The attitude rather is: "We have sinned—we have grieved our heavenly Father." Certainly, such an attitude of repentance has already brought blessings to many. Non-Christians see this attitude of their equally suffering Christian neighbors, and they too turn to Him who alone can really comfort in times of distress. The number added to the Christian church has not been less because of these famine conditions, even though the help received in the form of relief has almost been nil.

Through our conference executive committee we have applied to the Emergency Relief Board for about five hundred dollars. (Since then another two thousand dollars by April, 1942, have been requested.) That is not much for more than one thousand people. So we face the challenge of how to help those who come and say, "We and our children had only one thin meal yesterday, and today nothing—and the children cry." What shall we do?

—*John Thiessen*

ALL REPORTS AGREE THAT MISSIONARIES ARE WELL TREATED

This is true of both China and the Philippines, as far as reports are available. From this the different Boards conclude, that those missionaries, from whom so far no reports are available, are also well treated.

Under date of February 3 Miss Thompson of the American Board Mission on the Philippines cables that she cannot communicate with all missionaries, but that "probably all are safe."

The Swiss government sends word that they will cable to Tokyo for information, but can make no guarantees. While it costs a dollar per word, we have asked them to cable at our expense.

The Red Cross also reports, "We have instituted request for information."

May the Lord continue to protect.

—*P. H. Richert,* Sec.

CORRESPONDENCE

BUHLER MENNONITE CHURCH
Buhler, Kansas

On February 4 Irvin Ediger and Edwin Dirks left for the Civilian Public Service Camp in Colorado.

Miss Aganetha Fast brought us an interesting message on January 12. After having heard the message one realized more fully what a wonderful calling it is to be a missionary. Sometimes we may ask the question, "Does it pay?" In a children's hospital a little child was dying. She had on her face the expression of peace. She asked for pencil and paper, but she was too weak to write. So she whispered, "I would only like to tell my benefactors in America that the money they spent for me was not in vain." The four sewing societies of the church served as hostesses after the message. —*Mrs. Arnold Esau,* Corr.

BETHESDA MENNONITE CHURCH
Henderson, Nebraska

" . . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Tim. 1:12

The days seem to be growing darker and darker as the Christian pilgrims on the face of this earth. Yet he is not fearful or perplexed, because he knows that it is darkest just before day breaks. How happy and free one can be when one has committed all unto Christ, for He is able to keep that which one has committed unto Him.

The Christian is being tested. The need for evangelism is great. As a whole the spiritual condition of people is lamentable. Christians everywhere should pray with determination for a revival. God has entrusted a great work unto us. God will not hold us guiltless for the souls that will be lost because of our neglect.

Fifty young men and women have enrolled in our catechism class. Our concern is not merely to baptize them and to accept them as church members, but our concern is rather that each one may be born again and come into a relationship with God through our Lord Jesus Christ. May our conference pray for these young people and for our Elder, A. W. Friesen.

We are happy to have a Bible school in our town. Brother Ted Schmidt from our church and Brother Abe Schultz from the E. M. B. Church are the teachers. About twenty scholars attend.

—*Alfred H. Peters,* Corr.

BERGTHAL MENNONITE CHURCH
Corn, Oklahoma

The Bergthal Church mourns the death of their beloved old Elder, Rev. John Flaming, who served as Elder for twenty-one years. Funeral services for Mrs. Elizabeth Ediger Bergen, who died at the Home for the Aged, Newton, Kansas, were held on January 28.

The ladies of the church packed a box of cookies that they are sending to the boys at the Civilian Public Service Camp at Colorado Springs. We hope the boys will enjoy them. We know there are more than enough to go around.

The sick we have with us at all times, and they need our prayers. Rev. J. B. Ediger of the Clinton Indian Mission is suffering severely from a carbuncle on his back. The carbuncle has been lanced, and according to last reports Rev. Ediger is improving.

REV. ISAAC EPP WRITES

It is some time since I last showed a sign of life in our valuable paper. During that time radical changes have taken place. It was my privilege to be in charge of the Swift Current Bible School for two years. Then the Lord led me to the staff of the Rosthern Bible School, where I found the same splendid opportunities to work among our young people. They have always been an inspiration to me, since I am still one of them. Last fall by the permissive will, not the directive will, of God I entered the Provincial Normal School in this city in order to prepare for the teaching profession in the secular schools of this province. Although I often wish myself back in full time service for the Lord, there are opportunities to let my light shine and to work for the Lord even while engaged in secular study.

Every second week-end I take the train out into the country to conduct two or three services. The little town of Hague is about forty miles from the city of Saskatoon. On Saturday nights the children come to meet me at the station, and then we meet in the school for a special children's service. With the *Junior Messenger* as a guide, the Flannelgraph as an aid, and

(Continued on Page 13)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Glimpses of Our Mennonite Civilian Public Service Camps

The Grottoes, Virginia Camp

By *Irvin B. Horst*

The Grottoes Civilian Public Service Camp is the present home for eighty of us boys who have answered the call to serve our nation by doing work of national importance other than military service. Sixty-one of the boys come from Pennsylvania; eight from Virginia; five from Maryland; two from Delaware; and one each from the following states: Ohio, Indiana, Kansas, and New York. The camp's twenty-four buildings are beautifully planted among the foothills of the Blue Ridge Mountains. Shenandoah National Park, with its mountains and Skyline Drive, is our back yard, and to the front of us is the small town of Grottoes and the beautiful Shenandoah Valley. Before the camp was taken over by the Mennonite Central Committee it was operated under the Civilian Conservation Corps. The enrollees are engaged in national park service.

Camp life has changed our ways of living. We eat, sleep, work and study according to schedule. We are bell-conscious boys, for everything we do is regulated by a bell. Every week-day morning the clang of the bell reverberates through the hills covered with scrub pine and oak. Immediately the doors of the barracks open and shut until all of the boys find their places for the day's occupation. Most of us find our way up short ladders and disappear under the tarpaulins of large, battleship gray, Department of Agriculture trucks, which are waiting to convey us to soil projects on local farms. Thus begins the working day for the boys at camp. But the bell that we have responded to has already been the fifth one for the day. A bell at 5:45 roused us from our cots. There were two bells for breakfast, a warning bell, and a final at 6:15. The bell after the morning meal called us to the chapel.

The Shenandoah Valley is a prosperous agricultural region, but in a great many places it has lost from 50 per cent to 90 per cent of its valuable topsoil. Further prevention of this erosion has been considered by the government as a work of national importance. Accordingly, the campees are engaged in a program to remedy this depletion in Rockingham and Augusta counties. We work under foremen from among our own group who are directed by a Technical Service Staff. This staff cooperates with the local federal agency for soil conservation. While we are carrying out a program of a remedial nature, much of our work is of such a nature as to encourage and induce the farmer to cooperate with the government in the soil conservation program.

Grottoes Campees Receiving Tools and Instructions for Day's Work. This Camp is engaged in Soil Conservation service on near-by farms.

The project work is interesting and varied enough that most of us can find work adapted to our interest and experience. Surveyors, bookkeepers, truck-drivers, foremen, woodsmen, fence-builders, etc., are needed. The record for post-hole digging is claimed by David Horst who dug fourteen holes, thirty inches deep, in four hours. The outside work with its fresh air and vigorous exercise is conducive to our health and avoirdupois.

The maintenance of the camp offers many fascinating jobs. Sister Lena Wenger, the dietician, supervises the boys who cook and wash dishes. The boys are usually successful in their cooking attempts, and

Arthur Weaver almost always smiles over his pies and light rolls. The matron, Mrs. John Mosemann, directs the boys who work in the laundry and do the housecleaning. Merrill Swartley is professional in his ability to iron shirts; Reuben Goodling places our wash on our cots spotlessly clean.

We do not work all the time. There is time for recreation in our schedule at camp. The coming together of a large number of boys has brought a wide variety of hobbies and recreational interests. Baseball and football take the lead in out-of-door sports. A volley-ball court is in the making and many of us are "hankering" for basketball. Tennis and quoits attract a few. As the evenings become longer we shall watch each other across checker and chess boards. An important sport news item of the recent past was a ping-pong tournament.

Kitchen and Dining-hall Staff with Sister Lena Wenger, Dietician. Campees have privilege of learning many things; cooking is one of them.

The library is a recreational retreat and escape for some of us. At present the library has approximately three hundred and sixty books on its shelves. Of more frequent attention is the reading room where we have the opportunity to brouse through newspapers and magazines. Some of the boys are interested in music and have the ability to play a number of instruments. There are other enthusiasts—wireless amateurs, photographers, book collectors. One boy knows his trees, another knows his rocks, Chester Wenger knows his birds, and still another knows his stars. All of us have succumbed to the lure of the mountains behind us. Hiking and climbing are popular pastime for a weekend. One boy can display the rattlers of a snake he killed on a mountain climb.

When the bell rings in the early evening we find our way—in blue denim—to the educational building. The evening hours are set apart for study and class discussion. Brother John Mosemann, our director, leads several classes in Bible study. Just now, Bible Survey and Book Study of Revelation are being offered. Our assistant camp director and business manager, Brother John Snyder, conducts classes in bookkeeping and typing. The local Red Cross chapter is conducting a course in First Aid. The Technical Service Staff offer weekly lectures on soil conservation. Mennonite Church History is taught to develop an appreciation for our background and doctrines. A men's chorus is organized and promotes good music. Boys with a practical turn of interests may find an outlet in the workshop.

While there are bells for work and bells for classes, bells for meals and bells for socials, there are still other bells—bells that call to worship and religious activities. The event of camp life and positive stand for what we believe, increases the need for the maintenance of a robust spirituality. Besides sixty-six of our own denomination we are glad for the opportunity to have boys from five other affiliated denominations share camp life with us. The emergency of the times has brought together those of similar convictions. The daily chapel devotional period sanctifies our daily work. The boys are responsible for this period on Tuesday and Thursday mornings. The Sunday evening meetings are devoted to subjects of Bible study in which the campees participate. Once a month the subject is related to nonresistance. The prayer emphasis is encouraged by the setting aside of a special prayer room. This room contains booths for private devotion and is also frequented by a prayer group. Early Sunday morning a few meet in Mission Prayer Meeting to pray. Most of our religious activities have been confined to the camp, but an effort is being made to do some rural mission work in the way of holding cottage meetings and assisting in Sunday School work. A program for tract distribution is in the offing.

We boys in camp are happy. We are very grateful for the provision that has been made for us to serve our country by digging post holes and filling gullies. Here at camp we have many opportunities that we do not have at home. None of us want sympathy, but we need the encouragement of faithful support and interest of our home folks. We want to believe that we are only a few of the C. O.'s in the church; that most of them are at home. We are hoping that they will give the same testimony to the world as they are expecting us to give. With prayer and encouragement for each other may our testimony go out to the world in no uncertain tones.

"A religion
That does nothing
That gives nothing
That costs nothing
That suffers nothing
Is worth nothing."

—*Tokio Christian*

"God can forgive us only as we forgive others."
—*Rolland W. Schloerb*

A BOOK FOR OUR YOUNG PEOPLE

By *Cornelius Krahn*

"The young people of today live and grow up in a time of great decisions. This is the time of war and revolutions, which mean great changes. No matter what changes the future will bring—Christ, our foundation, will not change.

On this foundation our forefathers have successfully met times of war, trials, and persecution similar to and greater than those confronting us. For quite some time many of us have been looking for a book which records these facts that could be used in home and school. Dr. C. H. Smith has just published a book (*The Story of the Mennonites,* 823 pages) which informs us about the origin of the Mennonites in Switzerland and Holland, the spread and development of the different Mennonite churches in Europe, and their recent history in America.

This book is to be especially recommended for young people's meetings as a source for topics and material. The material of the book can easily be divided into a number of topics according to preference."

—*The Christian Leader*

FELLOWSHIP BANQUET

The Eastern District Conference Young People's Union held their annual fellowship banquet Saturday evening, January 24 in the Zion Mennonite Church, Souderton, Pa. There were about 175 young people present with practically every society in the union represented.

Special musical numbers were given by Ray Schrauger, trumpet, and Mr. Clemens, vocal. Rev. A. J. Neuenschwander, Quakertown, Pa., offered a short prayer in memory of Miss Anna Bauman who passed away December 23, 1941. Miss Bauman was a very faithful worker in our union and last year served as mission secretary of the union.

The speaker of the evening was Rev. R. C. Steinhart, pastor of the Bethany E. C. Church, Reading, Pa. Mrs. Steinhart presented a poem entitled, "What Kind of a Church Would My Church Be."

Group singing was enjoyed, with Stanley Fretz, Lansdale, Pa., as the song leader. Rev. Howard G. Nyce, Allentown, Pa., served as toastmaster for the occasion.

We feel that these get-together fellowship meetings are of real worth to everyone; especially *now* do we need a "united youth fellowship" to work together for Christ and the Church. —*Arlene Geissinger,* Corr.

Man and God

"Whoso draws near to God one step through doubtings dim, God will advance a mile in blazing light to him." —*Author unknown*

SENIOR DEPARTMENT

Series for March: Devotional Training

WORSHIP IN CHURCH — Eph. 3:8-20

I. Worship Service:

1. Songs: "Come Thou Almighty King," No. 8; "The Lord's My Shepherd," No. 579.
2. Reading of main topic and prayer.
3. Roll call answered by favorite Bible verses.
4. Offering for C.P.S. work.

II. Leader's Introduction:

Jesus said of the temple that it was His Father's house and attended the synagogue regularly. Today our churches are the places which we call "Houses of God" and where we worship together. Uniting in the singing of great hymns, praying together, becoming conscious of our common needs and of the great cause of the Church of Christ, deepening our sense of fellowship, listening to the pastor as he brings a message of truth and vision, waiting upon God to speak to us, re-consecrating ourselves together to renewed zeal to walk according to the revealed will of God—these are the opportunities and privileges offered by worship in church.

The radio which also offers its religious programs is a boon to shut-ins, and for times when weather or circumstances make it impossible to attend services at church, but it can never take their place. Christians by the score will testify to the fact that the week seems long if church has not been attended on Sunday, that the Sunday seems incomplete without it.

We need the "Day of Rest" not only for recuperation and refreshment of our bodies, but we need it as "time out" to refresh and invigorate our souls.

III. Suggested Topics for Short Talks:

1. Samuel in the Temple, I Sam. 3:1-21; 2. Jesus in the Temple at the Age of Twelve, Luke 2:41-52;3. The Church, the Body of Christ, I Cor. 12:27-31.

IV. For Discussion:

1. Why should we go to church regularly? 2. How is the church service an aid to knowing God? 3. Could we make improvements in our church services? How?

V. Facts for Study:

Paul knew, and all good Christians know, that if we are to climb the ladder of Christian life successfully it would be necessary to "press toward the mark of the prize of the high calling in Christ Jesus." One of the means which has been a help to thousands is the church service. More use should be made of the open doors of the church where everybody is welcome to meditate and pray. Catholic churches offer more in this respect than our Protestant churches. Could we learn from them? If so, how?

God is a spirit and desires to be worshipped in spirit and in truth. We do not need a trained choir, a polished sermon, stained glass windows or flawless organ music to do that. But we do need a heart, a mind and will attuned to listen to God, and a very sincere desire to "wait upon the Lord." Then the "words of our mouth and the meditation of our heart" will be acceptable to Him.

VI. Illustration:

An infidel owned a sawmill near a church. Every Sunday the people filed by the sawmill on their way to the services. The infidel went right on with his work, and paid no attention to the people, nor to the fact that it was God's holy day. After some time the people noticed that each Sunday without fail, for a few minutes, before and after the church service, the machinery at the sawmill was silent. This interested them and they made inquiry as to why this silence. To their amazement the infidel said that there was one deacon who passed the mill every Sunday, and he had been watching the deacon and the way he lived, and had discovered that this life measured up to his profession. Then he added, "The deacon professes just what the rest of you do, but he also lives such a life that it makes me feel bad here (putting his hand upon his heart) to run my mill when he is passing."

VII. Food for Thought:

Muriel Lester dwells on the fact that we need to "discipline" ourselves in the practice of prayer. It would be well to observe the old-fashioned Christian disciplines: private prayer, family worship, regular church attendance, generous giving.

INTERMEDIATE DEPARTMENT

By Huldah E. Myers

WHAT COULD OUR CHURCH DO DURING LENT?

Program for March 15, 1942

I. Watch conduct: II Pet. 3:11.

Our church is not measured by what it professes, but by the spirit it reveals in its service to God and its fellowmen. Could our church not concentrate on enlarging its vision of service?

II. Urge consecration: II. Cor. 8:5.

It is essential that the church members consecrate themselves first to God's will.

We suggest that your pastor be asked to present ways and plans in which the Intermediates can be of service in the church. Have an informal discussion about these plans and before the close of the meeting give the members opportunity to volunteer for the type of service in which they are interested and which they are qualified to render.

Some types of service which he might suggest are: helping in evangelistic campaigns by helping to advertise the meetings and by bringing people to the meetings, typing, singing in the choir, ushering, enlisting young people in the various Bible study groups, and planning for special services for the young people of your community.

III. Preach Christ: I Cor. 2:2.

IV. Promote fellowship: Acts 2:46, 47.

V. Challenge sinners: Heb. 2:1-4.

It is during Lent that many of our churches have special evangelistic meetings. Let us give our church our fullest support during these meetings by attending them, by praying, and by inviting others to enjoy them with us and perhaps bring them to a new life in Christ.

VI. Point to the cross: I Cor. 17, 18.

"The gospel of the crucified Christ is no foolishness to those who know its power. The wisdom of the world has been shown to be mere folly by the wisdom of God in Christ. Men in their wisdom wandered away from God, and it is by this so-called folly fo preaching that those who believe, both Jews and Greeks, have been saved.

JUNIOR DEPARTMENT

Program for March 15, 1942

AN ACTIVITY PROGRAM

"I will do what he would have me to do,"

Luke 6:46-49

Today we consider the **action** side of the Christian life, as last Sunday's topic dealt with the **heart** side. Christ does want certain things to be done by his own, and now they are to be found. Certainly **conduct, treatment of others, devotional practices, Church attendance,** and similar things would be on this list. Then as we grow in our Christian life, we would share in the Christian program of **missions, evangelism,** and **testimony.** Maybe the Lord is speaking to some Junior today to give his life to preaching, teaching, or to be a home or foreign missionary. We must obey the Lord willingly and quickly when he speaks to us.

A Sunday school teacher was teaching her class of little girls the Lord's Prayer. She came to the phrase, "Thy will be done in earth, as it is in heaven." She asked, "How is God's will done in heaven?" A little girl replied, "It is done quickly!"

It is a fine thing to always do what the Lord tells us to do, but we must first acquaint ourselves with Him by walking very close to Him.

The Question Bee

1. What did the Lord command to be done at the marriage feast?
2. What were the disciples to **leave** and to **do,** when they were chosen?
3. W-H-A-T-E-V-E-R Give a word beginning with each letter, telling us of what the Lord's command is. For example: W—who (is supposed to do His will. H—hear, etc.).
4. Name three missionary projects we could follow in our Junior C. E.
5. Why should I attend church regularly?

The Prayer List

(a) Daily devotional reading in our homes.
(b) A greater desire to know and serve my God.
(c) Bring others to Christ and the church.
(d) Give to missions.

CORRESPONDENCE

(Continued From Page 8)

the Lord as our object we have a wonderful hour together. Sunday morning usually affords the pleasure of ministering to the congregation. Sunday afternoon the young people gather for their own services. The group is not very large; nevertheless, the Lord is not bound by the number present. His blessings flow regardless of whether many or few are dipping their buckets.

It is also my pleasure to assist the Rev. J. J. Thiessen in the First Mennonite Church of Saskatoon. At present I conduct the choir and help in the morning services at times, and also in the Christian Endeavor meetings. What joy and satisfaction one receives from serving the Master! Truly, it pays to serve Jesus.

In the Normal School we have organized an Inter-School Christian Fellowship group. This consists of students who know the Lord Jesus Christ as their personal Saviour and who wish to have fellowship one with another and be a witness to those who know Him not. I have been elected president of the Normal School group. Similar groups have been formed in the local university, the high schools, and the hospital. We are making arrangements just now for an Inter-Student Fellowship Conference, in which all groups will join for timely discussions, fellowship, witnessing, and supper. This also is a great work and something for which to be exceedingly thankful. What a privilege it is to work for the Lord unmolested.

—726 Eight Ave. N., Saskatoon, Saskatchewan,
February 8, 1942

BETHEL COLLEGE CHURCH

North Newton, Kansas

Since this is the first attempt by a newly elected correspondent, perhaps a few words about our church in general will be in place. Ours is one of the younger Mennonite churches in this part of Kansas, being organized in 1897. At that time the audience on Sundays consisted chiefly of college faculty members, their families, and students. For many years this church was a preaching station, rather than a parish or congregation. During the last two decades many Mennonites have moved to Newton, and our college church has enjoyed a steady growth. Of the 402 members on the church rolls at this time, at least three fourths have united with this church during the past twenty years. A brief study of our 1942 Year Book reveals some interesting data. At least one hundred different family names are found, and among these Unruh and Regier the most frequent. At least one fourth of our members live too far away to attend services here regularly. Our membership is still comparatively young. We have very few who have passed seventy, and therefore golden weddings are rather infrequent. However on January 18th Mr. and Mrs. H. P. Balzer were privileged to celebrate their fiftieth anniversary in the midst of their children and many friends.

In most respects our church is like other Mennonite churches. On New Year's Day we had our annual congregational meeting, and a few Sundays later the officers elected for the next year were solemnly installed in their duties by our pastor, Rev. J. N. Smucker. On the last Sunday in January we again observed Visitation Day, when nearly twenty teams of two each called on the members in their homes.

In some respects our situation may be a bit unusual. For instance, fully twenty of our members have been ordained as Mennonite ministers. A number of these are active in the college faculty, and others have retired from the active ministry. Our church does not own a church building, but rents these facilities from the college. The chapel is used for the worship service, and classrooms for Sunday School classes. For the church this arrangement has some advantages, but also some disadvantages. For a number of years we have reversed the usual order, and have our worship service first, followed by the Sunday School. It was first tried as an experiment, but by this time no one any longer suggests that we return to the former method. Some of us believe that worship service has definitely gained by this change, and we doubt if the Sunday School has experienced any handicap or loss of interest.

—*J. F. M.*, Corr.

GRACE MENNONITE CHURCH

Enid Oklahoma

There might be a number of news items of interest from here to our readers. The annual church report showed an increase in church attendance and church offerings. That was encouraging to us all. Since then the work has continued to prosper, and God is blessing us in many ways. On January 21st our baby, A. Glenn, two and a half years old, passed away in an Enid hospital. Now Mrs. Harder is also ill and will be confined to her bed for some time. As soon as arrangements are completed we expect to take her to a hospital at Clinton, Oklahoma. We are hoping and praying that she will not need to be there very long. So far none of our church members have been called to active service by our government, and our work has proceeded undisturbed.

Mrs. Harder was elected to serve as correspondent for this church, and she will probably send items occasionally.

—*H. N. Harder*

FIRST MENNONITE CHURCH

Madrid, Nebraska

Our church is still there. Sometimes we begin to fear that our group will diminish so much that the burden of keeping the church going will become too great to bear.

One family left this month for their new home in Oregon. Another one has sold out and is leaving soon. In spite of all that we are carrying on. The interest in all departments is good, and the Lord is blessing us.

We have had a thick layer of snow since last Sunday (February 8th), and it is snowing some more. The outlook for a crop is good. The wheat was showing thick and green when this snow came. The days seem dark, but we hope and trust in the Lord, thinking of Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." —*Corr.*

WADSWORTH MENNONITE CHURCH

Wadsworth, Ohio

In an inspired and inspiring service at this church Donovan E. Smucker was officially ordained into the ministry Sunday evening, February 8. Ministers of the General Conference who assisted in the services were Rev. A. S. Rosenberger of Dalton, Ohio; Rev. H. T. Unruh and Rev. Paul E. Whitmer, both of Bluffton, Ohio.

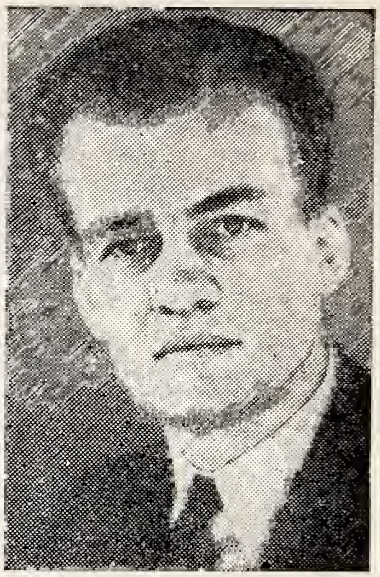
Rev. Rosenberger read John 15:1-16 and I Timothy 4:6-16 and also gave the charge to the candidate. He stressed four points: First, preach the gospel of Christ; secondly, be a good pastor; thirdly, promote the kingdom of God, and fourthly, be a fine example.

Rev. H. T. Unruh gave the invocation and a splendid prayer of ordination. Rev. Paul E. Whitmer, who on various occasions has filled our pulpit the past few months during the absence of a minister, delivered the sermon and also gave the charge to the church.

Throughout the entire service, even in the anthem, "Spirit of God," as sung by the choir and the solo, "How Lovely are Thy Dwellings" by Orlo Sprunger, the importance of the church's great task of building the kingdom of God and the great part men ordained to this service do in kingdom building was deeply impressed upon the many who filled the church. At the close of the service Rev. John Hiestand, as President of the Wadsworth Ministerial Association, welcomed our newly ordained minister into their association.

In the response Rev. Smucker said that he chose to enter the ministry simply because "he couldn't stay out of it." He further added that there were other forks in the road he might have taken but felt definitely led to the ministry and hoped to render his best services to that end.

We, as a congregation, feel indeed fortunate to have secured such a promising young man, whose early training and environment have given him a rich Mennonite heritage, and we know that as he and his wife will go forth into their services we shall be richly blessed. —*Goldie Wurgler,* Corr.



Don E. Smucker, who was ordained as minister of the First Mennonite Church at Wadsworth, Ohio, Sunday, Feb. 8.

IN MEMORIAM

ABRAHAM S. HIRSTEIN, son of Abraham and Barbara Hirstein, was born about three miles south of Summerfield on September 25, 1865. For more than three years he patiently bore the affliction of an internal cancer. He passed away at his home near Summerfield at the age of seventy-six years.

In 1880 he became a member of the First Mennonite Church of Summerfield. In 1895 he was married to Carrie Kruger. This union was blessed with nine children. Two have preceded him to the Great Beyond.

He leaves to mourn his departure his bereft widow, five daughters, two sons, and five grandchildren. He is also survived by one half brother, three brothers, and one sister.

PETER P. SCHMIDT was born on January 21, 1860, in the village Kleefeld, South Russia. In 1875 he came with his parents, Peter and Margaret Berg Schmidt, to the United States of America where they settled in the eastern part of McPherson County, Kansas. With them he went through the hard experiences of pioneer life.

He was baptized on August 15, 1880, by the Elder Jacob Buller and joined the Alexanderwohl Mennonite Church in which he held active membership until his death.

After his marriage to Helen Voth, January 4, 1883, they made their home in Marion County, Kansas. There were ten children born to them and they are:

Mrs. Margaret Schroeder, Miss Mary Schmidt at home, Mrs. Elizabeth Schmidt, Karl Schmidt, Adolf Schmidt, Mrs. Helena Schmidt, Mrs. Anna Goertz, Mrs. Emma Duerksen, John Schmidt at home, and Theodore Schmidt.

Lately he began to complain more of failing health but was patient in suffering and helped on the farm in many little things, even so the last day. On January 6, 1942, he suffered a stroke while sitting at the table and reading. His left side was completely paralyzed and he was speechless. This was his first and last serious sickness. He was immediately taken to the Bethesda Hospital where after intense suffering, he gently and almost suddenly on January 8 was called to be with the Lord. He reached the age of eighty-one years.

He leaves to mourn his departure, his wife, all ten children, five sons-in-law, three daughters-in-law, one sister, Mrs. P. J. Unruh, and many friends.

Blessed with good health, a conscientious nature, his labors were generally well rewarded. He led a quiet life, had a peaceful disposition, and was not a man of many words, but his daily life was all the more an example of his piety, punctuality, and righteousness. Missions, relief, and education were a burden on his heart. The salvation of his household was his concern. That not one would be missing gave repeated cause for prayer. He is remembered by all as one whose life was a blessing to others.

Earth is to me a leaking boat,
Sinking, barely keeps afloat.
In it I am standing, watching for Him
One foot I have set on its rim.
Command O' Lord with but one glance,
I'll just reject it far from hence,
And holding on to thy saving hand
Rejoicing there—I have reached the land.

LUCY ANN LANDIS, née Moyer, was born in Springfield Township, Bucks County, Pa., on December 20, 1851.

On April 10, 1868, she was baptized and received into the East Swamp Mennonite Church. During the past seventy-three years she has manifested a constant interest in the work of the church. Due to her illness she was unable to attend services for the past two years, but she remained deeply interested in the Lord's work to the end. In November, 1873, she was united in marriage to Gideon S. Landis, who also preceded her in death on June 3, 1918. To this union were born ten children; four preceding father and mother in death.

In October, 1940, Mrs. Landis took quite sick and was finally removed from her home on W. Broad St., Quakertown, Pa., to the home of her daughter, Mrs. Menno M. Rosenberger of Milford Square, Pa. Having regained her strength she returned to her home in Quakertown several months later. After spending some time in her home she again became bedfast and was finally removed to the home of her other daughter, Mrs. Samuel T. Hilpot, Quakertown, where she remained until January 28, 1942, when she departed to be with her Lord and Saviour Jesus Christ. She attained the age of ninety years.

She leaves to mourn two daughters and four sons: Mrs. Menno M. Rosenberger, Milford Square, Pa.; Mrs. Samuel T. Hilpot, Quakertown, Pa.; Howard M. of Souderton, Pa.; J. Walter of Quakertown, Pa.; Norwood M. of Souderton, Pa.; and Robert M. of Quakertown.

A short service was held for the family at the Strunk Funeral Parlor after which the body was removed to the East Swamp Mennonite Church where the regular funeral service was conducted. Interment was made in the East Swamp Cemetery. The pastor, Rev. H. D. Burkholder, spoke on II Tim. 4:6-8.

"To live Christlike in all is a more eloquent testimony than all the discourses that may be pronounced." —*J. E. Gattinoni*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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« « JOTTINGS » »

—Quoted in bulletin of **Butterfield (Minnesota) Mennonite Church:** "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the thought of heaven—take alarm."

—**Rev. Dave Eitzen** brought the evening message at the First Mennonite Church, Upland, California, recently.

—Bulletin, **Emmanuel Mennonite Church, Pratum, Oregon,** "The church council has decided to call a special business meeting to consider the whole question of war, civilian pubic service camps, and the selective service draft as it affects the boys of our church. The time of the meeting has been set for March 4 . . ." "The women's Missionary Society is planning a drive for non-perishable foods to be given to the Civilian Public Service Camp at Cascade Locks, Oregon. You may donate any kind of foods, such as potatoes, carrots, or canned goods of all kinds, dried fruits and nuts . . . Remember these camps are maintained through the gifts of sympathetic friends."

—**Bethel College** "Memorial Hall can accomodate one thousand in its dining room and three thousand in its auditorium." —**Bethel College Bulletin**

—The **Second Mennonite Church, Philadelphia,** and the **Mennonite Church** at **Roaring Spring, Pennsylvania,** are still without pastors.

—**Rev. Russel L. Mast** preached in the First Mennonite Church, Allentown, Pennsylvania, on February 22.

—"Students of **Freeman College** have set a goal of at least fifteen dollars for the first month which is to go for urgent relief work. To encourage the students Miss Waltner gave a talk basing her remarks on a speech given by Jesse Hoover . . ."

—**The Freeman Courier**

—**Howard G. Nyce** recently went to Newton, Kansas, to attend the meeting of the Foreign Mission Board. While there he spoke in the church at Whitewater.

—The **Second Mennonite Church, Philadelphia,** is collecting money for purchasing 125 copies of **The Mennnoite Hymnary.**

—On February 8 at a program of welcome for our veteran missionaries, **Rev. and Mrs. P. A. Penner,** the women of the Alexanderwohl Mennonite Church, Goessel, Kansas, presented to them a beautiful dinner set of china.

—**Rev. Walter H. Dyck,** member of the Western District Peace Committee, left Beatrice, Nebraska, on February 23 to spend ten days or so in visiting various churches of the district. The trip was undertaken in interest of the support of our Civilian Public Service camps, the survey of all men having been called into service, literature needs, and a general discussion with pastors about Peace Certificates, etc.

—"**Next to the Bible, give your own church literature the preference.** The literature in your home is an exact barometer of your spiritual condition and of your attitude toward your own church. Many have been educated away from their faith through the influence of literature that is antagonistic to the standards of their own church. If it is your desire to stay with your own church and to get into closer fellowship and harmony with your own brethren, let the books and periodicals published by your own church have the preference over all other literature—except the Bible."

—Daniel Kauffman in **The Two Standards**

—**Rev. Harold Burkholder** will assist in a Bible conference at Newton, Kansas, April 19—26.

—"It is possible, moreover, to interpret the last World War as a conflict between rival imperialism for material things. But this war is a conflict between rival understandings of life, which struggle not primarily for things, but for the souls of men." —President of Princeton Theological Seminary in **The Presbyterian.**

—"The church councils of the four Mennonite churches in and around Bluffton will have their annual get-together at the Grace Church in Pandora."

—**Bulletin, First Mennonite Church, Bluffton, Ohio.**

—"Over twenty-one copies of **With Christ on the Edge of the Jungles** by S. T. Moyer have been sold in our church." "There is need for every Christian to have spiritual exercises. One does not require much of an urge to become familiar with the ways of the world, but the godly life must be a disciplined life. The purpose of Bible reading, prayer, church attendance, Christian fellowship, church activity programs, witnessing and various other avenues of expressional outlet are so that the soul might be exercised in the ways of God." —**The Grace Church Messenger,** Lansdale, Pennsylvania.

—The choir and Christian Endeavor Society of the **Lorraine Avenue Mennonite Church, Wichita, Kansas,** have been giving programs in surrounding Mennonite churches. Recently the Student Christian Movement of Bethel College gave a program in this church.

—**Bluffton College** has again reverted to compulsory chapel after trying a voluntary plan the first semester. It is a sad condition when some students must be compelled to expose themselves to spiritual influence. One wonders what the reaction of that small group of students is to family devotions (if they are held) at home and to regular church attendance. "Train up a child in the way he should go: and when he is old, he will not depart from it."

—According to the **Bethel College Bulletin** a new edition of **A HARMONY OF THE KINGS** by A. Warkentin, Ph.D. has just recently been released by the Bethel College Press, North, Newton, Kansas.

—The same paper relates that "The Hoffnungsau Church near Inman (Kansas), has purchased 250 copies of the new **Mennonite Hymnary.** A dedication service conducted by Lester Hostetler was held Sunday evening, February 8.

—"Leaving . . . for service in the conscientious objectors' camp at Henry, Illinois, are four boys. They are Marvin Kliewer and Dietrich G. Warkentin of Mountain Lake, and Henry J. Dick and Ervin F. Neufeld of Bingham Lake."

Mountain Lake Observer

—The enrollment of the **Mountain Lake Bible School** for the second semester now stands at forty-six. The school gave a mid-term program in the Bethel Mennonite Church on February 22.

—An advertisement of defense bonds reads, "Hit the enemy with a $25 Bond. Hurt him with a $50 Bond. Help to blow him sky-high with a $100 or $1,000 Bond." Will someone figure out for us what Mennonite Peace Certificates and Stamps will do?

—Russian War Relief, Inc. is collecting funds to purchase medical supplies for the Russian people. Not long ago one of our pastors suggested that we extend our relief activities to Russia, to a people who have severely persecuted the Mennonites, in order that good might be returned for evil.

—**Esko Loewen** writes from the C. P. S. camp at Henry, Illinois, "Camp life is very interesting and quite soul-searching both in the contacts it offers with fellow-Mennonites of other branches, and in light of these difficult days. We deeply appreciate the strong support our churches are giving us."

Rev. Peter J. Wiens Ja 43
312 East Fifth Street .ist
Newton M
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, MARCH 10, 1942 NUMBER 10

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MENNONITE SCHOOLING

"Our own school" was the goal of some Mennonites in a rural Pennsylvania community. Trees were felled in March, 1941. Thirty-nine men with seven tractors excavated for a thirty by fifty building. During the summer a two-room school house was built. Some of the children who entered the schoolhouse in September helped build it. The board hired a girl with strong Mennonite savor as teacher. Brethren selected the best available textbooks. In this school there are no books with fairy tales. All pupils from the third grade up are reading the Bible through. Some have already done it. The school was built because some Mennonites believed that they, and not the world, should train their children in the way they should go.

These men were awake to the importance of giving their children a Mennonite schooling. The short distance to and the low cost of the public grade and high schools and the state universities has tended to dull the spiritual insight of many of our people. Dollar value, and not spiritual value, has determined the education of many a young person. Ought such a short-sighted policy to exist in face of the fact that we build schools (a perfectly good thing) for non-Mennonite children in India and China? Are we not in danger of trying to make the branches bear fruit, while chopping off the roots? Good roots and fruit go together.

Therefore, if at all possible, Mennonites should send students and give money to all Mennonite schools of grade, high school, and college rank. They are "our schools" for the perpetuation of "our faith". We must teach the great doctrines of our faith; others can not and will not. These doctrines must become a part of our young people, or our young people will become a part of the world. This is the reason for Mennonite schools.

However, since a complete system of Mennonite grade and high schools (we should make much better use of those which we do have) does not exist, we should avail ourselves of another opportunity which is especially evident in communities that are predominantly Mennonite. This is the opportunity to place into the system Mennonite teachers, trained in our Mennonite schools. Such action is democratic and Christian, and very much needed in some communities which are largely or predominantly Mennonite.

It may be necessary for some of our young people to be trained in our colleges and then to take additional training in the particular state in which they may want to teach. This takes extra time and money. But why should this not be considered as a missionary enterprize? School boards which are nearly or entirely Mennonite could and should definitely encourage this.

All Mennonites on school boards should keep in mind and heart the teacher placement bureaus of our colleges. Certainly, we have reason to believe in the capability of our young people. Certainly, if we cherish our faith we have reason to support these young people and the schools which have trained them in the faith of our fathers.

Very likely there will be a scarcity of teachers for the coming school year. If Mennonite school board members will be *prompt* in inquiring for Mennonite teachers, then the latter will not be so apt to accept jobs in non-Mennonite communities, and the former will have more chance of getting the teacher that they desire. Requests should be made now.

Mennonite schooling should weigh heavily upon our hearts. Without it the church would have to fight against odds (parents and pastors already have a hard struggle as they seek to counteract the influence of public schools), which might easily become overwhelming. *You* "Train up a child in the way he should go: and when he is old (of age), he will not depart from it." —rw.

What if They Say

What if they say, "Didn't God use the kingdom of Israel in the punishment of other nations?"

Certainly He did. He also *used* Judas Iscariot to betray His only begotten Son. But He does not induce men to sin. "Every man is tempted when he is drawn away of his own lust, and enticed." (Jas.1:14) Judas was merely one in a chain of Israelites who had persisted in rejecting God's way of life.

Israel's selection of a king illustrates this point. They said to Samuel, "Now make us a king to judge us" (I Sam.8:5). God's assurance to Samuel was, "They have not rejected thee, but they have rejected me, that I should not reign over them." (vs.7) When

Samuel brought God's answer they admitted the real reason for their request, "That we also may *be like all the nations;* and that our king may judge us, and *go out before us, and fight our battles.*" (vs. 20) Israel now trusted more in the might of armoured hosts than in the God who rescued them out of Egypt without the force of arms.

Later Israel repented of her choice and said, "We have added to our sins this evil, to ask us a king." (I Sam. 12:19)

The fact remains that God *has used* and *still uses* war as punishment for the nations involved. He called Assyria, for instance, "the rod of mine anger". Note that it is the consistent testimony of history that once God uses a nation as a "rod" He soon discards it. Witness the cruel conquests of certain nations. They usually herald that nation's fall. God uses the wrath of man to deal out punishment. It does not, however, follow that it is God's will that men war. There is sufficient hatred in the hearts of men which God *uses* to bring out the necessary acts of judgment.

By logical inference it is important that a Christian is called to be a "branch" (John 15:5) that bears fruit (Gal. 5:22-23) and not a "rod" which is broken in meting out punishment on others.

—*Walter H. Dyck*

What If They Ask

What if they ask you to spend several hours a day "spotting" enemy bombers? The first thing I would ask them in return would be, "Do you have spotters on the job day and night?" If not, I would remind them of their negligence, for most air raids are night raids.

Next I would ask, "Is there an anti-aircraft gun handy, with an experienced crew on the job all the time?" If their answer is "No", then I could reply, "If you have not enough fear of a raid to place a gun in readiness, what kind of a fool do you think I am if you suspect you can get me to fear a raid enough to sit on a roof several hours of the day to watch for bombers you don't think will come and which you are not prepared to shoot down?"

If, however, they tell me that there is a manned anti-aircraft gun, at least, at the other end of a communication system, waiting for my directions to shoot, then my answer leaves the purely logical realm and goes to the Mennonite doctrine of refusal to take part in killing. If a gunner is awaiting my directions to start his work of shooting and killing (he hopes), then I am the "man behind the man behind the gun." I am just as much implicated in killing, whether I pull the trigger or tell the other fellow to do it. Those who try to get you to be a "spotter" must admit this, because their advertising of stamps and bonds stresses the fact that the people behind the men behind the guns are playing just as important a part in the war as the men directly behind the guns.

—*George Stoneback*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ENCOURAGING NEWS

Tokyo Puts Captive Americans on Japanese Soldiers' Rations: The following appeared in the New York Herald-Tribune on February 22: "Washington, Feb. 21.—The Japanese soldier 'ration' is being provided for American prisoners of war in the Far East and their general treatment is 'good,' according to first detailed reports on prisoners of war and interned civilians received today by the American Red Cross through the International Red Cross in Geneva and made public by Chairman Norman H. Davis. Dr. Fritz Paravicini, International Red Cross delegate in Tokyo, cabled to Geneva under date of February 17 as follows: 'According to letter dated January 25 from Captain MacMillan, ex-Governor of Guam, 355 war prisoners from Guam are in Camp Zentsuji, Skikoku, since January 16. In addition, 134 civilians with thirteen Catholic priests and bishop from Guam sent to Kobe, January 23. Japanese soldier's ration provided to prisoners of war and treatment good—only request, more tobacco and toilet articles.'

The Prisoners of War Bureau of the Japanese government at Tokyo notified the International Red Cross that the following foodstuffs were given to interned civilians 'per day, at present, meat (beef, pork, ham or liver) and fish, 350 grams each; fresh vegetables, soup, fresh fruit and 690 grams of bread; jam, tea with cream and sugar. On Sunday, one egg and coffee.'

Another cablegram dated February 15, communicated by the Japanese authorities concerning treatment of American civilians interned in Japan reads: 'For the entire duration of the present war, the Japanese government will apply the articles of the 1929 Geneva Convention on prisoners of war, also to noncombatant internees of enemy countries, on the condition that belligerent countries do not submit them to physical labor against their will.' 'On the other hand, the Japanese legation at Berne,' an International Red Cross cable states, 'assures us that enemy internees in Japan benefit from conditions more favorable than those of the above mentioned convention, because apart from the furnishing by the authorities of bread, butter, eggs, meat and coal, internees can likewise receive provisions and clothing from third persons. Visits from families are possible, thanks to the proximity of the places of internment. Medical examinations and hospitalization for the sick are provided. Possibility of reading Japanese newspapers, using the radio and going out, if required conditions are fulfilled.'

Chairman Davis said the Red Cross has not been advised how many American civilians are interned in Japan. Also no word has been received through the International Red Cross about the number of prisoners of war and civilians from Wake Island. In answer to other requests from the American Red Cross, the International Red Cross cabled that it was endeavoring to obtain a delegate in Hongkong, China, in order to receive reports on the welfare of Americans there. Upon the request of Chairman Davis, the International Red Cross is negotiating for the appointment of a delegate in Manila to report on the welfare of Americans in the Philippines. The International Red Cross reported to Mr. Davis, however, that communications are yet difficult with Manila."

—*J. J. Mickle*, Sec., F. M. Conference

BUILDING GOD'S KINGDOM

Jesus once said to His disciples that He also had to go to other villages to preach the good news of the kingdom. With that He did not mean to say that all was finished in the village where they were. Certainly not all in that particular village had become followers of Jesus. In our Basna field the work among the missionaries has been so divided that Brother J. R. Duerksen travels among the villages. We have now more than sixty villages in which we have Christians. We believe with brother Duerksen that his first and foremost work is to shepherd these poor and mostly very ignorant Christians, but it is rather painful to brother Duerksen that there are so many villages in this area--still over five hundred--in which there are no Christians, who do not receive the good news. Yes, Christians go to their relatives and give their testimony there, and those testimonies bring marvelous results. So many of the baptisms you read about come as a result of the testimony of relatives already in fellowship with Christ. However, the overwhelming majority of our Christians come from one caste—the gara caste. We have some forty or more other castes in our area. It would be a most fruitful step if our mission board could put one missionary brother with a staff of Indian brethren into the field who would bring the good news to all these other castes. Brother Duerksen's time is overful. The other day, in terrific tropical heat, he peddled thirty-four miles on the bicycle. That is too much and too hard. Most of us could not undertake such a physical ordeal. He did it and does it for our Christian brethren in this area; but others, besides the Christians, should receive the good news too. The more the kingdom grows the more the challenge and burden also grow. Let us rejoice that our heavenly Father has given us burdens —I mean all of us—the workers on the field and also every church member in our whole conference, in America and in the Orient. —*John Thiessen*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 22, 1942

Jesus the Messiah Foretells His Death

Mark 8:27-37 Read Matt. 16:13-28, Luke 9:18-25

TOPIC: *Why the Messiah Should Die*

Introduction

We have now come to the last summer in the ministry of Christ. As He heard the end of his ministry, He focused his teachings more and more on himself. He had found it necessary to leave Capernaum. The active persecutions of the Pharisees from Jerusalem, the scheming of Herod, and the growing indecision of many of the people pointed to the need of retiring from Galilee.

Jesus is the Messiah vss. 27-30

Jesus sought a retreat in the region around Caesarea in the northeast part of Galilee. Here He and the Twelve could be alone for a time, and He could instruct and prepare them for the events so soon to come. He saw clearly that his rejection was not far off. He asked the question one day, "Whom do men say that I am?" Jesus was not seeking information. He knew what men were saying about him. He was preparing the way for a much more personal question. He wished also to call attention to errors in the minds of the people concerning Him. The disciples were familiar with the popular mind (vs. 28). All acknowledged Him to be more than a common man or teacher. They believed that his mission was from God and that He was moved by the Spirit of God. They saw in him the continuation of John the Baptist, Elijah, and others of the prophets.

Jesus wished to test and strengthen their faith in Him as the Messiah. Some of His followers had gone away from Him. How did His chosen Twelve regard Him now? He asks the direct question (vs. 29). This question is the vital, the fundamental one for each person. What we, what I think of Him is the essential thing for us personally. The fundamental difference between the believer and the rejector of Christ lies in belief concerning Him. Peter's answer was spontaneous, unhesitating and in full conviction. He confessed his own faith and conviction and, undoubtedly, spoke for all the Twelve. He and they probably discussed this among themselves. Peter's confession recognized Jesus as the One whom God had anointed for a great task. Christ means "the anointed," and is the Greek form of the Hebrew word Messiah. Peter recognized Jesus as the Messiah of prophecy. The heart and center of our Christian faith is Jesus Christ, the Son of the living God.

What Messiahship Means vss. 31-33

Jesus indicated clearly what being the Messiah meant for Him. The Twelve could not understand this (vs. 31). They believed that Christ would be spared all suffering and surely He would not suffer death at the hands of his enemies. Jesus wanted them to see that his conquest was to be spiritual not political. Jesus spoke of his suffering and death as a necessity in order to fulfill his work as Messiah. The "must" expresses an inward constraint. Peter was so shocked that he could not believe this possible. He assumed that he knew better than Jesus himself. Jesus spoke very plainly to him (vs. 33b cf. Matt. 4:10). Peter's words reminded Jesus of Satan's temptation in the wilderness. Peter was thinking of the easier and popular way which appeals to the human heart. He showed a lack of spiritual understanding. The thoughts of men shrink from suffering.

What the Messiah Requires vss. 34-37

Jesus did not stop with showing that self-denial and death were to be his lot. He made it clear that all who would be his true followers must be willing to follow in his steps. Discipleship involves service and sacrifice (vs. 34). Self-denial means the renouncing of self as the supreme end of one's thoughts and interests. It ought to extend to everything, even to life itself, if it be needed, for the sake of Christ. Throughout the whole life, Jesus expects us to bear patiently and bravely such trials as may come to us. They who would avoid the cross and escape self-denial seek to save their life here, but they lose it hereafter. People who take the easy path and live for selfish ends, will lose their life. They will have little or nothing much worthwhile for their life's work. They who are willing to sacrifice for Christ's sake, will find, enlarge and save their life in the good they do, and will receive the eternal reward. A man's soul is of inestimable worth (vs. 36). It is eternal and can experience pleasure or distress forevermore.

In what sense may it be said that Jesus had to die on the cross?

Why did Jesus rebuke Peter?

What is the worth of the soul?

M. C. C. Insignia

Have you wondered what the insignia on our Peace Certificates and Stamp Albums means? Brother H. S. Bender explains it as follows: "The dove represents peace; the wheat grain heads the food being given in relief work; the clasped hands, the hands of brotherly love and help reached out to the needy, the upper hand that of the Mennonite Central Committee, the lower hand that of the one being served; the x is a cross, the St. Andrews Cross, a true cross of Christ, and is the monogram of "Christ". The year 1920 is the year of founding."

KILL HIM

By Howard H. Keim, Jr.

"Put to death . . . covetousness, which is idolatry" (Col. 3:5).

With what abhorrence Westerners read of or view pagans who fall down and worship before some heathen image or burn incense to a dumb, ugly idol in an ancient shrine!

We easily evolve a holier-than-thou attitude and condescend to give a nickel or a dime to help Christianize an "inferior" race. But not all idolatry is in "heathen" lands. It is a subtle sin which cloaks itself in garments of religion. It frequently appears among luxuriously clad and bejeweled worshipers in so-called Christian lands, as covetousness. For covetousness is the sin of loving things more than God, of giving things first place in one's life. It is possible to praise God on Sunday and then live such a life during the rest of the week that only Mammon is praised. Covetousness is a monstrous, ancient sin which knows a thousand tricks. His victims are innumerable. He has companioned with the great and the lowly, with princes and paupers, with the learned and the ignorant. He has fastened his shakles on the willing necks of otherwise good people of all classes in all ages. They have worshiped at his shrine.

Sometimes he is called Greed or Lust-for-things, but usually he is merely overlooked under the respectable guise of good business, custom, common sense, or self-preservation. He causes men to turn grasping, possessive eyes upon that which is of second or third rate importance and forget the primary goal of life—loving service to God and man. He urges men to heap up treasures on earth till they grow poor in their relationship with God. He has them seek an abundance of things here and now, so that they fail to lay up treasures in heaven. He makes them so anxious about food and clothing and shelter for their children's children that they forget to seek first the kingdom of God.

Paul says: "Put to death . . . covetousness, which is idolatry."

When we come to the end of the way, and the greater reaper stares us in the face, this will be our relationship to things:

What we saved we consign to rust, moth, and corruption.

What we shared we have evermore.

We can put covetousness to death by voluntary simple living and creative sharing.

Kill him! —*Gospel Messenger*

"No greater thought has ever come to the mind of man than that of the Fatherhood of God and the Brotherhood of Man." —*Mrs. John T. Thompson*

DAILY DEVOTIONAL MESSAGES

By *Albert Schultz, Butterfield, Minnesota*

The Christian Living Series

MARCH 16—*"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."* Gal. 5:25

What does this mean? How can I walk by the Spirit for today? I am sure that all Christians want to, but how can I? I do want my life to be well pleasing to the Lord and I do want to be obedient to Him, but how can I? It means to be under the complete sway and influence of the Holy Spirit. It is the privilege of the Christian to have someone who dwells in him to fight his battles. He wants to control our lives for He came for that very reason to dwell in the believer. He will help us in our steps for today; He will help us in the decisions to make; He will help us in our problems. But we must recognize Him and give Him the first place in our lives. We must not grieve Him by disobedience; we must not quench Him by refusing to witness for Him; we must not insult Him by ignoring Him. WALK BY THE SPIRIT TODAY.

MARCH 17—*"And walk in love, as Christ hath also loved us, and given himself for us and a sacrifice to God for a sweetsmelling Savour."* Eph. 5:2

Our walk for today is to be ruled and controlled by love for God and man. How much do I love God? Is there some way to measure, to weigh, or to read degrees as on a thermometer? Can I and do others know how much I love God? Do I love God anymore than my fellowmen? Do I love God anymore than I love those who persecute me for Christ's sake? Dare we say that we love God when we do not love our fellowmen? Is not our love measured by the service we do for the Lord? Is not our love weighed by the attitude we take towards those who persecute us for Christ's sake? Can men read the burning passion of love for the lost in my life as they read the degrees on a thermometer on a hot day? God's love for a lost world was manifested in the gift of His Son. Christ's love for His enemies, those who scurged Him, those who thrust a crown of thorns on His head, those who forced through His hands, was, "Father forgive them." WALK IN LOVE TODAY.

MARCH 18—*"See then that ye walk circumspectly, not as fools, but as wise."* Eph. 5:15

This means to walk cautiously and give attention to all the circumstances. It means to consider the probable consequences of our actions. The question that should confront us for today is, "What will be the influence upon my life or others if I do this?" A little boy playing on the streets saw his Sunday school superintendent come out of the beer parlor to which the boy surprisingly said, "Do you drink beer?" This leader had not considered the influence his conduct would have on a little boy. A minister was asked to visit a man in prison and presented to him a picture of his mother. As the prisoner looked at the picture he said, "She has aged some, her hair have become more grey, a few more wrinkles, but take this back to her and tell her I do not want her picture. It is she who taught me to play cards in her home and made me a gambler which led to murder." She did not consider the probable consequences. Let us walk as the Word commands. WALK CIRCUMSPECTLY.

MARCH 19—*"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God . . ."* Col. 1:10

Our walk for today is to be such that when we have reached the close of the day we can hear the Lord say, "I was pleased with your walk today." The Lord is much concerned about the walk of the Christian. Our walk is an evidence that we have been changed; our walk is a proof of our faith; our walk shows our interests; our walk according to the Word separates us from the world; our walk is being observed by the world. The Lord is anxious about the unsaved people, and since they do not read the Bible they read our lives. If we walk pleasing to Him and delight to do so the Lord can show the world what He is willing to do for them. Are you satisfied with Jesus? Do you have to go to the world to get some pleasure to be satisfied? WALK PLEASING TO THE LORD TODAY.

MARCH 20—*"I have no greater joy than to hear that my children walk in truth."* III John 4

For today our prayer is that we might walk according to the Word and not according to our own ideas or popular opinion. Our final authority on all matters should be the Word of God. Every step of our life should be controlled by the Word of God. It is not our business to set our own opinions or ideas on a pedestal and disregard the Word. The Word is plain and positive in its teachings. We do not have to guess, think so, or imagine. The Word says, "Be *not conformed to this world*" or another translation has it *"Let not your behaviour be like that of the world."* The Word says, *"Let no corrupt communication proceed out of your mouth," "Be ye kind one to another, tenderhearted, forgiving one another—"*, *"Recompense to no man evil for evil,"* a good motto in this time of war, and *"Grieve not the Holy Spirit of God"*. These are good mottoes for us to keep our eyes fastened on today. WALK IN THE TRUTH TODAY.

MARCH 21—*"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* Eph. 2:10

God did not only save us from eternal hell, but He saved us to do good works. We should make it our constant aim and habit to do good to all men, but especially to the household of faith. The Gospels are filled with the good works of our Lord, and Peter says of Him that *"He went about doing good."* It is said of Dorcas that she *"was full of good works and almsdeeds which she did"*, AND BECAUSE OF HER GOOD WORKS she had many friends. The Word commands us, *"be careful to maintain good works"* and *"also learn to maintain good works for necessary uses."* We are God's sample case, and He can show the world through our good works what He can do with regenerated men and women. Someone may need your help today; someone may need a smile today; someone may need to be encouraged today, someone may want to know how to be saved today. WALK IN GOOD WORKS TODAY.

MARCH 22—*"For we walk by faith, not by sight."* II Cor. 5:7

The Christian life is one of faith. We did not see Christ die for our sins, but we believe He did because the Word says so. We do not see the very act when God forgives the penitent sinner or the confessing saint, but the Word says so and we believe it. We believe that Christ is our sin-offering; we believe that we are reconciled to God by the death of His own Son; we believe that God makes us new creatures when we accept Christ as the one who died for us, and are the children of God; we believe that Christ is coming to take His Bride out of this world before the dreadful judgment is to come. It is such faith that motivates our lives. It is such faith that pleases God. Many people have trouble with believing God and they say, "I cannot believe." We are asked to take God at His Word and not force ourselves to believe something that we want to believe. Faith cometh by the hearing of the Word and so we can again teach and preach the Word so that men might walk by faith. It will please the Lord if we will WALK BY FAITH TODAY.

MARCH 23—*"For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps."* I Pet. 2:21

This verse was given to those who endured severe persecutions for the cause of Christ and their Christian life. They were not to revile nor take revenge, but suffer and reveal the spirit that Christ manifested on the cross. They are exhorted to follow in His steps. It means to walk as He walked. The one aim of our Lord was to please the Father. We find so many Christian people asking "May I do this?", but we should ask "Does this please Him?" The husband tries to please his wife because he loves her. The Christian is in love with the Lord Jesus, and therefore he does his best to please Him by walking in His steps. We will never err about knowing what pleases Him if we walk in the light of His Word. People often ask me when I come into their homes, "Do you eat this and do you like this?" My wife never asks me that, for she knows what pleases me. How did she know? We have lived together for a number of years. That is the secret. Learn to know Him. WALK IN HIS STEPS TODAY.

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Doland, South Dakota

Greetings with Phil. 4:4, "Rejoice in the Lord alway, and again I say rejoice." We are glad to give a report of the many blessings we had in the Lord the past year with our pastor, Jacob A. Friesen, and his wife Amanda Friesen who was bedfast for three years and now is again able to walk.

As a congregation we greatly appreciated the evangelistic meetings held by Brother H. Epp last spring. In October we had the privilege of hearing the blind evangelist, Rev. John Esau. Rev. Jacob Tiesen was with us for a mission festival.

Our church trustees are: Andrew E. Hofer, John J. M. Wipf, and Jake S. Stahl. Rev. Friesen was again called to serve as pastor for another year. Our church debt has been wiped out with the help of the Lord.

Our Sunday School superintendent is Jake S. Stahl. The assistant is Andrew J. Kleinsasser. The teachers meet once a month. Our C. E. meets every second Sunday in the month. Old and young take part. Recently our young people gave a program at Bridgewater. —*Mr. and Mrs. Jake S. Stahl*

FIRST MENNONITE CHURCH

Beatrice, Nebraska

At our annual church meeting we enjoyed an indoor picnic style meal at noon and "vesper" in the afternoon at four o'clock. Plans were made to enlarge the children's Sunday School rooms in the basement. These are also used for the Young People's C. E. meetings. Our membership dropped from 361 to 353. There were six deaths during the year, and Cornelius von Riesen has answered the Lord's call since then. Five members requested their letters to join elsewhere, and three cancelled their membership by marriage. Five were added by baptism and one by letter.

Rev. Franz Albrecht, elder emeritus, has somewhat improved, but he is not yet able to leave the house. Our pastor, Walter H. Dyck, is giving catechetical instruction to twelve young people. Last week he visited the C.P.S. camp at Denison, Iowa. One of our young men is stationed there.

We are glad for the opportunity to hear Jesse Hoover give a report of his stay in France. He left France two weeks after Helen A. Penner from Beatrice arrived there. News has arrived that Helen is sick. Although she enjoyed the work, it must have been too great a nervous strain to see so much misery and need. She very likely will be sent to Switzerland to recuperate.

We have had much snow and rain this winter. On January 1 everyone was snowbound, and there were no services. —*E.H.T.*, Corr.

THIS WE WE WOULD SHARE—

Our basic interest in life must pivot in a permanent point lest we be caught in some panorama of tragic change and our lives be tossed far out to sea without an anchor to cast.

God is that point of pivot for the human soul. The Creator offers Himself to His creation as the changeless, abiding One in whom it can find its eternal anchor.

The Psalmist calls out: "God is our refuge. . . ., therefore will we not fear, though the earth do change." Ps. 46.

No, not fear, for the soul's resting place is the heart of God!

We want to share with you this morning's message brought to us by Rev. A. Warkentin. He led us to meditate on the truths found in verses 19-21 of II Timothy chapter two. (This is such a good chapter for the Church to read in these momentous days). Our hearts truly burned within as he taught us the fuller meaning of these verses of which I bring only a few nuggets:

1. "Howbeit the firm foundation of God standeth." Though the faith of some in the church of Ephesus had been overthrown by false teaching, the firm foundation of God remained the same and will remain the same, unchanging, eternal. It is Christ Jesus the immoveable Rock, the living Church.

2. This foundation has a two-fold seal: (a) "The Lord knoweth them that are His: and (b) Let everyone that nameth the name of the Lord depart from unrighteousness." There is such a comfort in the knowing Lord. Then He knows that we are clay: Then He knows our limitations, our efforts in service. But He cannot use sin. There is no place for faulty materials in the walls that rise from the firm foundation of the Church of Christ.

3. And the vessels for service in the Church are varied: some are of gold, some silver, some wood and some of earth. They are varied not because of the position they hold but varied because of their purity. What a challenge to our hearts! Paul exhorts Timothy: "If a man purge himself, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work."

Yes. sanctified, meet for the Master's use! Oh then

On the Rock of Ages
Firmly let me stand
Place Thy seal upon me,
Grave me in Thy hand
Clay am I unmolded,—
Jesus, Thou canst make
Out of me a vessel
For Thy glory sake.

With greetings from the *First Mennonite Church, Newton, Kansas* —*Joanna S. Andres, Corr.*

IN MEMORIAM

AGANETHA THIESSEN, née Epp, was born in West Prussia, January 31, 1857. Her parents were Peter and Aganetha Epp, née Andres. Her childhood was spent in Germany. When she was thirteen years old she, with her parents, left Germany to make their home in Russia. When she was seventeen years old she was baptized upon her confession of faith by Rev. Jacob Toews. On December 16, 1880 she was united in marriage with Heinrich Thiessen. Six children were born to this union, all of whom are living at present.

Surviving besides these six children, are forty-two grandchildren and thirteen great-grandchildren, one brother and two half sisters. Four grandchildren preceded her in death. Our dear father passed away November 12, 1931. This made her life very lonely.

In 1883 our parents came to America and settled near Beatrice, Nebraska. In the spring of 1888 they came to Kansas and joined the Emmaus church, where she remained a faithful member until her death. She enjoyed good health until old age made life hard for her.

On December 27 she suffered a stroke from which she did not recover, and very quietly passed away January 7 at the age of eighty-four years.

Sleep on beloved, sleep and take thy rest,
  Lay down thy head upon the Saviour's breast
We loved thee well, but Jesus loved thee best,
  Good night, good night, good night.

Interment was in the Emmaus cemetery, with her pastor officiating.

—**J. C. Kaufman, Pastor**

St. Francis and the Infidel

The life of St. Francis of Assisi is studded with exquisitely lovely stories of the spirit. He was as truly a miracle-worker as Jesus—"Since Jesus," said Renan, "the only perfect Christian." This gentle friar tamed birds and animals, subdued criminals and outlaws, healed disease and disarmed violence, brought peace and virtue to the hearts of men. St. Francis conquered more countries by his teaching than many a captain by his sword. His order seized more captives than the armies of Caesar and Napoleon. His power was love, and it was irresistible.

Of all the stories told of the Assisan, none is more remarkable than that of his visit to the Sultan of Egypt during one of the ceaseless Crusades. The Sultan must have held very much the same place in the life of that time that Hitler holds in ours. He was denounced and hated as an infidel, and the Christian world had taken up arms to destroy him. He was the enemy of all that was deemed precious in the world, and the war against him was a holy war. But Francis could not see it this way at all. In the first place he was perhaps the one living man who thought of the Sultan not as an enemy, but as a child, however wayward, of the living God. His soul was crying out for salvation! In the second place, Francis was certain that it did no good to fight and kill. What was needed, in the case of the Sultan as in the case of the wolf of Gubbio, was understanding and compassion, *a mutual confession of sin, an endeavor to live at peace and to serve one another in kindliness and love.* So, in the innocence of his heart, Francis resolved to go to Egypt and see the Sultan, and commend Christ to his heart.

By sheer force of will and in incomparable spirit of audacity, Francis made his way to the Christian camp at Damietta, where he was horror-stricken by the moral condition of the crusading army. He went to the General and prophesied defeat as God's punishment for such sin, and was laughed at for his pains. Then, taking his life in his hands, he crossed over into the Moslem camp, and sought audience of the Sultan. Here he was ridiculed and threatened. But simplicity, armed with courage, had its way; and in due course he was received into the royal presence. Just what happened we do not know. But tradition has it that Francis' earnestness pleased the Sultan, and he heard him gladly. But he was skeptical of the Christians. Was God in the Christian camp? Had the Christians repented, as Francis was asking him to repent? If he yielded to the Saint's appeal for peace and brotherhood, his own followers might well slay him; what assurance was there that the Christians would not do the same? And Francis, remembering what he had seen among the Crusaders, knew there was no answer to these questions. In contrition and shame, he bowed his head, and wept. He must first convert his own Christian brethren to the way of Christ, before he asked the infidels to walk in that way.

Just how much of this is legend and how much history, no one can say. But whatever happened in the Moslem camp, the lesson is plain. *Not to hurt the enemy but to heal ourselves, is the only redemption.*

—*Fellowship*

"Life is always in the process of opening up to the man or woman who keeps the spirit of reverence alive." —*Roy L. Smith*

The Ministry of Reconciliation*

Vincent in Greek word studies says, "God is the prime-mover of reconciliation. Man has made no move toward God. It was God who moved toward us in endeavoring to break down our hostility, commend His love toward us, and convince man of the consequences of sin."

It was "while we were yet without strength that Christ died for the ungodly." (Rom. 5:6) Then in vs. 8 we read how that "God commended His love toward us in that while we were yet sinners, Christ died for us." Then in I John 4:19 we read, "We love Him because He first loved us." In II Cor. 5:19 "God was in Christ, reconciling the world unto Himself." God was all through and behind the process of reconciliation. Vincent, in commenting on II Cor. 5:19 says, "the emphasis is not so much on the fact that 'God was in Christ,' as that 'God was..... reconciling,' and that the primary reference of the statement is, no doubt, to God's reconciling manifestation in the incarnation and death of Christ; yet, as a fact it includes much more." Vincent says further, "God was engaged in reconciling the world from the beginning, and that in Christ, as indicated by such passages as John 1:4,5,9,10, where reference is made to Christ as the Creator of all things, and how that He was in the world, and the world was made by Him and the world knew Him not." (vs. 10) This was all true before He came "in the likeness of sinful flesh," and before He "came unto His own and His own received Him not." (vs. 11)

Again we say that God sought to reconcile the world. Man did not seek reconciliation. It was the *offended* and not the *offender* who sought it. This shows the strength of His love, which resulted in providing a *Mediator* between a sinful people and a Holy God, in the person of Jesus Christ.

II. *The Medium* by which reconciliation was provided.

"Reconciled to Himself (God) by Jesus Christ." (II Cor. 5:18)

"We were reconciled to God by the death of His Son." (Rom. 5:10)

"Having made peace by the blood of the cross, by Him to reconcile all things unto Himself." (Col. 1:20)

"That He might reconcile both unto God in one body by the Cross, having slain the enmity thereby." (Eph. 2:16)

Christ was truly the Mediator in the work of reconciliation, and as we see in Col. 1:20,21 and Eph.2:16 and II Cor. 5:18, it was not by His example, not by His teaching, not even by His sinless life, but *by His death.* We say it reverently that Christ in all His perfection during His life-time could have reconciled no one to God. It was only accomplished through His death. It was there that "God made Him to be

(Continued on page 14)

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*See January 20 issue for first part of this article.

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Mennonite Youth

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Glimpses of Our Civilian Public Service Camps

The Cascade Locks, Oregon, Camp

by *Wendell E. Harmon*

Did you ever try living in a test tube—working, playing, eating, and sleeping before the critical eyes of a master chemist?

More than a hundred boys in C. P. S. camp No. 21 at Cascade Locks, Oregon, are doing it, along with some 1,600 other conscientious objectors in other camps throughout the nation, and they're not finding themselves a bit cramped for space.

Day after day the wary scientist keeps his constant vigil. He is not watching the reaction of a combination of chemicals which have been mixed in the vial, but he is observing with rapt interest a mixture of lives, interests, and ideals in one of the most unique wartime experiments ever sanctioned by our government. This chemist is not an individual, but a composite of individuals, organizations and governmental agencies.

But he is still skeptical. And why not? Never before has an experiment like this been undertaken; never before has this wide variety of elements been brought together, combined into one large test tube, and the reaction recorded.

Although still doubtful as to the result, there is little indecision in the chemist's mind as to what he would like that result to be. Here, in the formative period, he hopes to find the ingredients of a new way of life, the elements of a doctrine which may become a brightly beaming signpost when a world gone mad with hate comes to itself once again and inquires for a better way.

But until it does, those test tube dwellers who are calling Cascade Locks home now, are busy learning to live together successfully, because they are of the firm opinion that camp society, with its diversity of religious backgrounds, its wide stratification of educational levels, and its varied social classes and personalities, is only the society of the world *en miniatur*. Whether it's around the dinner table or around the conference table, courtesy is courtesy, and whether it's electing a dormitory representative or a state representative, honesty is honesty.

This society of Camp No. 21 is still in its infancy but already the firmly built skeleton of a social structure is apparent. A camp council, including representatives from each dormitory is already meeting at least once each week to think together on important camp problems. Even before the council was organized, the campers were meeting in a body to discuss the basic principles on which the camp should be conducted. Already a religious committee is planning Sunday worship services, prayer meetings, and daily devotional periods. Already a camp chorus is rehearsing twice a week, a camp newspaper has published its first issue, a fire-fighting brigade has been organized, and an educational program is well under way.

But let's start at the beginning.

That beginning was nine men who, last November 27, first bounced up the rain-gullied driveway in the camp station wagon to survey an establishment which had been vacated by boys of the CCC only two weeks previously. For these nine men, C. P. S. camp life was nothing new, they had already lived for several months at the San Dimas C. P. S. camp in Southern California. They had volunteered to come to this new campsite and groom it for the arrival of a group of boys for whom camp life *would* be something new, very new.

An event somewhat comparable to that which took place in the Dionne household not many years ago occurred on December 5 when the camp family was increased by 71 new arrivals. In contrast to the Dionne event, however, these were all boys! Southern California had produced most of the new company but other sections of the Golden Bear state as well as other Western states, had made generous contributions.

The impact of the arrival of the group was apparent within a matter of hours from the time they spilled out of the trucks which transported them from the railway station. Cold, bare, barn-like barracks were soon well on the way to becoming neat, livable dormitories. Mothers who had never recognized any aptitude toward the domestic arts in their sons, would have been overjoyed, and no little amazed, to watch their grown-un Juniors, who always could scatter their toys across the living room floor but could never pick them up again, carefully making their beds, sweeping the floors, and dusting out their closet space.

But no boy could be expected to devote a great lot of time to such duties and soon the center of activity shifted to the out-of-doors, which, along with weather, is one thing that there is an abundance of at Camp 21. The second day after arrival of the large contingent, the buzz saw was started, preparing the winter's wood supply, and it has been going almost every day since. Camp buildings were checked and repairs were made where needed, washing machines began to hum in the laundry, and the kitchen utensils were already seeing good service, much to the satisfaction of all the new campers.

That first sudden burst of enthusiasm has passed. Now the camp has settled down into—no, not the proverbial rut, but into a more everyday routine. This is no summer vacation on the beautiful Columbia river, but this is home, this is work, this is play, this all that goes to make up life, for a little while, at least.

Let's go through a typical day with the campers. Think you can take it? They do, and with a smile.

Rising call is at 6 o'clock despite frequent protests from bleary-eyed dreamers that it's only a little past midnight. A piping hot breakfast of cereal, toast, jam, scrambled eggs or potatoes, and coffee is served at 6:30. Before the boys leave the tables, morning devotions are conducted by a camper who has volunteered for this particular morning. Scripture reading and prayer are most frequently used, but often excerpts are read from favorite devotional books or other literature.

Work call is at 7:45. To get a rounded picture of the work program it will be necessary that you spend almost as many days in camp as there are boys, and each day follow a different camper as he goes about his assigned job.

You would spend one day on Eagle creek, about seven miles west of camp near the town of Cascade Locks, where a crew is cleaning debris from a favorite vacation spot for summer tourists. The following day you will want to join the Herman creek crew which is engaged in one of the Northwest's major industries, that of logging. The logs are loaded on trucks driven by campers, with whom, incidently, you will be wanting to work one day, and are brought to the camp to feed the hungry buzz saw.

You will also spend a day at the Columbia Gorge ranger station, also located near Cascade Locks, where three boys are employed, one in the office doing clerical work and two in the warehouse. Then, if you are not too sore and stiff, you will want to come back to camp and juggle logs for a day with the wood saw crew which is cutting the wood into small pieces and stacking it in large sheds, ready to satisfy the appetites of the battery of wood stoves which heat the dozen camp buildings.

You are fortunate to have made your out-of-camp rounds now because later the work program will be greatly expanded. Roads must be built, waterfalls beautified, fire guards constructed, and ranger lookout stations erected. Each project anticipates the arrival of two guests, one desired and encouraged—the tourist—and the other feared and dreaded—fire.

But your picture of the camp work program is still unfinished. To complete your rounds you must spend a number of days in the camp itself, observing the camp overhead as it goes about its daily tasks. If you are a normal person, you will want to go first to the kitchen, and remain there longest, no doubt. There you will see campers doing the cooking, baking, washing dishes, waiting tables, and planning menus.

Then you will visit the laundry where two men do all the washing and ironing for the entire camp. You will make the rounds with those boys working on the wood detail as they keep the buildings well supplied with fuel. You will observe the camp maintenance man, the blacksmiths, welders, and mechanics. And if you are still game, you will stay up one night to track the night watchman as he makes his hourly rounds through all the buildings, feeding fires and keeping a general vigil over the camp while his weary compatriots sleep.

Your last day you will want to spend in the office, the nerve center of the camp. There you will observe the business manager, himself an assignee, and two men who comprise the clerical staff. And there you will meet the man who keeps the entire camp organized and moving, the director.

Rev. Mark Schrock, director of Camp 21, left the pastorate of the Church of the Brethren of Olympia, Washington, to supervise this project which is sponsored jointly by the Brethren Service Committee and the Mennonite Central Committee. But he would shun the terms supervisor or director. Rather he likes to think of himself as the individual who handles the business and technical details of the project and of the boys as the real directors. It is they who he would have make the decisions relative to the administration of the camp, rather than himself as a dictatorial watchdog.

Mr. Schrock is a personal friend of each camper. He can call them all by first and last names and he is never too busy to discuss personal problems. His work day starts early and ends late. Often he's in his office before breakfast wrestling with a knotty problem and throughout the day he's in constant touch with all phases of camp life. Besides his many camp duties, he finds time to accept speaking engagements before Northwest peace meetings or other gatherings. Like the rest of the boys, the camp is his home, but he has one advantage, he has his family with him. Mrs. Schrock serves as camp matron, and their four children help create a "homey" atmosphere.

The work day ends at 5 o'clock. And then the "family life" begins. You will want to watch the boys live together; so let's make a hurried trip through the dormitories.

But no, there blows the bugle for dinner so let's postpone our little trip and go first to the dining hall. To avoid the military touch, the bugler usually plays a well-known hymn as a signal to "come and get it."

The tired but happy campers pour through the door. Dirty work togs have been hung away and now the boys, still rosy from a hot shower, are wearing clean clothing, even if it is only overalls and work shirts. Yes, in a sense, they do dress for dinner.

All remain standing at the tables until grace has been spoken by one of the number. Or maybe this evening it has been suggested that they sing their thanksgiving to God, and someone leads in a verse of "Break Thou the Bread of Life" or "Day is Dying in the West."

The simple but sufficient food disappears as if by magic. The hand may be quicker than the eye, but the mouth has them both beat here. Waiters are kept busy keeping the tables supplied. You will notice the table conversation is of a light, cheerful, but not ridiculous, nature. The war situation is rarely mentioned. Not that the campers aren't interested—there are just too many other things to talk about. The day's work, girl friends back home, and camp "extra curricular" activities come for the most discussion. Following the meal, any necessary announcements are made and the group is excused.

We walk leisurely down the path toward the dormitories. Before entering we pause to look northward out over the mighty Columbia, now almost hidden under the thick blankets of the night. Across the river in Washington we see snow-covered mountains rising from the river's edge. Just behind these mountains but hidden to view from the camp are the majestic peaks of Mt. Saint Helens, Mt. Adams, and still farther to the north, Mt. Rainier.

As we turn to the south, our view is cut off by the high peaks rising directly behind the camp. Countless potential Christmas trees dot the sides of the slopes, and high on the cliffs we can count nearly a dozen different waterfalls, pouring cold, bubbling water down into the canyon streams.

By this time the campers have all left the dining room and are settled in their evening's activity. Let's pay dormitory No. 1 a visit.

All is relatively quiet in the long, low structure. There is the normal hum of conversation but no loud, boistrous talking. Near the center stove, Hugh, with his violin tucked under his chin, is working over a difficult Brahms score. He was a violin and piano teacher in a Southern California junior college before coming to camp and even here is keeping up on his practicing. Warren, weary from his mechanic's work of the day, has draped himself across his bed and is listening to soft music on his radio. Wendell, who had been a school teacher before being drafted, is weaving a belt on his tiny loom. A half dozen other boys are congregated around the table in the west end of the room, writing letters, reading or studying. Jake, who had been preparing for the ministry, is outlining next Sunday's Sunday School lesson.

We pass on to dormitory No. 2, where a lively discussion is in progress near the center of the building. Methods of how the dormitories can be made neater and cleaner are being aired. The results of the session will probably be presented to the camp council at its next meeting. That's democracy at work.

At a far end of the dormitory Bill and Henry are discussing photography. Henry was a photographer's assistant before entering camp and Bill was a photographer for a Los Angeles newspaper. Karl is sitting on his bed reading aloud to himself and is about to become the target for an old shoe which George, who is trying to read at the table, is ready to heave.

Dormitory No. 3 is better known in camp as Sleepy Hollow. Here, too, the inhabitants are gathered around the long table in the middle of the room. Walter, a former airline employee, and Wayne, a former logger and saw mill worker, are concentrating over a checker board. Bill, a Los Angeles art student, is painting signs to be placed at various places around the camp. Gene is hard at work with a needle and a thread un-air conditioning his overalls while Leonard is reclining on his bed reading his latest home-town papers.

We leave and go next door to dormitory No. 4, better known as Bar-barrack. Here too, letter writing and reading is the favorite sport. At one corner of the table sits Allan, graduate of the University of Southern California School of Music and director of the camp chorus, going over suitable music for his charges. Occasionally he breaks out in a high Irish tenor voice much to the displeasure of Kemper who is working on his latest oil portrait. He, too, holds a degree from U. S. C. Charles, a psychologist and one of the half dozen University of California at Los Angeles graduates in camp, is poring over a scholarly psychological work he has gleaned from the camp library.

And so we leave the dormitories, but we still have not seen all the phases of the off-hour activities. Nearly a dozen boys are in the recreation hall playing ping pong or checkers. Another small group is in the library reading or studying. In the camp newspaper office, just off the library reading room, Wendell, editor of the semi-monthly publication, is working on articles like this one or planning the next issue of the paper. Kermit, assistant editor and former school teacher from near San Francisco, is there too, dividing this time between his newspaper work and librarian duties.

So you have been through one complete day with the campers. But you will want to know something more of the general camp program.

The religious program is as varied as the boys themselves, and yet there is a unity which is inspiring and challenging. Each Sunday morning campers representing most of the major denominations gather for a worship service designed to meet the spiritual needs of all. The camp director usually occupies the pulpit, but occasionally a camper or a visitor delivers the sermon. Although held in the rough, unfinished chapel at the southwest corner of the campground, the service is every bit as inspiring as if it were held in a metropolitan cathedral. Some boys believe it is more so. On designated Sundays a communion service is held, with a different denomination in charge each time.

Preceding each Sunday morning worship service, three classes are conducted, with each camper free to choose which he would prefer to attend. One class studies the International Sunday School lesson, another examines the Bible as a literary work, and the other makes a study of the bases of Pacifism. All three classes are well attended.

Wednesday night is prayer meeting night. Campers who feel the need of midweek spiritual activity, meet in the chapel to sing their favorite gospel hymns, to hear the Scripture read and commented upon by the leader, and to kneel for a season of earnest prayer. Also a vital part of the religious program are the meditation rooms in the north part of the library building where campers may go at any time for a period of private devotion and prayer.

The recreational activities also hold a prominent place in camp life. A large recreational hall has been furnished with ping pong tables, checker boards, and other games as well as comfortable furniture for those who prefer just to relax. A camp store at one end of the building caters to the sweet tooth of the campers as well as to other personal needs. Each Saturday afternoon boys interested in basketball, volley ball, wrestling, or tumbling may go to the Cascade Locks high school gymnasium where an athletic program is sponsored by the camps.

And so you have lived for a little while with boys whose convictions forbid them to bear arms or resort to violence of any kind. You may call it routine, but for them it's as changing as the waters of the blue Columbia which roll ceaselessly past their front door. Every day is a new pattern of events just like formations of the billowy clouds that dance around the high peaks above the camp.

This is an experiment that must work, and here are 113 young Americans who know it will.

SENIOR DEPARTMENT

By Mrs. Gerhard Friesen

DEVOTIONAL TRAINING SERIES

LOVE HIM; SERVE HIM

John 14:15, 21; 15:12-17

I. Worship Service:

1. Songs: "What a Fellowship," No. 489; "Master Speak! Thy Servant Heareth," No. 219.
2. Reading of main topic and prayer.
3. "Stewardship or Selfishness" (a pageant at 10 cents. Order from Mrs. A. J. Neuenschwander, Quakertown, Pa., or Mrs. A. E. Kreider, North Newton, Kansas.)
4. Offering for home missions.

II. Leader's Introduction:

"The call of Christ is ultimately a call to service. He bids all who love Him to follow Him, down the highways of the world and into all the by-ways, 'teaching and preaching and healing.' 'Come ye after me,' He says, 'and I will make you fishers of men.'

"To be a disciple of Christ one must first of all love Him. But to serve Him is the test of discipleship. 'Faith without works is dead,' said James. Love without service is a vain and useless sentiment which honors neither the one who loves nor the one who is loved. By his works may we know a man, whether he loves Christ or himself the better."

III. Topics for Talks:

"Loving Obedience" I John 5:2, 3; "Liberal Giving" Luke 6:38; "Living Example" Acts 4:13; "Lasting Endurance" II Tim. 4:7, 8.

IV. For Discussion:

1. In what sacrificial ways can we express our love and gratitude to Jesus Christ?
2. Why was Jesus so appreciative of Mary's gracious act of anointment? Mark 14:3-11.

V. For Study

Christian character is expressed in gracious personal relationships and kindnesses as well as in the support of great movements and public needs. Love leads the way in finding means of giving service. Love and devotion like that of Mary when she anointed her Lord with the precious ointment awakens a response in our hearts to resolve to commit our lives to Jesus in loving, faithful service. Not much preaching, but a lot of loving and living will win men and women and children for Christ today. The influence of a life of love and service is difficult to escape; it will have its innings no matter how often it has to get up and try again.

VI. Illustration:

A gentleman visiting one of the hospitals for lepers in India, and wishing to test the nurse on duty, said, "You must have a great deal of enthusiasm for humanity to labor here among those awful cases of disease."

"Enthusiasm for humanity, indeed!" replied the nurse. "That would not keep me here a week; but

I do possess some of the compassion of the Lord Jesus Christ, and that is the reason why I am content to live and labor among such surroundings."

It is the love of Christ that is the motive of all true service for God. We love lepers because He first loved us.

VII. Food for Thought:

"'Tis the touch of the human hand that counts,
The touch of your hand on mine,
Which means far more to the fainting heart
Than shelter, or bread, or wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of your hand, and the sound of
your voice
Sing on in my soul alway."

INTERMEDIATE DEPARTMENT

"If You Love Him, Why Not Serve Him?"

March 22, 1942

Song: "Lead On, O King Eternal"
Scripture: Matt. 10:5-13, 37-42
Song: "Hark! The Voice of Jesus Calling"
Poem:

The Faithful Few

When the meeting's called to order
And you look around the room,
You are sure to see some faces
That from out the shadows loom:
They are always at the meeting,
And stay until it's through;
The ones that I would mention
Are always the faithful few.

They fill the vacant offices,
As they're always on the spot,
No matter what's the weather,
Though it may be awful hot;
It may be damp and rainy,
But they are tried and true—
The ones that you rely upon
Are always the faithful few.

There's lots of worthy members
Who will come when in a mood—
When everything's convenient,
They can do a little good:
They're a factor in the class,
And necessary, too;
But the ones who never fail us
Are always the faithful few.

If 'twere not for these faithful members
Whose shoulders are at the wheel,
Keep the class moving onward
Without a halt or reel,
What would be the fate of others
Who claim so much to do?
They surely would go under,
But for the "faithful few."

—Int. Ex. Services

Talk: "How can we serve with wealth?"
Vocal Solo: "O Jesus, I Have Promised to Serve Thee to the End"
Talk: "How can we best use our time in service?"
Discussion: Are there any young people in your community who should be invited to your society or to your church?
Consecration Song: "I'll Live For Him"
Consecration Prayer by Superintendent
Benediction:

JUNIOR DEPARTMENT

"I Will Join With Other Christians"—Acts 2:41-47

March 22, 1942

"A FELLOWSHIP MEETING"

The goal to be set up in this meeting is that every Junior, having **decided** for Christ, shall also **join** the church. The benefit and duties of church membership are many, and you can be a good and useful member, or a lazy and weak member of the church, one who has fruits, or one who is not known among his own. The older members of C. E. should be of great assistance to the Junior C. E. member who may be ready for church affiliation, by being good examples of Christian living and giving. We must be willing to give our time, talent, and of our means to promote the program of the church.

The Question Bee

1. What are the benefits of church membership?
2. What are the duties of church membership?
3. What security do we feel when we are with Christian friends?
4. When should I join the church?
5. What must I **forsake** and **accept** to belong to the fellowship of the church?
6. What was the last command Christ gave?

The Prayer List

(a) To heed the voice of Christ. (b) To refuse to walk with the world. (c) A closer walk and talk with God. (d) To be a fruitful church member. (e) To love my fellow-men more sincerely. (f) To forgive the faults of others.

Which Is It?

The Past:

"I lived for myself
I thought for myself
For myself and none beside;
Just as if Jesus had never lived,
And if He had never died." —Anon.

The Future:

"My life, my love I give to Thee
Thou Lamb of God, Who died for me,
Oh, may I ever faithful be,
My Saviour and my God.

—**R. E. Hudson**

"He who places God first in his life, possesses his possessions. But he who forgets God, is possessed by his possessions." —*C. A. McPheeters*

The Ministry of Reconciliation

(Continued from page 8)

sin for us who knew no sin." It was there that "He bore our sins in His own body on the tree." (I Pet. 2:24)

Jesus Christ was indeed qualified for the work of reconciliation; in fact, He was and is the only one so qualified, for (1) He was endowed with a divine and human nature. Therefore He had the nature of both parties at enmity—God and man. Therefore, in the language of Job, He could "lay His hand upon both." (Job 9:33) (2) He was also intimately acquainted with both parties and knew what was needful to be done. He could say of the Father, "No man knoweth the Father but the Son." (Matt. 11:27) He also knew man so well that He could say that He needed no one to tell Him what was in man, for he knew it. (John 2:25) If Jesus did not know both parties as He did, He could not have served as an adequate Mediator. (3) He was also the friend of both parties. That He loved the Father, no one will question, and that He was a friend to man, and loved him, is proven by His life as well as His death in their behalf. As a friend of both He was interested in the welfare of each one. (4) He was also willing to suffer anything from each party in order to produce such reconciliation. From the Father He was willing to endure all things which He thought necessary to show His hatred of sin, by His vicarious sufferings, and thus make an atonement. From the hand of man He was willing to endure reproach and scorn if possibly He might be able to induce Him to be reconciled to God. (5) Then Christ also removed all the obstacles which stood in the way to reconciliation with the Father. He made it possible for Him to consistently pardon sin. He made atonement for sin so that God could be just while justifying the sinner. On the other hand, by the Holy Spirit He humbles the pride of the sinner in order that he may become willing to be reconciled.

By His death He has removed every obstacle between God and man. Let us not deceive ourselves. It is by the atonement alone that men ever become reconciled. Here lies the burden of our message today. Where will the modernist and liberalist stand who make light of the blood of Christ, or what they call "the slaughter-house religion?" They have no ground upon which to stand and are themselves unreconciled. They are blind leading the blind, and both shall "fall into the ditch."

We are reconciled to God only by the death of His Son. (Rom. 5:10) As an illustration, a mother in New York had a son who had gone quite deep into sin. After being corrected quite often by the father without avail, he was finally turned out of the house by the father. In leaving, the son promised never to come back without the father's invitation, and the father assured him that such a thing would never happen. Grief over the son laid the mother on her dying bed. In her last days the father asked her if there was anything he might do for her. "Yes," she replied, "you can send for my son." The father was unwilling at first, but finally consented to do so. The son arrived on the invitation of the father. As the son entered the sick room the father turned his back on him. As the mother was dying she endeavored to bring father and son together in some way, but the father would not forgive the boy, and the boy was too proud to ask for forgiveness. Just as the mother was expiring she made one final effort to reach the hands of father and son, and placing them together, held them tight as she breathed her last. It was over her dead body that they were reconciled, but it took the mother's death to bring it about. So, has not God made a great sacrifice that we might be reconciled—even the death of His own Son. (*Biblical Encyclopedia* Vol. V, p.32)

Going back to Rom. 5:10, we read, "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by (in) His life." Stifler, in remarking on this scripture says, "If God could do so much for His enemies, what can He not do for those who are not now reconciled?"

Some may. take the last part of this verse and emphasize the life of Christ, but you will notice that His life is mentioned following His death; therefore, Paul is saying that if the death of Christ accomplished so much, namely reconciliation, what will not His life, His intercessory work at the right hand of God today, assure us. We have thus far seen that God is the *Author* and Christ the *Medium* of this reconciliation.

III. *The Recipients,* which was the world.

"God was in Christ reconciling the world unto Himself." (II Cor. 5:19)

Dr. Lewis Sperry Chafer says, "The death of Christ was a priestly mediation by which the world was reconciled to God. Reconciliation results when enmity is removed, and, while it is never implied that the world's enmity toward God is removed, it is declared that the judicial state of the world is so altered before God by the death of His Son, that He is said to have reconciled the world to Himself. So complete and far reaching is that provision that it is added in scripture that He is not now imputing their trespasses unto them." Why? Faussett says, "For He imputed our sins to the sin-bearer, Jesus Christ." "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." (II Cor. 5:21)

It is the world of lost humanity whom God seeks to reconcile to himself; a world marred with sin; a world in chaos, which He desires again to make a cosmos. How has He decided to do this? Through His *Agent,* the minister of the gospel.

IV. *The Agent*

"And hath given to us the ministry of reconciliation." (vs. 18)

"And hath committed to us the word of reconciliation." (vs. 19)

"Now then we are ambassadors for Christ." (vs. 20)

The pronoun *we* and *us* as used by Paul, refers to those who have been reconciled—the apostles and ministers of the gospel. Yes, and more than that, it includes all saints of God. It is every believer's duty to bring this message to a lost and dying world.

This ministry, which includes the message from "God in Christ," to "Christ in us the hope of glory," or from incarnation to imputation of His righteousness to our account through regeneration, has been committed to us. By us, as its *agent,* it is to be given forth.

The fact that man without Christ is at enmity with God and that God is at enmity with his sin and "wicked works;" and that Christ died on Calvary for that sin so that God might be just in justifying and reconciling the sinner to Himself; and that the atonement is the only way to reconciliation—all this must grip our hearts, yea, burden our hearts for un-reconciled mankind if we are going to be very much concerned about giving forth the remedy "the word of reconciliation."

Paul also reminds us that, as such, we are ambassadors for Christ, sent by Him to negotiate with men in regard to their reconciliation and acceptance of God's terms of peace. Tindal gives this translation: "we are here in the room or place of Christ."

What is the work of an ambassador? What do the ambassadors of other nations do when they come to the United States? Do they come here to establish a miniature kingdom for their nation? Fifth columnist workers may have that in mind, but a true ambassador is here to represent the head of his country in all business transactions between the two. They try to advance the cause of commerce, always endeavoring to keep peace between nations if possible.

As ambassadors of Christ, it is my firm conviction that we are not here to establish Christ's kingdom. He will do that Himself in the "fulness of time." He does not need our help to do that. Our business is to represent Christ in this world. We seek not an abiding place here for we are pilgrims and strangers. We are here to prepare souls for the place that Christ has gone to prepare for His own. That place is a prepared place for a prepared people.

In the same sense that Jesus spoke to Nicodemus, "Except a man be born again He cannot see the kingdom of God," so are we to bring souls into that spiritual kingdom. Our business is to make known and to explain the terms on which God is willing to be reconciled to men. We are not to negotiate on just any terms, nor are we to change those terms which God proposed. Paul said, "for if any man preach any other gospel unto you than that which I preached unto you, let him be accursed," (Gal. 1:8).

We are to seek the honor of Him who sent us forth, as well as to seek only His will. We are not to promote our own welfare or seek personal popularity and honor. We must be willing to proclaim this unpopular message even if it means unpopularity for us. It is His message and is to be given forth in His name and on His authority.

Paul said, "Be ye reconciled to God," (vs. 20). This is the burden of our message which we are to bear to our fellow-men. If we can get them to be at peace with God through the Lord Jesus Christ our problem of peace between man and man is solved, and not before. They must submit to God's terms of mercy and peace. The obstacles on God's part have been removed. It now remains for man to lay aside his hostility abandon his sins and receive God's mercy.

This ministry is a most responsible and important work. There is no office of equal importance in the world. How wonderful to be able to make known the terms on which God is willing to bestow favor on sinful man. How wonderful the condescension of God to propose such a plan of reconciliation; to think that He not only was *willing* to be reconciled, but He *sought* it; so much so that He sent His Son to die on the cross to secure it.

Beloved, to those who have been reconciled, has been entrusted the ministry of reconciliation. It is a clear message, for "God was in Christ reconciling the world to Himself." It is a burning message, "Be ye reconciled to God." It is a bright message, "For we are to be made the righteousness of God in Him."

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us (who are reconciled) the ministry of reconciliation," (II Cor. 5:18).

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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« « JOTTINGS » »

—The **Mennonite Hospital, Beatrice, Nebraska,** is receiving a "polio room" which will be more completely furnished than any other in the state, with the exception of those in Lincoln and Omaha.

—Mail for the **Pleasant Valley Mennonite Church, Kismet, Kansas,** should be sent to Henry Stoll, Kismet, Kansas.

—A group of **Bluffton College** musicians recently gave a program at the Eighth Street Mennonite Church, Goshen, Indiana. Taking part were three misionary sons: Laurence Burkhalter, and Harold and Arthur Thiessen.

—The **First Mennonite Church, Newton, Kansas,** has also decided to try the 100 percent church paper subscription plan.

—By May 20, 1940, the **Mennonite Aid Society of Mountain Lake, Minnesota,** had paid 628 death claims, averaging $845.00, to each bereaved family, and amounting to over half a million dollars.

—The **First Mennonite Church, Bluffton, Ohio,** recently had a welcome service for missionaries Mr. and Mrs. P. A. Wenger. The bulletin further states, "Beginning March 1, Rev. Jacob H. Janzen of Waterloo, Ontario, will give Bible lectures continuing through the week in the Grace Mennonite Church."

—The year book of the **First Mennonite Church, Berne, Indiana,** lists as missionaries from this church: **Janjgir, C. P., India**—Martha Burkhalter, Helen E. Nickel, Mrs. S. T. Moyer; **Basna, via Raipur, C. P. India**—Mrs. Herbert E. Dester; **Busby, Montana**—Alfred Habegger, Mrs. Alfred Habegger **Quarryville, Pa., R. R. 2**—Sylvan Lehman, Mrs. Sylvan Lehman. Of church taxes it says, "The per capita tax for male adults for 1942 is $5.00. The tax on all property owners for 1942 should not be less than $1.50 per $1,000.

—**In the Service of the King,** the publication of the Bethel Deaconess Home and Hospital, Newton, Kansas, lists as Sisters (one probation sister): Frieda Kaufman, Ida Epp, Hillegonda van der Smissen, Marie Lohrentz, Anna Gertrude Penner, (Maria) Dora Richert, Amalia Lehman, (Mary) Rose Jantzen, Lena Androes, Rachel Kleinsasser, Lena Mae Smith, Zipora Meshberger, Helena Entz, Theodosia Harms, Katie Dick, Margaret Friesen, Tena Hooge, Marie Schmidt, Anna E. Lange, Agnes Lohrentz, Sara Dirks, Helen Ruth Epp, Anna Marie Goertz, K. Delores Friesen, Helene Marie Bartsch, Marianna Enns, Newta Newfeld, (Helena) Lois Schmidt, Mary Elizabeth Becker, Ella Risser.

—**Deep Run Mennonite Church, Deep Run, Pa.,** "Rev. and Mrs. Russell Mast are now comfortably situated in the new parsonage, recently built at Bedminster, Pa. They are deeply appreciative and held open house Sunday afternoon, February 8, when the congregation was invited to see the new home. Mrs. Mast has organized a Junior Choir and twenty voices are now taking part. Paul Myers, one of our young brethren, was claimed by death several weeks ago through a motorcycle mishap. Our loss, we believe, is his eternal gain.

—**Mae Gross,** Cor

—Bulletin, **First Mennonite Church of Reedley California,** "$55.72 are still needed to complete the fund for the purchase of 250 copies of the new **Mennnonite Hymnary** . . . Your minister (Brother J. H. Langenwalter) has been requested to visit Winton in order to make a report to the Home Mission Board on the condition of the work there."

—"**Rev. H. A. Claassen** has been chosen Field Secretary of Freeman Junior College for the next few months. His work is to visit different churches to bring them into close contact with this school."

—"The Freeman Courier"

—"**Mennonite colonists in Mexico** have had a quite successful crop year in 1941, according to reports."

—"Mennonite Weekly Review"

—"**Miss Aganetha Fast** was with us here in the home and in the church for Sunday and Monday evening services." So writes Rev. A. S. Bechtel, Hanston, Kansas.

—**Survey of all men in service:** Rev. Walter H. Dyck of the Western District Peace Committee has worked out a form on which the necessary information for such a survey can be given. This form was sent out to all pastors of the Western District on February 1. If representatives of all our districts would do the same, then this very vital information could be quickly compiled after each quarterly survey, and transmitted to Earnest J. Bohn, Secretary of our General Conference Peace Committee. We need to know where our young men are.

—The new **Memorial Hall** at **Bethel College** is to be dedicated on March 22. The auditorium seats over three thousand people and the basement over a thousand. Dr. C. Henry Smith and Dr. W. O. Trueblood will be the speakers this year at the Bethel College Bible Week. March 23-27.

—"**Stars in my crown" or a flag in the window?** An item in **The Berne Witness,** Berne, Indiana, tells of a possible house to house canvass for enrolling each home 100 per cent in civilian defense work. Each home enrolled 100 per cent would be given a flag sticker to be placed in the residence window. Will Mennonites yield to such pressure and, perhaps, be untrue to the teachings of the Bible? O, that all Mennonites might rather be yielded 100 per cent to Jesus Christ and that they might launch out in a mighty offensive to win sinners to Christ. We are to war with the Sword of the Spirit and receive precious stars in our crown. Dare we yield more to man than to God?

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, MARCH 17, 1942 NUMBER 11

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

REPORT OF THE FOREIGN MISSION BOARD MEETING HELD FEBRUARY 18-20, 1942, NEWTON, KANSAS

The session was opened by the president of the board with the reading of John 9:1-7 and appropriate remarks, emphasizing verse 4, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work," as it is applicable to the present world situations.

All board members were present, P. P. Wedel, A. E. Kreider, H. G. Nyce, A. P. Waltner. D. J. Unruh, J. E. Regier, and P. H. Richert, and also the president of the conference, C. E. Krehbiel, by special invitation, and the officers of the Women's Missionary Societies, Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, Mrs. Dr. Lohrentz, and Miss Elizabeth Voran.

As usual the first report read was that of the treasurer, J. E. Regier. The following is a short resume of the same:

Receipts:		
Balance in Bank, Jan. 1, 1941		$ 357.14
General Fund	$74,403.76	
Special Support	6,550.24	
Interest and Rent	1,559.41	
Pension	229.08	
Petty	405.38	
China Relief	90.00	
Sundries	4,761.90	87,999.77
		$88,195.84
Expenses:		
Disbursements		$88,195.84
BALANCE IN BANK Jan. 1, 1942		$ 161.07

1. Resolved to accept the treasurer's report as read with sincere thanks.

OKLAHOMA

2. Resolved to ask our traveling missionaries to make brief mention also of the work among the American Indians, whose missionaries do not visit churches so much.

3. Resolved to turn the church site matter over to the Board of Trustees of the General Conference.

4. Resolved to accept the Oklahoma budget of $2090.00, itemized as follows:

Fonda, Cantonment, Longdale, Canton	
Station account	$300.00
N. Helper Account	600.00
Reshingling Arapahoe Church	90.00
Clinton, Hammon & Thomas	
Station Account	$ 300.00
N. Helper Account	800.00
	$2090.00

5. Resolved that we continue to look for a new couple for the work among the Cheyennes.

6. Resolved to ask Brother Ediger for an estimate of the cost of the proposed new church at Clinton.

MONTANA

7. Resolved to allow the budgets for Montana as follows:

Lame Deer	
Frank's work at Birney	$200.00
N. Helper in Lame Deer	$120.00
Budget at Lame Deer	180.00
Ashland	
Budget	175.00
Busby	
Budget	100.00
Birney	
Fuel	50.00
	$825.00

8. Resolved to vote Miss Gibbs the same allowance as last year, i. e., $10.00 a month.

9. Resolved to report to Brother Petter that according to our pension rules (which require this annually) the board has decided to continue his services another year.

10. Resolved to refer the matter of Milton's and Miss Buller's employment back to the Montana Worker's Conference for recommendations. And if the Workers Conference is in favor of placing Milton Whiteman at Birney we plan to place Miss Buller at Busby as a lay mission helper.

11. Resolved that it is the policy of the board not to pay any bills that are not authorized by the board, except in emergency cases which are to be decided upon by the worker's conferences on the fields.

12. In view of the fact that Brother Petter has reached an age when it is necessary to lighten his responsibilities and duties, and also in view of the fact, that the board desires to have a superintendent who is able to visit frequently all stations on the Montana field, be it resolved that we ask Brother Habegger to assume the duties of superintendent, and we herewith express our sincere thanks to Brother Petter for his long services as superintendent.

ARIZONA

13. Resolved to allow the proposed budget for Arizona as follows:

Moencopi	
Fuel	$ 65.00
Miscellaneous repair	35.00
Organ (folding)	90.00
Song books	30.00

(The last two items might be used as projects for the sewing circles.)

Hotevilla	
New roof on the house	$100.00

Oraibi	
For interpreter's salary	$180.00
Miscellaneous repair	50.00
Total	$730.00

14. Resolved to cover the deficit of last year's church building account of $324.99.

15. Resolved to allow for further needs for the new church $450.00.

16. Resolved in regard to the matter of supervision, the board wishes to reemphasize that Rev. Suderman is the superintendent of the Arizona field, including the supervision of Hotevilla.

17. Resolved in view of the board's plan to rebuild the Mesa church, using as much of the old church for it as possible, we ask Brother Suderman to send us an estimate of the cost, although we cannot build this church immediately.

INDIA

18. Resolved to accept the total India budget of $18,563.00 for 12 months or $23,563.00 for 15 months.

19. Resolved, if at all possible, to send the Sisters Becker and Schrag to India this coming year.

20. Resolved, that the executive committee write a letter in reply to the proposition by the India Conference to create a "Provident Fund" for the native workers.

21. Resolved to employ Brother Wiens for another year for $650.00 in the Historical Library.

22. Resolved to give Brother P. A. Penner the opportunity to do deputation work during the year, as health and strength permit.

CHINA

23. Resolved that in the absence of definite information about the China needs, we set aside $10,000 as budget for China.

24. Resolved to approve the action of the executive committee to have the government and Red Cross continue their efforts to get information concerning our missionaries at our expense.

25. Resolved to report to the Home Mission Board that we are willing to continue the present arrangement with Miss Davis, if they so wish.

26. Resolved, that because of present international disturbances we do not think it advisable to reprint the pamphlet, "Missionary Life in China" at this time.

27. Resolved to ask Miss Fast to visit the churches of the Northern District Conference, including Iowa.

28. Resolved that we share with the evacuated missionaries the disappointment upon leaving the field, and with them we await the day when the doors to China will be open again so that they may return to their former work, and we encourage them to keep in touch with the board in the meantime.

29. Resolved if evacuated missionaries cannot find sufficient employment to make a living with their families, the board is plannng to supply the need.

30. Resolved to refer the matter of placement for Rev. W. C. Voth to the executive committee.

GENERAL

31. Resolved that retired missionaries that are entitled to pension are to receive full salary for a year with the hope that 6 months will be given to deputation work during that time. After that they are to be put on pension allowance.

32. Resolved in view of Brother G. A. Linscheid's long illness, the board makes no deductions from his pension this year.

33. Resolved that we pay ½ of the excess baggage of retiring missionaries.

34. Resolved to allow $75.00 for the budget of the F. M. C. on account of the added information we receive through them during this war.

35. Resolved that we allow up to $50.00 for a new cut case in the Historical Library.

36. Resolved that we authorize our executive committee to contact the Congo Island Mission, with the purpose of jointly sending some of our missionaries to Africa.

37. Resolved to ask the president and secretary to attend the Central Conference Mennonite Mission Board meeting in May, in compliance with their request.

38. Resolved to send Brother Linscheid our greeting with best wishes and prayer for a speedy recovery.

39. Resolved to encourage the writing by different missionaries of brief gripping mission experiences of approximaely 800 words for free distribution in leaflet form by the Women's Missions Societies.

40. Resolved to repeat our former resolution that all appeals for special gifts must be sent to the board.

41. Resolved to thank Brother C. E. Krehbiel, conference President, for attending our sessions upon invitation.

42. Resolved to thank the Kansas State Bank officials for the free use of their Directors' room.

43. Resolved to thank all our mission friends, churches, Christian Endeavor societies, and the Women's Association for their faithful and sacrificial support of the work.

44. Resolved to thank all our mission workers for their faithful and sacrificial service, both on the field and during furlough at home, as also for the many short gripping articles for our church papers.

45. Resolved to thank God for His blessing upon the work the past year in spite of adverse conditions on account of the war. While we do not know the results in China, the reports from India and America show that some 280 souls could be added to the churches on the field.

May the Lord soon open the China doors again, and continue to protect the workers wherever they are, and give opportunities even while perhaps interned to witness for the Lord.

46. Resolved to accept the total budget of $79,847.84. While this is $3,000.00 more than last year, it is several thousand less than the missionaries asked for, and we are sorry to make this cut.

What the China expenses will be, we can, of course, not yet know. At present we can send no money to China and the Philippines, but we must be prepared to send it as soon as our government or the Red Cross finds a way, as they hope they will. We will meanwhile put all special gifts for China into the $10,000.00, which are to be set aside for China.

47. Resolved to adjourn.

P. P. Wedel, President
P. H. Richert, Secretary

ARIZONA

STATISTICAL REPORT

	Oraibi	*Hotevilla*
1. Sunday School enrollment	153	311
2. Average attendance	68	12
3. Number of conversions	1	1
4. Number baptized on the list	73	2
5. Number died of those baptized	12	1
6. Number of services per week	7	9
7. D.V.B.S. enrollment	107	97
8. Sewing class enrollment	72	58
9. Offerings	$ 56.79	$ 13.50

The word of God has gone forth into most of the homes in all the villages. Daniel Schirmer reports that the women in the sewing classes listen very attentively and are often moved to tears when they hear the word of God. This is true also of the women in all the villages. At Oraibi the Hopis all listen, although some openly say they do not want it, but rather choose to follow the advise of the elders. But in Hotevilla there are those who will not listen so well, and others even close the doors to the workers. At Moencopi there are a few homes which have lately opened the doors to the gospel message. We workers find that a visit to the sick will do much to welcome also a message from the gospel. It is a slow work, but it is not without promises. God says that His Word shall not return without results, and we as workers in Hopiland rejoice that we have the privilege of preaching the gospel to lost souls, the souls for which Christ shed His blood on Calvary.

—*J. P. Suderman*

OKLAHOMA

STATISTICAL REPORT—1941

OKLAHOMA STATIONS

Missionaries, Rev. and Mrs. J. B. Ediger, Clinton, Oklahoma; Rev. and Mrs. Arthur Friesen, Canton, Oklahoma.

Churches, Clinton, Hammon, Thomas, Canton, Longdale—includes Fonda and Cantonment.

			Total
Total members admitted	C. 162	L. 274	809
	H. 101	C. 211	
	T. 61		
No. admitted in 1941	C. 2	L. 0	7
	H. 3	C. 1	
	T. 1		
No. died, etc. 1941	C. 3	L. 2	14
	H. 2	C. 4	
	T. 3		
No. members, 12-31-41	C. 70	L. 129	408
	H. 65	C. 97	
	T. 47		
Ave. att. Sun. service	C. 33	L. 22	141
	H. 23	F. 14	
	T. 15	20 (Cant.)	
		C. 14	
Offerings	C. $32.85	L. $23.10	$82.96
	H. 12.77	C. 9.03	
	T. 5.21		
No. funerals	19	22	
Ave att. at funerals	67	66	

Respectfully submitted

Arthur Friesen

Another year has come to an end, and more and more we feel like Paul said, "We walk by faith, not by sight." We have the promise, "Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." We have to believe what God says, nor must we look to our feelings. Faith begins where sight ends, and so we must not become discouraged. This is true, not only here, but in all our undertakings as a conference.

Last week as I visited in the home of one of the government employees at the Cheyenne-Arapahoe agency at Concho, I noticed a stack of **Mennonites**. About a dozen back copies were sent along with me to be given to the widow of a former helper in our church. I mention this so that you may know that the **Mennonite** is being read by at least a few of our Indian brothers and sisters in Christ. A copy of the **Junior Messenger** goes to each home that is represented at our Sunday services. We hope and pray that the articles we write from time to time for these papers will create new prayer interests among all readers everywhere, and we must also keep in mind the immediate influence such articles will have here, trusting that all readers may be encouraged to a closer walk with God.

During the past year I was asked to officiate at twenty-two funerals, but six of these were for church members. We have an Indian population of a little over seven hundred in our district. The death rate is rather high, and only a small percent have accepted Christ as their personal Saviour. We hope and pray that those who have done so may lead a victorious Christian life.

One day just before Christmas I was called to officiate at two funerals. In the morning we had the services for Meat, an old Indian, who was very active in all kinds of Indian celebrations and ceremonies. In the afternoon there was the service for Harvey Whiteshield, another old man. Some may remember him as the man who, in the early days, assisted Dr. Petter in the translation of the Bible into the Cheyenne language. I think all former workers in Oklahoma will remember him well. Both of these funerals were well attended. Funerals are usually well attended, and for this reason I count it a privilege when non-Christians ask to have a service, for this gives an opportunity to present the gospel to many who otherwise do not attend any church.

Sunday was another very inspirational day. It was the Sunday of the month when it was my privilege to go to the government school at Concho to conduct the morning service with the students. The present boy's and girl's advisers are taking an active interest in the Sunday services, and we hope they will stay for a number of year. They have done much to bring about a worshipful atmosphere in the gymnasium where we have the services. Sunday morning a group of the older students were there with their vestments, and they greatly helped the service as a choir. One of the high school boys led the whole group of 184 in the singing. Everything was done in a real worshipful attitude. We hope teachers will be found so that the group can be divided into classes for the Sunday School period.

Last week I felt that I should visit two men in the county jail at Oklahoma City. One was released that afternoon, and on Sunday he made quite an effort to attend church. The temptation for drink is very, very strong with many. Would that all Christian people could see the evils that go with strong drink and unite their efforts against it. Then we might also be delivered from this evil—another evil that the White man has brought to the Indian.

Let us do as Hezekiah did, "he went up unto the house of the Lord, and spread it before the Lord." (Isaiah 37:14).

Arthur and Viola Friesen

MONTANA

STATISTICAL AND OTHER INFORMATION

In 1900 President McKinley enlarged the Tongue River reservation, making it a permanent home for the Northern Cheyenne Indians. White ranchers were moved out. . . . The enrollment of this reservation at the beginning of 1942 is officially given as 1,661 Indians, which is an increase of 55 in the past three years.

The agency, with its force of government officials representing the Indian Department at Washington, D. C., is located at Lame Deer, which naturally makes the Lame Deer district the largest on the reservation. It has more than twice as many Indians as the Busby district, and over three times as many as either Birney or Ashland. Birney is the smallest of all.

Busby has a strictly up-to-date boarding school that cost over $450,000 and is controlled by the Indian Department at Washington, D. C. It has an enrollment this year of 140 Indian children. Lame Deer has a public school plant with two school buildings and three teacherages, with five teachers and also an enrollment of 140 pupils. This school is controlled by the state of Montana.

Ashland has a large Catholic Mission, and most of the children of that district attend that school. Birney has a small Indian day school with two teachers, and it is also controlled by the Department of Indian Affairs in Washington, D. C.

BUSBY MISSION SCHOOL

Founded in 1904, served by Rev. and Mrs. Alfred Habegger	
Number of accessions since the work was started	178
Number of living members	106
Regular church services, Sunday School, prayer meetings held during the year	
An out-station on the upper Rosebud is also served.	
Average attendance at church services in 1941	36.4
Average attendance at Sunday School	21.6
Average attendance Sunday evening services	37
Four hours weekly Bible classes with various groups of the large boarding school, with an average attendance of over 100	
Enrollment at Daily Vacation Bible School last summer	88
Average attendance at Daily Vacation Bible School last summer	88
Accessions during the year 1941	2
Marriage ceremonies performed during the year	4
Funerals conducted	9
Sunday School collections	$22.98
Other local collections	3.11
TOTAL	$26.09

Other social and instructional activities during the year, with camp visitation, sewing meetings, special meetings, etc.

LAME DEER MISSION STATION

Founded in 1908, served by Dr. and Mrs. Rodolphe Petter	
Number of accessions since work was started	208
(A few of these were transferred from Busby and vice versa)	
Regular church services, mixed Sunday School, and prayer meetings conducted during the year.	
Native workers' training school each week of the year	
Visitation at the large government hospital for Indians near the station, and camp visitation as time and strength permitted	
Average attendance at services	44
Funerals conducted	8
Marriage ceremonies performed	3
Baptism	1
Collections at Sunday School and church	$71.77
Money in birthday bank at close of year	25.00
TOTAL	$96.77

The birthday money was again sent to the American Bible Society in New York City. The other collections took care of all Sunday School expenses, special cleaning, fuel and $34.88 was used to help pay the cost of repainting and re-decorating the chapel before the celebration in October.

Special Events in 1941

Two "At Homes" honoring Dr. Petter at the time of his birthday anniversary, one for Indians and one for white people.

Special prayer service for an Indian boy before he joined the army.

Funeral for a soldier boy accidentally killed in a Louisiana camp; the body was brought home in care of a private. The chapel was filled to capacity and many stood outside.

The "celebration" in October has already been reported.

An enjoyable Christmas tree program with full house.

BIRNEY MISSION STATION

Founded in 1910, served from Lame Deer by Frank Littlewolf, who has gone for the week-ends since Rev. Pankratz left in 1926; he is assisted by Miss Marie Buller, who since the spring of 1940 has occupied the large barren mission house and made if quite livable.

Number of accessions since work was started.

Birney is a heathen center, and offers great difficulties in the work.

A nucleus of worshippers comes quite frequently to the church services.

Miss Buller conducts children's meetings, sews with a group of women, conducted a Daily Vacation Bible School last summer and sponsored a Christmas tree program which drew a full house.

ASHLAND MISSION STATION

Founded in 1917, served by Mrs. Valdo Petter and Miss Marian Gibbs.

A native evangelist from Lame Deer goes to conduct a Cheyenne service when convenient.

Two accessions since work was started.

Regular church services are held during the year, together with mid-week meetings and Sunday evening prayer meetings. Attendance has been encouraging.

The field offers peculiar difficulties. The Indians of the district are very friendly to the workers and are appreciative of unfailing kindnesses shown them.

—*Mrs. Rodolphe Petter, Lame Deer*

INDIA

GOOD NEWS FROM INDIA

Travel is irregular in these turbulent times. The Wengers left Bombay on November 20. An air mail card from Singapore, dated December 2, informed us that they had arrived there on that date. But where they are now is quite a mystery. The Isaacs were scheduled to leave on the 20th, but now they have word that their steamer has been detained in Manila on account of the extended war activities. Consequently, they are kept in suspence not knowing when they shall leave. Isaacs have renewed their activity at Mauhadih.

The missionaries are enjoying good health. Favorable progress marks the evangelism work. Thus far in 1941 some 170 souls have been baptized in the southern field. We hope that the two hundred mark will be passed before the close of the year. Several were baptized at Champa; others are candidates. Forty were baptized in the Leper Home on November 23. An impressive parade took place that evening. Another thirty-one are ready for Christmas week. That would bring the total for 1941 to seventy-one. The Lord's Spirit is working mightily.

—*P. W. Penner*

REPORT BY MRS. S. T. MOYER

Perhaps you mean me when you urgently requested *all* missionaries to send in brief monthly or quarterly reports. The emphasis was on the *one that never writes.* Because you are all so busy I had thought all along that my husband's long reports were more than enough, but I will give you a little idea now as to what I am assigned to do and for what I am responsible.

As soon as I arrived at Janjgir I was given the dispensary, the Bible women's work, the Junior Sunday schools and the women's work of the church.

The mission dispensary is open each forenoon and afternoon. Seolal, a home-trained man who had served under Mrs. P. W. Penner, is not as efficient as a trained man, but is loved and trusted by all the Christians here, and is much cheaper. All sorts of sores, skin afflictions, conjunctiontis, digestive disturbances, worms, fevers, etc., are treated here. First aid is given. We try to collect the cost of medicines, but cannot do it from the very poor. We have little overhead expense, no fancy room, not much waste of cotton and disinfectants, but due to war, prices of quinine in all forms has more than doubled. Quinine and santonine and a few other things are indispensible for private and community welfare. We help even when we do not get full returns. Also, when rainy season sores and epidemics come, fathers and mothers are out of work, there is anemia, disability and emaciation due to lack of right food and *no food,* and no income. We not only give free medical aid, but give out dry milk, a cheaper form than Klim, which comes from Australia; we give out Glucose 'D' or Cod liver oil and arrow root or barley, as the needs may be. For confinement help we also have not yet taken much in the way of fees. This year we had planned to take in more, but semi-famine conditions exist, which means not only "no big income," but *more free help.* We have encouraged Christians to take anti-typhiod injections just as we missionaries do, and many responded at a small fee. We had a fair degree of success to get *everybody* (nearly so) to take re-vaccination last year during a severe epidemic of smallpox all over the land. Not only Christians, but non-Christians also responded to taking the government doctor's anti-cholera inoculations on the compound. The result was that there were no cholera deaths in our community even though it took its toll all around us this summer. Other prophylactic measures were definite teaching on contagious diseases one by one, their cause, symptoms, spread, prevention, nursing, etc. The women then relayed these teachings through plays, programs and house-to-house visitation to the non-Christians all about us. We see encouraging results. So much for medical affairs.

There are three full-time Bible women locally and two part-time. Also, two full-time women live in the district. Their supervision is more difficult. One is living here for the time being, and she goes out with the regular ones. They are on duty all the year with the exception of one month's vacation. When it is too rainy or too hot they concentrate on the large Janjgir village with all its suburbs, on Naila, our railway station and other near-by groups. When the roads and weather are good they go daily to outlying villages. They start at 11 a. m. and stay till evening. I hire a "Chakra" or small springless cart to take them for about sixteen cents per trip. We think this is cheaper than buying a pair of new animals, feeding them and getting a cart. The present pair of mission oxen is always busy with station and compound running. The women are going out at a sacrifice to themselves, their children and their homes, but so far they have shown a real joy and concern and have glowing reports of warm-hearted reception. They go in pairs and reach as many homes as they can. They teach a regular course of lessons with picture illustrations and definite series of verses and songs and sell literature where they can. Later, when mixed teams go out, some will go on tour. Rain was scant this year, so due to dry ground we will send out more teams of husbands and wives together. The pastor's wife, Mrs. Rufus Asna, and other women volunteer and go along with these two pairs of workers. We see many signs of a greater yearning after the gospel, a warming up to our teaching. The semi-famine, war, and a greater earnestness in witnessing by Christians all have something to do with it. Ten adults recently came asking for baptism. They need following up. All are poor. All are related to humble Christians in our church. Still there are of other and better castes that are definitely showing interest too.

The Sunday Schools: We have divided the children into Primary and Junior Sunday Schools. A new text book for the Juniors put out by the Indian Sunday School Union and fresh memory material has given a new impetus to the older group. Teachers are women from the school staff and girls in the training department. They are faithful and love the children. You would greatly enjoy hearing the children sing the gospel songs we too learned when we were young: "Weist Du Wie Viel Sternlein Stehen," "Weil Ich Jesu Schaeflein bin," "Kleine Tropfen Wasser," "Gott ist die Liebe," "Jesus Bids us Shine," "Jesus Loves Me," "I am so Glad That My Father in Heaven," "This is My Father's World," and all the rich heritage of the Christian children's hymns as well as many Indian bhajans. Surely all this prayerful work in our day and Sunday schools upon these tender minds, in teaching and memory work is going to bring a great harvest. From the treasuries of these two Sunday schools the quarterly church session accepted from us a gift of fifty Rupees toward more benches in our church. We haven't enough to seat everybody these Sundays. The Christmas treats also come from the Sunday School treasuries. Parents cooperate well in giving their children rice or something to offer each Sunday.

A more recent department is the Sunday School for the non-Christian children. The Christian children behave almost like angels compared to these undisciplined ones. They know much more too. Consequently the two groups do not mix well. The non-Christian children cannot stay put and soon tire of sitting in one spot. It is really wearing to spend an hour with them, but the attendance has increased. We give either a card to each child each Sunday in all our Sunday Schools or a little something else to these raw recruits. These latter are unkempt, dirty and wild. The Christian children are all clean, combed and very dear. It is a living demonstration of what Christ does to parents and children.

The Women's work in the church: Friday afternoons are the time for the meeting of mothers or women. These are regular the year through. Careful planning keeps them interested. At present we have again a program committee which works out themes or study work and appoints leaders for the devotions and talks. Many are willing to lead the meeting or in prayer. We have studied the child, its instincts, habit formation and their bearing on the character formation, and the mother's duties and responsibilities in these. One mother wept bitterly, confessing her sins to her children when we studied "anger." Another one who reported on "obedience" said "I have raised many children, but never have I realized the importance of obedience." All the meetings are spiritual. We observe the Women's World Day of Prayer, give temperance programs, have studied founders of the Indian churches, etc. Last hot season a limited group studied daily "The Seven Root Sins" with real profit. The women also sew for charity for the Champa hospital, the leper hospital, for a charity sale now, by which they will be able to contribute to the Home Mission work and pastor's funds. Last hot season we took up the study of contagious diseases again as a refresher, then went to tell our neighbors about these things. The idea is this: To develop our women in all worthwhile interests to take leadership and initiative and be of service, to develop the prayer life and raise the home-life and child-nurture to the highest Christian level. Much remains to be done even as we all try to improve our life.

For the more backward women we have daily afternoon short sessions of sewing, learning to give audible prayers, and sing and learn Bible verses. This is a seasonal work on my porch, usually in the fall months. It is now in full swing.

The general missionary's wife is the general religious "Jack-of-all" work. There are kingdoms to be won on all hands waiting or her, for she is not tied down to an institution! Last spring I served as convenor and chairman of the Cchattisgarhi women's convention. God gave great subsantion and the meeting was a high mountainpeak experience for the leading paid and lay women of four mission areas, as well as ours. Likewise, annually come the lay-people's Bible course. I taught two classes daily.

Other seasonal work are standing committee activities of the conference. These are the little relishes in the common everyday meal or routine work. I enjoy the work. Many opportunities come to extend one's contributions to farther areas, but home, husband and child are also my first duty. When God gives us such good health and generous home-support in funds and prayers, then we go on with courage and new strength. I therefore also thank you for all you have done to make possible a smooth expending of our energies in this many-sided work. Without the budget and our salaries we would have to try to support ourselves, which would be very hard in rural India, even though we are both farmed raised. We would feel our God-given training misused. We believe He has called us and fitted us to do this work, and that this is His will for us.

I have not told you of the new community nurse, her work and the program we are now testing out, but shall tell you more some other time.

Since this will reach you near Christmas time, may I add here our hearty wishes that Christmas may this year bring you great joy and lasting blessings.

Times are unusual; oportunities are unusual. Heb. 12:28. *—Janjgir, C. P., India,* October 23, 1941

FEEDING THE HUNGRY

Pastors' and workers' retreats, committee work and meetings, and conferences have engaged our time. My wife has had an extensive program of work with women—course of study, teaching them to sew, to cut cloth, to be better mothers, to seek the welfare of their children. She conducts weekly meetings for the Christian women on Friday afternoons. She has charge of the medical dispensary. Over 1,500 patients were treated this past year.

Over and above these things we must mention the poor. Unless in a miraculus way climatic conditions change, we are faced with semi-famine conditions such as we have not known at any time during the twenty-one years we have been in India. Daily hungry, emaciated people come to our doors. Here in a land where people live from hand to mouth, too often there is nothing in the hand to put into the mouth. What then? Last year there were slack crops. This year they are worse; in many places there is an 80 per cent failure. What is not failure is in the hands of the rich. How can we face these hungry folks haunting our doorways, their shadows darkening our windows? *—S. T. Moyer*

CLIPPINGS FROM "INDIA CALLING"

"Are you viewing missions as a charity, or as a debt?" R. H. Glover."

* * * *

Miss Augusta Schmidt underwent a major operation in Landour, U. P. and recovered successfully. We praise the Great Physician for her splendid recovery.

* * * *

Mrs. J. R. Duerksen expresses her appreciation to friends at home for some splendid materials which they sent for the "Feltograph." This has saved her hours of hard work.

* * * *

Pandit J. Walter, teacher in the Bible School at Janjgir and Minister of the Janjgir Church, has written four tracts for the North India Tract Society, the printing of which has totalled about sixty-thousand copies.

* * * *

Christian Mutual Aid Society has been organized at Janjgir. Its purpose is to help Christians to be mutually helpful one to another, not only in times of distress, but to enable Christians to make economic progress in getting homes, seeding fields, buying land, and digging wells.

* * * *

The entire missionary body thanks the many friends who sent special gifts for 1940 through the mission board and mission treasurer. When we faced a cut budget, these were sufficient for us to meet our needs.

SAFELY AT HOME

We greet all our dear Mennonite readers with Psalm 115. We express our joy and thanksgiving in the wonderful kindness of our Heavenly Father for His protection and care on our trip home from India. All praise, honor and glory to Him Who abundantly pardons us from all our sins and answers prayers.

On the sixty-two day trip of seventeen thousand miles we were carried along by our Father in a most wonderful way. Before any action towards securing passage was taken, the whole homeward journey was definitely committed into our Father's hands, and He has "directed our paths". Prov. 3:6.

It is very wonderful now to learn of the host of friends and relatives who in their prayers upheld us before the throne of grace. We are conscious of a deep debt of gratitude to all of you and to a host of people. Many people outside of our Mennonite circles also remembered us in prayer. God has never failed any of His children at any time.

Will you keep on praying for the work and workers in China, the Philipines, and in India, and here at home just as earnestly as you did for our safe arrival? We cannot but ponder on the thought that we are not better than many others who have perished at sea. Only God, our All-wise Father, knows why He has brought us through safely, and we want to dedicate our lives anew, so that His purposes for us may be fulfilled. May we all be found faithful in these dark days in doing that which we know is God's will, and be earnest in prayer, in endeavor, and in Christian living. Thanking you all, we are your fellow-servants in His Kingdom.

—Paul and Ada Wenger
Bluffton, Ohio, February 26, 1942

HELPING CHRISTIANS TO HELP THEMSELVES

Miss Schmidt is continuing the work of the former "Christian Weavers' Association" amongst the converts of Basna Station. Weaving is a home industry, in which every one from the smallest toddler to the oldest grandmother finds something to do. The greatest difficulty is to find a market for the goods. This year Miss Schmidt took to the Himalaya Mountains two trunk fulls of the woven goods, made to various designs and articles. In a personal letter she reports as follows,—

"And now I must tell you of the GREAT SUCCESS we had selling those two tin trunks of woven goods. We had asked Mrs. Pickett whether we should put some up for sale. She said, 'Bring them on Friday to the Community Center'. I had sold Rs. 6|10 worth at Charles, and a dozen cushion covers to the houselady where Miss Burkhalter stays. She gave an order for fourteen dozen curtains plus tea towels and jharans. I jokingly asked Miss Burkhalter to be my saleslady, as I was not good at it. She consented at once, and Mrs. Isaac also agreed to help me and I went with my two big full tin trunks hoping to sell 'some'. The Ratzlaffs said, 'Hope you sell all. I said, 'Yes, I'll treat you to chocolate bars if we sell all'.

"Well, we laid the things out, and Miss Burkhalter and Mrs. Isaac and I sold quite a bit before the meeting. There were lots of announcements and the lady presiding, without warning, asked me to make my announcement. I quickly got up, and said that we brought luncheon sets, tea cloths, cushion covers, and a few other things, that our Christian weaver converts made. We'd like to show them to those interested and sell as many as they would like to buy. It was a project to help our weavers get a market in these difficult times.

"No more was the meeting over than there was a rush like in dime stores at Christmas time at home. Miss Burkhalter was bookkeeper. Mrs. Isaac took orders. I tried to keep the tea cloths and the napkins to match together and quote prices, because I had not marked every article. The orange tea cloths were with the napkins to match, and the blue ones likewise, and the luncheon cloths, etc.

"The tin trunks and the back seats were overrun with buyers. No saleslady was necessary, nor bragging of strong materials or fast colors. 'These are bargains if you know one' 'these are cheap' 'these are pretty' 'have you more of these?' were remarks we all three heard over and over again, and many asked me to bring them every year, and to be sure to put them on the Landour Sale.

"We got no lunch till around 2 P.M. and I was not a bit hungry either, because I was so happy the stuff sold so well. I am still getting orders and people greet me here and there. One lady said after we left at 2:40 P.M. that if we kept the prices so reasonable, we could sell more next year." A total of Rs. 150 worth of goods that our poor Christian weavers make in their homes was sold in a few hours."

AGAINST THE STREAM

There is a famous mission school in Kashmire. After forty years of service the principal wrote a book which he entitled, "Forty Years Against the Stream." On the dust cover he placed a picture of an old grizzly looking Kashmiri. He was seated in a Kashmiri boat, rowing one of the numerous water courses of that beautiful land. He was tugging for all that he was worth against the stream. That summarizes our life and work at Janjgir—tugging for all we are worth against the stream.

Yet we know that you are back of us and care. We know also that there is a great and good God who is working out His purposes through us, through His work, and in India. We deeply appreciate your faith in us, your loyalty and support. May this verse be fulfilled in your lives, "He that supplieth seed for the sower and bread for food shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." II Cor. 9:10.

"Christ has no hands, but our hands, to do His work today;
He has no feet, but our feet, to lead men in His way;
He has no tongue, but our tongue, to tell men how He died;
He has no help, but our help, to bring them to His side.
We are the only Bible the careless world will read;
We are the sinners' gospel, we the the scoffers' creed;
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than His?
What if our feet are walking, where sin's allurement is?
What if our tongues are busy with things His lips would spurn?
How can we hope to help Him and hasten His return?"

—**The S. T. Moyers**

* * * *

—The poem, **"The Touch of the Master's Hand,"** and many other poems by Myra Brooks Welch are now available in a book bearing the much-loved poet's name. The book is a Church of the Brethren publication. The savour of that church's doctrine permeates the book.

—The **R. G. LeTourneau** plant at Peoria, Illinois, waged a week's intensive campaign to sign up 100 per cent of the personnel on Defense Bond Payroll Allotment Savings Plan. An additional temptation for some Mennonites!

HOME MISSIONS

A. J. Neuenschwander, Secretary

In the parable of the Great Supper, the lord sent out his servants to invite the people saying that all was ready for the feast. Then they began to make excuses. Finally the lord said to his servants: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

There has been a noteworthy emphasis on evangelism in almost all of our home mission stations. Whether this is a result of the work of the Committee on Evangelism or whether there is a definite spirit of evangelism abroad in our churches which gives encouragement to this committee, is difficult to determine. We are content to leave that with the Lord and rejoice in the manifestation of a greater interest in and concern for souls. The Committee on Evangelism was continued by the board at our annual meeting, February 24 to 26 held in Newton, Kansas. The membership is: Rev. John J. Plenert, 429 Knorr St., Philadelphia, Pa.; Rev. Erland Waltner, Mt. Lake, Minn., Secretary; and Rev. W. F. Unruh, Moundridge, Kansas, member.

In the report that the committee submitted to the board it was learned that the entire first edition of one thousand copies of the handbook on evangelism entitled, **Other Sheep I Have** has been exhausted. Individuals got copies for personal use and study; groups studied the book in a number of churches; while in other instances the church officers were given copies and were encouraged to make a careful study of this splendid booklet.

It was a source of satisfaction and occasion of praise to Almighty God that all the members of meeting. This was the first time in many years that the board held their meetings in the place where the president of the General Conference is at home. It was therefore a source of satisfaction to have Dr. C. E. Krehbiel, President of the General Conference, at our sessions. The Women's Missionary Societies were represented by Mrs. R. A. Goerz, editor of **News and Notes**; Mrs. Frieda Regier Entz, Treasurer also attended the sessions, while Miss Elizabeth Voran, Secretary, attended two evening sessions.

The different fields were carefully studied and plans and suggestions were made to carry on the work with greater energy and effectiveness. While there are many difficult questions that have to be solved, the board is deeply grateful to the Lord and all the many friends of the home missions that our task was not made more trying by a shortage of funds. Our prayer is that the Lord reward all for their help and support for this essential Church-extension and evangelism work. The board noted with keen satisfaction that commendable sums have been repaid in the past year on loans advanced to Canadian Churches for the building of churches in the past. This has greatly aided the board to make loans to groups who are ready to erect their own house of worship. Our building fund is thus rotating and helping many in achieving their goal—a suitable although humble place of prayer and worship—a church.

—**A. J. Neuenschwander,** Quakertown, Pa., Sec.

GLEANINGS FROM THE REPORTS
By the Secretary

GRACE MENNONITE CHURCH, ALBANY, ORE.

In a handy little booklet issued by the minister the place of worship is called, "The Friendly Church on the Corner." In this booklet pertinent Scripture verses are given to help the reader appreciate the promises of God. Topics for the morning messages are given. In an expository manner Rev. Kliewer will explain the book of Galatians during January and February. On another page the Wednesday night prayer meeting Bible studies are outlined, and in another place the Christian Endeavor topics, leaders and Scripture texts are given for the first two months of the new year. Brother Kliewer uses every avenue of approach to people in order to help them find Christ as Saviour or come closer to Him in fellowship and prayer.

* * * * *

FIRST MENN. CHURCH, HUTCHINSON, KAN.

Rev. Clyde H. Dirks and the various church officers submitted their annual reports in an orderly and well-arranged way by putting them in mimeographed form, stapled together. The financial reports show that they are interested in almost all the conference projects and give a proportionate amount to each cause. Last year seven new members were received, bringing the membership to 123. The report shows the work in the Sunday School and all other auxiliaries, each one endeavoring to do their part in the whole program of the church. A large number of General Conference Mennonites live in Hutchinson and it is felt that if these would attend and support and join the church to make this place of worship a home for their families and children, the church could easily become completely self-supporting.

February 12-22 the secretary was privileged to conduct a series of evangelistic meetings. The officers of the church were greatly encouraged by the large attendances and active participation. It was a source of gratitiude that the Lord prepared some who indicated their willingness to transfer their membership to First Mennonite and others pledged to give more aid to the church and the cause of the Lord. They hope that by Easter there will be a large number who will become active members of the church.

Two resolutions passed by the church, are worthy of publication. (1) "That we designate $1.00 per Sunday out of the regular church offerings for the C. O. Camps to help meet our share of the expense." This in addition to a resolution authorising the taking of special offerings for the C. P. S. Camps during the year. (2) "That we recognize more fully the honest effort by the men in our denominational schools and colleges and that we support these institutions with our prayers, cooperation, and financial assistance as far as possible."

MENNONITE BIBLE MISSION
Chicago, Illinois

Selected paragraphs from the report submitted by Rev. John T. Neufeld.

Sunday November 2, week of services began with Rev. August Ewert, speaker. Services were held every evening of the week. On Thursday he showed pictures of the mission work in China.

November 11-13 Attended Ministers' Retreat at Bluffton College. Good inspiring time for me.

Saturday, November 15, attended conference on Conscientious Objectors and Civilian Public Service Camps, at which many leaders spoke, also General Hershey, national director of this work. It was inspiring to see so many present. The evening attendance was around five hundred. November 20, Thanksgiving Day. Had services at ten o'clock. Full house. Mr. Sam Schmidt, who is attending the Baptist Seminary, spoke. In the afternoon our Girls Choir made a trip to Tiskilwa, Illinois, where they gave a concert in the Mennonite Church. The girls enjoyed the trip, and the church enjoyed the concert.

Wednesday December 3, had silver wedding anniversary of Mr. an Mrs. Miller. Both are members here and had a fine service and attendance. December 24, Christmas Eve. The young people gave a pageant of the Christmas story. This had required a lot of time and preparation and much worry. It seemed that there was not quite enough interest in it. However, at the final stage all went quite well, and we felt rewarded for our efforts. At ten o'clock a group of forty young people went carolling. We went to about twenty homes.

December 25, had a service at ten o'clock. The younger children gave a program. This was enjoyed by all.

With a membership in the church of seventy, it is indeed inspiring to note that the average attendance of the combined double service of Sunday School and Morning worship for the past year was 94. —4221 *S. Rockwall Street*

THE FIRST MENNONITE CHURCH, CHICAGO, ILLINOIS—1941 REPORT

In looking back over the year that has closed, we can see that God has been good to us and has blessed us. According to the promises in His Word, He has forgiven and overlooked many of our weaknesses and shortcomings. And we count it a blessing that we have the opportunity of serving Him and proclaiming the gospel in this great city of Chicago.

It cannot be said that there has been a great increase in attendance. But there is a definite feeling of growing strength, and we feel that the church is stronger and better united than it was a year ago.

As a mission church our aim has been to establish and keep alive the mission spirit and the spirit of evangelism so that the many who do not know God may feel their need of Him and seek His forgiveness.

The "open door" here is in the work with the children and the young people. Certain experiences of strife and discord in the years gone by still remain as a barrier in the work with the adult population of the community. But with the children there has been a fine response to the efforts of the workers in the church.

Church. At the annual congregational meeting held in December of 1941, the following were elected, or were carried over to serve in office another year. These with the exception of the pianist make up the council.

Deacons — Carl Aschenbrenner
Paul MacElfresh (Remained in office from preceding year)
Trustee — Edward Aschenbrenner
Richard Howard (Remained in office from preceding year)
Clerk — John VanLier
Treasurer — Archie Lind
S.S. Supt. — Peter Anderson
Chorister — Albert Lehman
Pianist — Mrs. A. Lehman

Worship services were held on Sunday morning and evening throughout the year. The average attendance at the morning services was fair; the evening services were maintained under difficulty because of lack of interest by the congregation. On the first Sunday evening of each month the regular worship service and the Young People's Fellowship were united to form a Christian Worker's Program. This program gave opportunity for the expression of local talent and was well attended.

During the year the Church was host to various speakers and groups from other churches and schools. These programs helped to arouse interest and gave variety to the presentation of the gospel. Among those present were: Rev. and Mrs. John Thiessen, missionaries from India; Rev. and Mrs. Toews, missionaries from the Belgian Congo; Miss Grantland, our own missionary from North Carolina: The choirs from Bethel College and Freeman Junior College gave concerts here; Rev. Barkman and Girls Quartet from Oklahoma Bible Academy; Gospel Team from Moody Bible Institute.

A special Communion service was held on Palm Sunday afternoon to which the *Mennonite students* and others *of the Chicago area were invited.* Approximately fifty Mennonite guests were present to share in the communion. Special services were also held on Good Friday, Thanksgiving Day, Christmas Day, and on Watchnight.

SUNDAY SCHOOL. The Sunday School, consisting of about 117 members, meets every Sunday morning from ten to eleven a.m. Attendance through the year varies a good deal with the change of seasons, with a low ebb in the summer months. However the average attendance per month does show a definite trend upward. This can be attributed to the unceasing efforts of Mr. Anderson and some of the teachers.

Special Sunday School programs were given on: Easter, Children's Day, Rally Day and Christmas.

A Sunday School picnic was held on August 9th at Wolf Roads Wood.

Daily Vacatin Bible School was held for two weeks in July. Mrs. Lutz the Superintendent was assisted by six teachers. A total of seventy-one students were enrolled in the school. It was closed with a program in which the children brought out some of the things learned and achieved in the school.

YOUNG PEOPLE'S FELLOWSHIP. The young people have their regular meeting on Sunday evening at seven. On the first Sunday of each month they combine with the Church service. Once a month they took charge of a State Street Mission service, giving the message in word and song and serving refreshments.

An hour of Bible study and prayer was started during the year, meeting every Tuesday evening at the home of the pastor.

A Special Easter pageant, entitled, "Trumpets at Dawn" was given by the young people. The Fellowship has been active in their support of Miss Grantland, having through the year sent her approximately $150 in cash and a considerable quantity of used clothing to be distributed there. A Social meeting is held each month. Also a business meeting is held each month to discuss the work and make plans for the future. A Young People's organization composed of several South side Churches, including our Fellowship, sponsored two weeks of evangelistic meetings at the First Mennonite Church. James Stewart of England was the Evangelist.

CHOIR. The Choir consists of about twenty-five members. Working with Mr. Lehman as director and Mrs. Lehman as pianist, the choir has served at the Sunday morning worship services throughout the year, bringing the message in song. Cantatas were prepared and sung on Palm Sunday evening and during the Christmas season. Cloth for choir robes was purchased and the robes were made by the women of the church.

WOMEN'S MISSIONARY SOCIETY. The Society consists of about thirty members. They meet the second Thursday of each month for their regular meeting, which consists of a devotional program or speaker, and a business meeting to plan the activities. Financially they give support to the church fund, they gave twenty-five dollars for support of girl in India, two dollars per month to Miss Grantland, with a special gift of ten dollars at Christmas. They also gave thirty-five dollars to a Russian Missionary family in the city, and made up six Kamp kits for C. O. boys, valued at thirty-six dollars.

CHURCH COUNCIL. The Church Council met ten times during the year. All of the meetings were marked by a splendid spirit of unity and cooperation, with every one seeking to further the material and spiritual welfare of our work. A new roof was put on the church building; the labor was donated by men of the church. The cost of material (approximately seventy-five dollars) was paid by the Mission Board. The council also voted to have the parsonage painted. This job was contracted at a cost of $120, which was paid from church funds.

—*John Vanlier,* Clerk

ALBERTA COMMUNITY (MENNONITE) CHURCH

During the last quarter of 1941 we enjoyed many blessings that the Thanksgiving and Christmas season brings. It was a very busy month. At Thanksgiving the choir gave a cantata and at Christmas the Sunday School gave its regular program. At the latter we had a record attendance of 140 which crowded our little church to capacity. The young people also gave a very fine play on the 23d of December. One can say that there is a marked improvement in the cooperation and interest on the part of the young people over that of last year.

One of the most encouraging phases of our work has been the increase of interest and financial support. As you will see in our annual report we have nearly doubled our proposed budget for 1941. In our church treasury we started out with a budget of $440.00 and the total income amounted to $794.34. Rev. Baumgartner just itemized the receipts and disbursements from November 24 to December 31, for it was then that we had our annual business meeting. The interests for missions have increased also. During the fiscal year our church has raised over $250.00 for the various conference enterprises. about four times as much as last year.

We have had some very fine contacts with the C. P. S. Camp at Cascade Locks during the last few weeks. Our church is planning to go out there next Sunday to give them a program in the afternoon. We do not want to go empty handed, so have held an offering with which we want to buy several kits and supplies for the boys. Our girls also plan to have several cookie-baking parties. Our cars will be well-loaded when we go out there next Sunday. The boys will give us a return program three weeks from now. They surely are a fine bunch of Christian men, so we hope to create an interest in this manner.

Our people have been very faithful. Our morning services are always well attended and increasing week by week. Our attendance at the same is running about sixty now. The S. S. has had a little slump the past few weeks due to sickness and disagreeable weather. But we hope to go way over the top this year. Our evening service have not been too well attended, but they are picking up again now.

We trust that as we continue to work and serve Him that there will be further growth numerically and spiritually. —*Arnold J. Regier,*

5215 N. E. 23d Ave., Portland, Ore.

FAITHFUL WORKER—ACCIDENT VICTIM

The board members were deeply moved to learn of the tragic accident that overtook Rev. J. J. Klassen, Sardis, British Columbia. The tragedy happened on the highway between Vancouver and Sardis. With Rev. Klassen in the car were, Heinrich Schmidt, driver, and Mrs. Schmidt, and Miss Betty Guenther. The other members in the party were injured as were those also in the car that collided with them, but none fatal except Rev. Klassen.

They had taken Mrs. Klassen to Vancouver on account of her health, and when they were about to return to Sardis, she asked Rev. Klassen to remain in the city with her. Reluctantly he declined to remain, saying that he had a very important message to deliver to the young people in his church at Sardis. He never delivered the message, but the sincere intention, will, no doubt, make a deep impression on all the young people as well as on the whole congregation where he served as Elder.

Our prayer is that the Lord be very near to all those that suffered injury, but especially so to Mrs. Klassen in this period of bereavement.

"Servant of God, well done!
Thy glorious warfare is past,
The battle's fought, the race is won,
And thou art crowned at last."

WINTON, CALIFORNIA

Greetings with I Cor. 1:3, "Grace be to you and peace from God our Father and the Lord Jesus Christ."

We are happy in the Lord. The work is going on nicely. Our attendance is holding up well. We had rains a few Sundays then it went down some. We had a good program at Christmas time. We also made some improvements in our church building by putting in a new floor. The platform was also enlarged by building out a bay addition, and so now we have a fine church and all are happy.

Before long Rev. W. A. Regier, Los Angeles, is coming to hold evangelistic meetings for us for a week or ten days. Our prayer meetings on Wednesday and our other meetings are well attended. An actual count shows that the average attendance at morning Worship for the last Quarter in 1941 was 45. It is well to know that there are only 32 members in this newly organized church. (How many of our older churches can make a similar report? A.J.N.)

I have just returned from Merced where I heard Dr. William Evans speak; he was one of my former teachers. At this writing the weather is cold and rainy; that is what is called cold here. Otherwise we are well. God bless you all. Pray for us. —*J. P. Glanzer,* Jan. 7, 1942

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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How Can I Reveal God In My Giving

By Mrs. Ellen Crawford

We must remember that we can reveal God only when we reflect God. We might compare ourselves to the moon in that respect. The moon has no light of its own; It is bright only when it reflects the light of the sun. So it is with us—we have no light of our own, but we do have the power to reflect the light of God; or in other words, the spirit of God.

Now what is the spirit of God as regards giving? You will find it nowhere so clearly set forth as in the Gospel of John 3:16, "For God so loved the world that he gave his only begotten son. . . " There is the story of the perfect gift of God.

There are two outstanding reasons why God's gift was perfect. In the first place, there was a motive back of God's giving and that motive was love. People give for many reasons. Some people give that they might receive; some people give from a sense of duty; some people give to make an impression. But our giving will never be true Christian giving until it springs from one source and that source is love.

In the second place, we cannot overlook the quality of the gift which God gave. It was the very best He had—the thing which was to Him most precious. He gave His only begotten Son to die upon the cross. Are we willing to give that which is precious to us? And that doesn't necessarily mean our silver and gold. Of course, God does need our assistance in a material way, but money isn't all. God asks for something else—as Paul puts it in his letter to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That's the real gift which God requires of us. He doesn't ask all of us to die for Him, but he does ask us to live for Him.

Paul speaks of this as our "reasonable service." Paul was right; it is reasonable. God never asks the unreasonable, the impossible, of us. When the lame man stopped Peter and John outside the temple and begged for alms, Peter said, "Silver and gold have I none; but such as I have give I thee." Yes, that is what God asks of us—just "such as we have."

How can I reveal God in my giving? It is summed up beautifully in this little poem:

"Go break to the needy sweet charity's bread,
For giving is living," the Angel said;
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh no," said the Angel, piercing me through,
"Just give 'till the Master stops giving to you!"

—Wichita, Kansas

LOVE WILL LAST

'Tis not the mighty victory won,
Nor scars of valor from the strife,
But the little unknown deeds we've done
That linger throughout life.

Yea, the dauntless victor's deeds
Are now but classroom themes;
The student stands and glibly reads
Of conquest's mighty schemes.

But long ago, at Jesus' feet,
Mary let her ointment spill;
With sacrifice of love complete,
Its fragrance lingers still.

Oh, seek the kindly paths of love;
Diffuse love's perfume rare,
That you may find in realms above,
Its fragrance lingering there.

—Walter V. Conklin

SENIOR DEPARTMENT

Program for March 29
Series for March: Devotional Training

THE VALUE AND POWER OF PRAYER

(Luke 11:5-13)

I. Worship Service:

(1) Songs, "We Walk by Faith, and not by Sight," No. 152; "Prayer is the Soul's Sincere Desire," No. 184. (2) Reading of main topic and prayer. (3) A short prayer service. (4) Offering for relief.

II. Leader's Introduction:

Those who have tried prayer attest to its power. It is an open door through which they enter to be in the presence of God. Being with God has an influence on their character and their actions, just as being with a dear intimate friend makes a difference to our life. His way of looking at things and their relative value and importance, His ideas and ideals, will permeate our life as we commune with Him through prayer.

Prayer permits us to lay hold of resources outside of ourselves. What we cannot do, God can do. Christ has laid it down as one of the laws of His kingdom that "whatsoever ye ask **in my name** that will I do." The experiences of every Christian prove the truth of this promise. Those prayers which seemingly go unanswered are not unheard or unheeded—God in His own way and in His own time will take care of them.

Prayer puts us at peace and at rest. We can put our trust and confidence in God. Knowing that He cares and that He provides releases for us from worry and fear. It puts a song of joy on our lips. "Oh, how sweet to walk in the pilgrim way, Oh how bright the path grows from day to day. Leaning on the everlasting arms."

Suggested Topics for Short Talks:

(1) A penitent spirit and prayer, Luke 18:9-14. (2) A forgiving attitude and prayer, Mark 11:25. (3) Gratitude and prayer, Luke 17:11-19. (4) Persistance and prayer, Mark 7:24-30. (5) Faith and prayer, Matt. 18:19, 20; Matt. 17:14-20. (6) The power of intercessory prayer, Gen. 18:22-32.

III. For Discussion:

(1) What things may we pray for "in His Name?" (2) How does prayer "change things?" (3) What were the things Jesus prayed for?

IV. Facts for Study:

Prayer may be likened to a watch chain, for it links us to God. It keeps us from getting lost from Him. It is the way of talking with God, and it is one way in which God speaks to us. There are links in the watch chain: There are links in the chain of prayer also. There is the golden link of faith, that holds firm our belief in God and in Christ Jesus. There is the link of love, that bids us not only believe, but love Him in whom we have placed our faith, and love our neighbors also. Then there is the link of obedience that reminds us to be ready to do God's will. We might go on naming link after link in the chain of prayer. Truly, to pray means that we must believe in God who is mighty above all, love Him as our heavenly Father, and be ready to do His will."

V. Food for Thought:

HIS INFINITE RICHES

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase.
To added affliction, he addeth his mercy;
To multiplied trials his multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving has only begun.

His love has no limit, his grace has no measure,
His power no boundary known unto men,
For out of his infinite riches in spirit,
He giveth and giveth and giveth again.

—**Author Unknown**

PETITION

We need thee, Lord, when in the toils of life
Our strength breaks down;
We need thee, Lord, when in unbridled mirth
We thee forget.

We need thee, Lord, when by success upon our work
Is placed a crown;

We need thee, Lord, when crushed by pain and strife
We groan and fret.

So give us, Lord, the daily grace we need
To walk our way

Until the golden curtain falls and marks the close
Of our brief day.

—**Selected**

INTERMEDIATE DEPARTMENT

Program for March 29, 1942

WHAT THE LORD'S SUPPER MEANS

"In preparation for this meeting get a large copy of the painting, "The Last Supper," by Leonardo da Vinci. The picture should be placed on an easel at the front of your meeting room.

"You can plan to have the story of the Last Supper told by members of the society who are dressed as disciples of Jesus and who tell the story as if they had been present at the Supper."

—Int. Soc. C. E.

Hymn: "Jesus the Very Thought of Thee."
Scripture: I Cor. 11:23-29.
Silent Meditation:
Hymn: "In Memory of the Saviour's Love."
Dramatized Story of the first communion.
Interpretation of picture by superintendent.
Talk by pastor: "How our church observes Communion."
Hymn: "Break Thou the Bread of Life."
Talks by several members: "What does Communion mean to me?"
Bible references: The first communion, Matt. 26:26-29; A remembrance, Luke 22:19, 20; Jesus, the Living Bread, John 6:51; A challenge, II Cor. 13:5; A confession, Luke 18:13; A forgiveness, Eph. 4:32.
Silent Prayer: (Let each member dedicate himself in complete loyalty to Jesus.)
Piano Postlude: "More Like the Master."

JUNIOR DEPARTMENT

Program for Mach 29, 1942

I WILL BRING OTHERS TO CHRIST

John 1:40-45

A ROUND-UP PROGRAM

We have come to the last meeting in our series of this month. We have made our decision; we have taken Christ as our Saviour; now we are not content until others, our friends, neighbors, and relatives, too, know our Lord and Master and walk with Him. The program of the Christian life is not complete until each of Christ's followers seeks to bring others into the same experience. **Winning** others is **not a process**; it comes sometimes by the **spoken word,** or invitation, more often by silent, but **wholesome, influence**; sometimes in private, sometimes in public. Many persons are won by the prayers of their friends. But all Christians should be **actively at work** to win others. An old seer told his followers, "Turn to God before your death." To this the men replied, "How can we know the day of our death?" "True," said the seer, "therefore you should turn to God **today,** perhaps you may die tomorrow."

As workers together with God we are to turn a deaf ear to Satan; we are to plead with the people to come **now** to the Lord Jesus while it is possible.

The Question Bee

1. How important is it that we bring our loved ones to Jesus and the church?
2. What does the Bible say, "Where two or three have gathered in my name"?
3. Tell in your own words the story of the man sick with palsy. How was he helped?

The Faith of a Heathen Woman

In a little village in India, a church had been built, with a few Christians attending. As time passed by, many converts lost interest, and finally the missionary who came to the village said to one poor woman who alone remained faithful, "There is no use of our keeping the church open any longer; you may as well give me the key. There is another church three miles distant, and anyone wishing, may go there." The faithful woman with tears in her eyes said, "Oh sir! do not take away the key. Even if no one else comes, I will go daily to the church, sweep it and keep it clean; I will keep the lamps in order and pray that God will visit this village and touch the hearts of people!"

So the missionary left the key. The old lady did as she had promised, and God did send a revival. When the misionary returned to the village a few months later, he found the church crowded with penitent sinners, the harvest of the faith of one poor, East Indian woman.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 29, 1942

THE TRANSFIGURED CHRIST MEETS HUMAN NEED

Luke 9:28-43a; Read Matt. 17:1-20, Mark 9:2-29

Topic: FROM VISION TO SERVICE

Introduction

The three Synoptic Gospels record the transfiguration. Each one connects this event in Christ's life with Peter's confession of Him as the Christ, made at Caesarea Philippi, six days earlier (last week's lesson). No one of the Gospel writers mentions anything that took place during those six days. Jesus had raised the apostles' hopes to a high pitch when He acknowledged that He was the Messiah and then shattered them when He told them about the cross and His sacrificial death. This fact they could not believe. They missed the force of His rising again after three days. The transfiguration vision demonstrated the relationship between the cross and the crown.

Christ Transfigured on the Mount vss. 28-36

Jesus went up into a mountain, probably mount Hermon, to pray quietly and undisturbed during the night. He felt the need for this quiet prayer "closet." He took with Him the three of "the inner circle." Peter was always the leader. He preached the first Christian sermon. James was the first one of the Twelve to receive the martyr's crown. John had the longest service of all, and he alone of the Twelve died a natural death.

While Jesus was praying a wonderful thing took place; a great change came over Him (vs. 29). His essential glory radiated and shone from His human body. This was not an illusion, but a real transformation. It was the glory of God within Him shining forth. It revealed to the three the Christ in His divine glory as the Son of God. They saw the real Christ. They also saw two men talking with Jesus (vs. 30). Moses represented the Law and Elijah the prophets. Their appearance bore witness to Christ as the true Messiah, prefigured in the Law and foretold by the prophets. God sent these two men to encourage Jesus. They talked with Him about His coming suffering and death, the very thing He had been speaking about six days earlier. His "decease" (vs. 31) includes His death, His resurrection, His ascension. It was to be an achievement, the supreme purpose and climax of His life. It was to be an accomplishment, not a defeat.

The sleepy disciples soon awoke and saw Moses and Elijah and their glorified Lord. The experience was so glorious that Peter wished to have it continue (vs. 33). It was too rich in blessing to be ended so quickly. Luke says that Peter did not know what he said. It would not have been good for him to have stayed there. A luminous cloud appeared while Peter was speaking, adding to the wonder of the experience. A voice, God Himself, spoke to them from the cloud (vs. 35), clearly declaring that Jesus is the divine Son of God, and supporting Peter's confession so recently made. They shall hear Him above all other authority. Christ was all they needed.

Christ Healing in the Valley vss. 37-43

The morning following the mountain-top experience, Jesus and the three disciples came down into the valley where there was sorrow, suffering, and need. A multitude of people were waiting for them and Jesus now mingled in the common life of the people and concerned Himself about their troubles. Here they faced a serious case which had baffled the other apostles (vss. 38-40). This is described very fully by Mark (9:17-27). He calls it a "dumb spirit." Matthew says he was "epileptic." All three accounts imply that he was demon-possessed. This case appeared to be hopeless. An unclean spirit had taken possession of the child. The father had appealed to the nine disciples for help, but they were helpless before this especially malignant spirit. Jesus told them (Matt. 17:20) that their failure was due to a lack of faith.

Jesus felt that the lack of faith was making His work harder. The disciples had been found wanting when put to the test. Christ declares that all present were faithless and needed more faith (vs. 41). Jesus commanded that the child be brought to Him. Demons can not endure Christ's presence and this evil spirit resisted unto the very end (vs. 42). With a word, Christ commanded the evil spirit to leave the boy and that word was obeyed. Christ's divine power was real and is effective in our day. Whatever our need may be, let us bring it to God. The people saw plainly that no power but that of God, could heal any one like this boy was healed.

Jesus came down from the Mount of Transfiguration into the valley of need and served there. Our mountain-top experiences are the preparation for service in the valley. Christ said, "Come unto Me." He also said, "Go ye, into all the world."

Why was Peter's suggestion unwise?

What benefits do we receive from mountain-top experiences? How do we use them?

Where is the valley in which we may help relieve need?

DEVOTIONAL MESSAGES

By *Albert Schultz, Butterfield, Minnesota*

THE COMFORT SERIES

MARCH 24—*"Wherefore comfort one another with these words,"* I Thess. 4:18.

Comfort means to console or cheer a person in distress or grief. The above words are a comfort because of their context. Three great facts are brought to us: The coming of Christ, the resurrection of our loved ones who have preceded us in death, and of our going to be with the Lord forever. A man worth thirteen million could find no comfort in his money and his beautiful home with its Persian rugs and costly furniture. At the dinner table was an empty high chair. The baby had been carried to the graveyard. But no comfort for this man with his wealth. What these few words can do, money, luxury, position, education, and other of men's achievements cannot do. These three facts are COMFORTING WORDS FOR THE CHRISTIAN.

MARCH 25—*"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. . . ."* I Cor. 15:51.

We have a new truth here. This was not revealed to the Old Testament prophets. The word "mystery" means something never revealed before. The mystery is that not all shall die, and since we shall not die we shall be changed. These bodies that we now have shall put on immortality. This will take place when the Lord comes as we find it in I Thess. 4:13-18. He will come for His Church—the saved. It will only take a moment to change us. We will not die if we live till the Lord comes; we will not need a doctor; there will be no undertaker to embalm us; no funeral service for us; no mourners to pass by the coffin; no choir to sing; no preacher to bring words of comfort to the loved ones; but we shall be changed and have a body like our blessed Lord after His resurrection. "We shall be changed" COMFORTING WORDS FOR TODAY FOR THE CHRISTIAN.

MARCH 26—" . . . *and the dead in Christ shall rise first,"* I Thess. 4:16b.

Have you carried a dear father or mother, a wife or husband, a brother or sister, or a dear baby to the grave? There is a chill that creeps over me as I write those words, for Mrs. Schultz and I have carried a baby out there, and then come these comforting words, "the dead in Christ shall rise first." You will see that blessed one who died in the Lord if you are a Christian. You will again talk to them, and above all you will know them; and even better than that you will spend all eternity with them. They will again have a body. That body is going to be in a sense like the one they had. After Jesus had risen from the dead He said, *"Behold, my hands and my feet. . . . for a spirit hath not flesh and bones as ye see me to have."* Flesh and blood and flesh and bones are not identical for flesh and bones will be in heaven; but not flesh and blood. The dead shall rise are COMFORTING WORDS FOR TODAY.

MARCH 27—*"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,"* I Thess. 4:16a.

The coming of the Lord Jesus from Heaven is stated 318 times in the Bible. He told His disciples that "I will come again and receive you unto myself; that where I am ye may be also." They believed it for they preached it. They preached this blessed hope after Pentecost which indicates that He did not come on that day. Paul, Peter, John, and Jude all preached and believed it. (I Thess. 4:16; I John 3:2; Jude 14, 15; and II Peter 3:3, 4, 10, and 12.) He came the first time at the appointed time and will come the second time for His Church to take her with Him for the marriage supper. The first time He came to die for our sins; but the second time He comes to take us unto Himself. The first time He came as a Lamb to be slaughtered for our sins, but the second time He comes as a lion to judge the people and set up His kingdom and throne. There are two aspects of His second coming. The one for the

Church and the other to be King here on earth and execute judgment. Both aspects of His coming are COMFORTING WORDS FOR THE CHRISTIAN.

MARCH 28—*"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."* I Thess. 4:17.

Here we have the translation of the living saints and the resurrected dead. When He comes the dead shall be raised and the living shall be changed, and shall be transported to be with the Lord Who has come out of heaven to meet His bride. We have a most beautiful picture of this in the Old Testament when Isaac goes out in the field and there meets Rebecca. In this day of inventions it is not difficult for us to believe that we shall soar through the air and meet our blessed Lord. God will not use airplanes to perform this translation, for the Word says, "We shall be caught up." To know that we shall be together with our loved ones who have preceded us and to see our loving Lord are COMFORTING WORDS FOR TODAY.

MARCH 29— *"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,"* II Cor. 5:1.

Our body is here called an "earthly house." We live in this body, but we are not the body. We have a house on wheels (legs); it has windows (eyes); and it has shingles (hair). God is going to make a body for all the dead saints even though they may have been dead for 1900 years. Paul, Peter, John, James, Menno Simons, and other saints do not have bodies now, but will receive them when Christ comes for His Church. This body will be a special creation and one in which we will live for all eternity. Last week I buried an old saint who for the last eight years was an invalid. She could not walk, but her new body will not limit her to a bed. It will not grow feeble and weak. It will not be subject to pain, sickness, and even death. COMFORTING WORDS FOR TODAY.

MARCH 30—*"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hast done, whether it be good or bad,"* II Cor. 5:10.

Every man must some day face Christ, but not all men at the same time. The judgment seat of Christ is for the Christian only; the White Throne judgment is for the sinner. No sinner at the judgment seat of Christ and no saint at the White Throne judgment. The judgment seat of Christ is to reward the saints for their service for the Lord. Then we will find out whether we have worked or shirked, whether we have lived for God or self, whether we have lived by the flesh or the Spirit, whether we have obeyed or disobeyed, whether we have glorified the Lord by our walk or dishonored Him by our walk. It is a PAY DAY for the Christian. To know that there is a pay day for taking up His Cross and denying self are COMFORTING WORDS FOR TODAY.

MARCH 31—*"If any man's work abide which he hath built thereon, he shall receive a reward,"* I Cor. 3:14.

Our works will be tested by God's fire on judgment day. They will be examined. If after the test and examination God can approve of them we shall receive a reward. If we have been placing hay, wood, and stubble into this building of God it will all be burned, but if we have been placing some gold, silver, and precious stones in this building we shall be rewarded for our efforts and service. The reward is not salvation, for salvation is a free gift. These rewards are, no doubt, positions the Lord will honor us with since they are connected with crowns. Whenever we speak of Christ as the Son of God we are placing some gold in the building; if we testify to the fact that He saved us we are placing some silver in the building; and whenever we bring some soul to a saving knowledge of Christ we are placing some precious stones in the building. To rest assured that He will reward us for speaking of His deity and the redemption that comes through Him and to bring others to Christ are COMFORTING WORDS FOR TODAY.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

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What if They Say

What if they say, "You speak of conscientious convictions. Do you mean to say that conscience is always a safe guide?"

Conscience is one of God's gifts to man. It may be used or misused. In its purity it caused our first parents to hide from the presence of God. It helped them remember the words, "thou shalt not." All humans have God's law written in their hearts (Rom. 2:14), "their conscience also bearing witness" (v. 15) even when they are in a state of ignorance regarding the revealed will of God. Used in its purity and enlightened by scripture it points the way to salvation and consistent Christian living. When misused it can be brought to condone gross sinfulness. Please note three points of New Testament emphasis.

1. Conscience must be *personal.* Individual sin is accompanied by individual pangs of conscience. They who brought the woman taken in the act of adultery "went out *one by one*" (John 8:9), "convicted by their *own* conscience". God renders to "every man according to his deeds" (Rom. 2:6). No parent, no friend, no government can assume the responsibility for another's personal transgression.

2. Conscience may be *perverted.* It is referred to as being "weak" (I Cor. 8:7), "wounded" (8:12), "seared with a hot iron" (I Tim. 4:2), "defiled" (Titus 1:15), and "evil" (Heb. 10:22). Disobedience tends to deaden conscience. Hindu mothers (so-called Christian mothers, too) offer their children for conscience sake.

3. Conscience should be *pure.* It is described as being "void of offence" (Acts 24:16), "pure" (2 Tim. 1:3), "perfect" (Heb. 9:9), and "good" (I Pet. 3:16). Conscience can be relied upon if we permit God to enlighten it scripturally and spiritually. The "testimony of conscience" (2 Cor. 1:12) is safe for those who accept Jesus Christ as Saviour and "follow his steps" (I Pet. 2:21). —*Walter H. Dyck*

"When we dedicate a church, we take it all in, from the underpinning to the steeple. So it should be with our lives." —*Walter R. Floyd*

OUR PEACE OBJECTIVES

By *Earnest J. Bohn* *

When we have a clear picture of the purposes, aims, and methods of the cause with which we are connected, and when these purposes, aims, and methods are sufficiently challenging, we do not have much difficulty in arousing men and women to its support. Those of us who are members of the historic peace churches should be clear in our minds as to what our peace objectives are. We ought to be able to tell all people who are not of the non-resistant faith why we as members of the historic peace churches can have no part in carnal warfare, and what we expect to do during this time when the great majority of Christian people and many of their leaders will support the most devastating war of all history.

The reason that this war is possible, is because the Christian church is not sufficiently clear in its own mind that all carnal warfare is sin. The leaders of the church are divided on the wrongness and rightness of war. Allowances are made for some wars. For some, this war is purely a matter of defense, and since they think it right for a Christian to kill in defense they will fully support it in the traditional way with arms. For others it is a lesser evil to fight than to let evil rule over them in the persons of tyrannical and Godless dictators. Again for others, it is an "Unnecessary Necessity," or a "tragedy," or "Hell" which was unavoidable because of our sins, and now we must fight because God has "condemned us to hell," and therefore to fight as our punishment. There is not yet a seeing of eye to eye among the leaders of the church on the question of war. There is still a clarifying process going on as to whether all war can be classed as sin in which Christians should have no part. The same thing seems to be in process now that was going on in the minds of Christian leaders about a hundred or more years ago on the moral issue of slavery. They could not all see alike on that question. Time, with the leavening process of the gospel has brought unity in the minds of Christian leaders and Christian people everywhere in our country that slavery, according to Christian standards, can not be sanctioned. When enough people once believed that, it was also possible to make it unlawful.

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* Secretary of General Conference Peace Committee and author of **Christian Peace—New Testament Peace Teachings Outside the Gospels.**

The historic peace churches declared from the very outset that all war was sin. Our Mennonite forefathers shunned all participation in any form of carnal warfare as unscriptural. We quote only a few of Menno Simons' words on war: "Our fortress is Christ, our defense is patience, our sword is the Word of God, and our victory is the sincere, firm, unfeigned faith in Jesus Christ. Spears and swords of iron we leave to those, who, alas, consider human blood and swine's blood of well nigh equal value." In another part of his writings he says, "The regenerated do not go to war nor fight. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks and know no war. They give to Caesar the things that are Caesar's and to God the things that are God's. Their sword is the sword of the Spirit which they wield with a good conscience through the Holy Ghost."

The Anabaptist faith was founded on the proposition of recapturing the life and spirit of the New Testament Church which had been covered up with a cold, non-spiritual type of ecclesiasticism through the dark ages. One of the tenets of the early Christian church for the first two centuries, according to C. J. Cadoux, who is an eminent authority on the attitude of the early church, was that, "They (the early Christians) closely identified their religion with peace; they strongly condemned war for the bloodshed which it involved; . . . . they declared that it was their policy to return good for evil and to conquer evil with good. With one or two exceptions no soldier joined the church and remained a soldier until the time of Marcus Aurelius (161-180 A. D.)." It is significant to note that our Anabaptist forefathers being strong Biblicists emphasized some of the same ways of life which had characterized the early Christians. And one of these ways was the principle of non-resistance. Therefore, Menno Simons in harmony with his faith that the Bible was the greatest religious authority for faith and practice in daily living, taught: "Since we are to be conformed to the image of Christ (Rom. 8:29), how can we, then, fight our enemies with the sword? Does not the Apostle Peter say: 'For even, hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously' (I Pet. 2:21-23; Matt. 16:24). 'He that saith he abideth in him ought himself also so to walk, even as he walked.' (I John 2:6). And Christ himself says: 'whosoever will come after me, let him deny himself, and take up his cross, and follow me.' (Mark 8:34; Luke 9:23).' "

Let it be clear in our minds then, that the first great peace objective, for us, as members of a historic peace church, is to use the technique of spiritual weapons in this war or any other war. We fight only, as the early Christians or as Menno Simons said, with "the sword of the Spirit." Paul said something like this too when he said: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)," (II Cor. 10:3-4). We believe that this method of warfare is more powerful and effective than any weapon made by the hand of man. We believe that the spiritual weapons of love and good will, with the message of the gospel taught and lived by Christians will have tremendous conquering power over the hatreds which lead to violence and destruction.

Our second great peace objective should be to make our faith known to the world. Those Christians who have faith in this type of warfare, and which includes those outside and inside the historic peace churches, are in the minority. It may seem presumptuous for us to say that we have a message to bring that will deepen the moral vision of Christendom. Yet that is precisely what we must believe if we are to bring our message to the world. If we believe that we have a truth which the rest of the world does not have and ought to have, we will not hesitate to make it known. That is exactly the way Christianity got started and grew to such proportions that in the first three centuries it conquered the great Roman Empire which had been its enemy and persecutor. Remember that this happened as the result of one, Jesus of Nazareth, who had gathered about Him a handful of followers, and who so fired their imagination with a divine truth and faith that when He was gone they carried on even to death, while winning many hundreds of converts to that same faith.

In like manner small groups or remnants have often nursed along and kept alive a great truth, which finally, when the time was acceptable burst forth afresh into reality. Just so, all through the dark ages, for a thousand years there were kept alive vital truths of Christianity in minority groups, when the church in general had become corrupt and lost its power. Small groups like the Waldenses, Albigenses, Franciscans, and "Brothers of the Common Life," withdrew from the Church in its worldliness to retreats where they could live the Christian life more in harmony with the spirit and teachings of the New Testament church. Practically all these groups taught the simple life and the way of non-resistance. It seemed that when the new day dawned with the Reformation that the religious atmosphere was pregnant with hidden longings in the hearts of people for a more genuine, vital religious life, which had been restrained so long by a worldly, wealthy, and luxury seeking church. This desire for a new life now found vent when encouraged by the boldness of the Reformation leaders, thus giving birth to the Anabaptist movement in which multitudes of men and women found peace for their souls by accepting the Christ of the New Testament and being challenged to pattern their lives after His early followers in doctrine, faith, and conduct. The Word of God got a new grip on the hearts of people, and where there had been bareness and dearth of spirit there came new spiritual power. Where moral vision had been greatly blurred, there came deeper moral insight, and as a result a more sensitive conscience. The Sermon of the Mount literally became for them the pattern for daily living.

What happened then, can happen again. Christian people, generally speaking, surely can not be satisfied with the state of affairs today. There must be many people who are sick and tired of the kind of Christianity which is being subscribed to in a superficial manner in the life of this age. There too must be a longing on the part of many for a more genuine and consistent religion. The great question that should truly stir us is, Can we as historic peace churches, which exist because of a vital Christian faith for which our fathers died, be challenged to bear testimony, in the times that we face, to that which we believe to be Christian? If we really believe that we have more power in weapons that are not made of iron, there is no question of what we can do. Spiritual force has tremendous possibilities if we have it in our lives. Our forefathers clearly demonstrated that when they met evil with good. The early Christians demonstrated it as they conquered the Roman Empire. Is it possible that some among us are fearful and hesitant in declaring our non-resistant faith to the world because we lack faith in its power. We need to testify to the world that we do not fight with the weapons that the world uses, but we ourselves will first need the spiritual experience and insight which will make this possible.

Our third peace Objective should be that we clearly work out our methods and technique of procedure.

In just what manner are we Christians going to make our sacrifice in the warfare which we engage in? Let us first of all be clear on this one point: If we as Christians are going to testify to the world with any power at all as to our type of warfare, and the forces that we trust in, we will need to sacrifice. No matter whether we are engaged in carnal warfare or spiritual warfare; they both demand sacrifice of its participants. The great, worthwhile things of life always cost something. Jesus, Himself made that clear to all would-be disciples. He said to them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

But before we proceed with the manner in which we would make our sacrifice, let us clarify our minds on these two types of sacrifice—the soldier's way and the Christian's way. Very often these two types of sacrifice, which in their nature are so different, have been made to appear as identically the one and the same. The fact that the cross of Christ is centered in the sacrifice of death has frequently been taken to establish an analogy between calvary and the battle field. Leyton Richards, the English Quaker, said, "During the World War one of the most familiar cartoons issued for the consolation of Christian parents, suddenly bereaved by the death of their sons in action, depicted Jesus with the marks of His wounds still visible, bending over the dying warrior and bestowing His blessing." Now we would not wish to say anything that would in any way depreciate the element of sacrifice in the soldier's deed; certainly there is sacrifice when it may mean the surrender of limb, sight or reason, or life itself. But, if we would think of war as primarily self-sacrifice, then, as Leyton Richards reminds us, we would have only a half-truth. War in its essence means that before anything else the soldier must be ready to kill and sacrifice not self but others. If war were waged purely on the principle of sacrifice, then there might be martyrdom, but there never could be a battle. The soldier's primary object must be to kill and if he does not succeed in that he is not a good soldier. The soldier who kills the most people will be decorated with medals. A good example of this was when recently an American soldier in the Far East was cited as a hero, because he had killed at least 116 Japanese soldiers.

The Christian sacrifice is that portrayed in Calvary—you give self in order to save the other fellow. It is this type of sacrifice that our historic peace churches were thinking about from the beginning of our history. It is this kind of sacrifice which is involved in the wielding of spiritual weapons. It is this which our historic peace churches were thinking about ever since this war started as they were planning the practical ways by which our boys may give expression to our manner of warfare.

Here is our practical procedure: While other boys leave home and go to a military camp to go into training how best to destroy other people's lives and their property, our boys will leave home too and go into training how best to do some worthwhile constructive good for our country and its people. They will refuse to bear destructive weapons made by the hands of man, but they will bear the constructive weapons made by the hands of God—love and good will, by word and deed. In our Civilian Public Service Camps they will testify in a practical way for Christ and His type of warfare by doing good with their hands, and by word of mouth to His saving power wherever opportunity is afforded them. Wherein soldiers are paid a wage by the Government, they will do all their work gratis. When men from the military camps will be called into actual battle where life is endangered, they will express a willingness to bring aid in the relief of those who are in need, distress or suffering, regardless of the danger in which they may be placed in bringing such relief, or the cost that be involved therein.

This we believe is fulfilling the Scriptural teaching: "Be not overcome of evil, but overcome evil with good." Our boys will also have to be ready to take ridicule and criticism when the majority of the people and some of their close friends do not understand this way of warfare. This may be the hardest part to bear of the sacrifice that he would make. But if he truly has the peace of Christ in his heart, he will gladly do these things. He will be glad that he has an opportunity to give a testimony for his Christ in this way. He would do all these things in the spirit of humility and love. If he is criticized and ridiculed he would remember Him, "who when he was reviled, reviled not again; when he suffered, he threatened not." This too is part of the testimony.

Young men who would choose this way to give their testimony to the world need to be commended and not pitied. To them it is not a way of escape, but a real challenge. When youth can see that a cause is truly worthwhile they will make any sacrifice for it. If they can see that by this method new moral and spiritual vision may be brought to Christendom itself, they will be challenged to follow their leader—Christ, as much as any youth has ever been challenged to follow the dictators of Europe. Some will serve abroad in dangerous places, but others, as it is also true of those who serve in the army will never get across to serve at the "front." But whether they serve here or in some dangerous spot in the war areas of Europe they will all be helping to strengthen our Christian testimony to the world for the cause of Christ.

May we also add that the time of war is the most opportune time to make our testimony effective. It is then that what we have been talking about and training for during times of peace is put to the test. What we do then will speak more loudly to the world than at any other time. For us Christ should be the same Christ that He was before December 7, 1941. His message has not changed. The world will never believe that the church means what it has been preaching, unless it practices now what it had been preaching during times of peace. The world wants to know whether we Christians were in earnest when we said that Spiritual weapons are more powerful than carnal weapons. The world is watching to see whether the Word of God says the same thing to us now as in times when there was no danger. Skeptical people will have to see an unwavering testimony before they believe.

It is precisely this that won the hearts of millions of people throughout the centuries to follow Christ, because He put into action and deeds what He had been talking about, even when the supreme test came of going to the Cross. We are a minority but we can bring the message of a great truth to the world if we will now consistently live our peace testimony. And let it be very emphatically said that this can only happen if those who remain at home will be just as consistent in our testimony and willing to sacrifice as those who go to our C. P. S. Camps.

—*Souderton, Pa.*

C.P.S. CAMP NEWS

New Director at Sideling Hill

Brother Sanford G. Shetler, pastor of the Stahl Mennonite Church, Johnstown, Pennsylvania, is the new director of the Sideling Hill camp, Wells Tannery, Pennsylvania. He succeeds Brother James Steiner who has resigned for health reasons. Brother Shetler arrived at the camp on February 15 and will be followed soon by his family. Besides leaving his pastorate, Brother Shetler also leaves his position as a schoolteacher in western Pennsylvania.

From February 4 to 16 Brother Phil Frey was again giving his services to the C. P. S. program by assisting in the administrative work of the Sideling Hill camp.

Camp Paper Enjoys Large Circulation

A recent issue of the *Pike View Peace News*, Colorado Springs Camp paper reports that this paper enjoys a paid circulation of around one thousand copies per issue. The subscription price of fifty cents per year is paid by interested persons in thirty states. Like other camp papers, the *Pike View Peace News* seeks to provide the constituency with news about the camp and to provide the boys in camp with a medium of the expression of their aims and ideals. About this ready response the camp paper says:

"We can only interpret it as being symbolic of your support and your desire to share our experiences."

Information on Physical Examinations

Inquiries are coming to us concerning physical examinations to be given to conscientious objectors. The preliminary physical examination is given to all draftees before classification. Before induction into the armed forces draftees are given a final physical examination by an army doctor. Those in Class IV-E are given a final physical examination by a non-army doctor. "The physical examination governing the final-type physical examination for registrants in Class IV-E (or Class IV-E-LS) shall be those applicable to physical examinations conducted at the examining station for the armed forces ." Induction will be issued to the draftee by his Local Board as to place and time of final-type physical examination.

—*Jesse W. Hoover,* Sec.

New Camp Paper tells of Benevolent Association

The first issue of *The Turnpike Echo*, dated March 2, has now been published. *The Echo* is the camp paper of the Sideling Hill Camp, Wells Tannery, Pa.

Like the other camp papers, it contains an interesting number of items which reflect the camp life. Of particular interest is an article describing the Sideling Hill Benevolent Association. This association is an altruistic experiment organized and controlled by the boys themselves and has as its purpose "to assist in a financial way in bearing the expense of accident or illness" which a campee may sustain.

Membership is voluntary and open to each campee. Monthly payments are made by the members who, in case of accident or illness, are entitled to eighty per cent of each justified claim with seventy-five dollars as the maximum amount payable for each individual case.

First Unit of Hagerstown Camp Opens

On February 20 the large assignment of boys arrived at Unit 1 of C. P. S. Camp No. 24, Hagerstown, R. R. 5, Maryland. The total number of boys at this unit is now twenty. Like others which will be opened later, this unit is located on a farm and the boys will live in the large farmhouse and the dormitory which was built next to the house.

A house-father and house-mother, Brother and Sister Jacob Mellinger, also reside in the farmhouse. Brother Mellinger assumes management of the farm and Sister Mellinger supervises the kitchen and acts in the capacity of a matron. Brother Grant M. Stoltzfus is in charge of the administrative work connected with the camp. The project work is directed by Soil Conservation Service and is done in Washington County, Maryland.

M. C. C. Certificates and Stamps and Civilian Government Bonds

Judging from the constant flow of inquiries, there is obviously a rather general misunderstanding concerning the purpose and use of bonds, certificates and stamps. The Mennonite Central Committee has adopted a certificate for contributions to Relief or Civilian Public Service. This serves as a form of receipt for contributions to the services administered by the M. C. C. for the various cooperating groups. The minimum contribution for which these certificates were formerly issued was ten dollars. This has now been changed, so that any gift of five dollars or more will be recognized by a certificate.

For smaller amounts or for those who prefer the stamp-album plan stamps have been provided as a receipt for contributions. When stamps have been accumulated to the amount of five dollars, a certificate will be issued if desired.

"Possession of . . . . certificates and stamps by individuals who cannot conscientiously participate in the financial side of the military program, indicates their eagerness to support an alternative program of constructive service to their country and their fellowmen. These certificates and stamps are not officially recognized by the United States Government as alternative to defense bonds and stamps, but they are significant to the extent that they represent genuine sacrifice on the part of the contributors, and support to national service which they can conscientiously give.

"Neither the certificates nor the stamps are redeemable. Their only dividend is satisfaction in a service of good-will rendered in behalf of human freedom and welfare."

The certificates and stamps are simply evidence of gifts made to this testimony for peace and good-will, which is the spirit of Christ and is done in His name. Such evidence of support given to such humanitarian and constructive causes as are sponsored by the M. C. C. should have its effect in relieving pressure to contribute or lend to military purposes. But these are not officially recognized as alternatives to defense bonds.

As a direct answer to growing pressure to buy defense bonds the M. C. C. and other interested groups through the National Service Board are seeking to have a special issue of civilian government bonds or notes from the U. S. Treasury Department, which will be ear-marked for civilian services instead of for war. There is reason to believe that such will eventually be available from the government. But this is not yet certain. These bonds are not yet available. When they are issued, information as to where and how to obtain them will be given.

Meanwhile, the continued and consistent use of the "Statement of Readiness to Purchase Civilian Government Bonds" is encouraged. These have provided temporary relief of pressure in most cases where wisely applied. These are simply what the name implies, an indication that the individual is willing to purchase Civilian Government Bonds if and when such are issued. It is well to read carefully the statement which is carried on these. It should be self-explanatory.

When new developments come information will be given. Until then, it should help substantially to relieve pressure if you have evidence of generous contributions to the relief and Civilian Public Service program now being carried on by the Mennonite Central Committee. J. W. H. (Compiled by Grant M. Stoltzfus). (Released March 10, 1942).

Note: *General Conference Mennonite churches should get their certificates and stamps from Rev. P. H. Unruh, Goessel, Kansas.*

RELIEF NOTES

Number of Persons Benefiting by Mennonite Relief in France

Brother Joseph N. Byler in a letter of February 6 from Lyon says: "The results of our Lyon program have been beyond our expectations. We are receiving letters of thanks and appreciation nearly every day with many requests for more. Just now we are distributing the balance of the milk and some rice and beans that we brought up here from our Marseilles stocks. Many of the letters we receive are written by the school children themselves. If it were only possible to buy more."

A monthly report for January, 1942, shows that 17,580 persons (all but a few are children) received the regular amount of 50 grams per day of dried vegetables. This figure represents the most needy children which our workers help. Besides that number there were around 38,000 children who received some food through our workers during the month of January. Of this work Brother Byler says: "This is, I believe, a very practical way of doing relief."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 5, 1942

Christ and Life After Death (Easter)

Mark 12:24-27 I Cor. 15:50-58

Topic: HE LIVES; WE LIVE ALSO

Introduction

Our lessons for the quarter have to do with the closing portion of Christ's ministry and, especially, with His last week. The gospel has now been brought to the greater part of Palestine.

A belief in a future life naturally accompanies a belief in God and in the existence of the soul. Such a belief is a matter of much importance. The belief in a future existence makes the life in this world mean vastly more than if death were to end all. Our conceptions concerning the hereafter are very important in determining human values and in shaping the course of our lives. However, mere belief in a future existence is not enough. Heathen peoples of all ages have held some belief in a continued existence after death. Usually, however, these beliefs have been very vague. We Christian people may well rejoice that through Christ we have given to us a satisfying conception of the future and an authentic and a true one. Christ by His coming from the tomb proved both His victory over death and His authority to speak about the unseen realm.

A Problem Solved vss. 24-27

In this section of our lesson, Christ answered a question asked by the Sadducees, who did not believe in a resurrection from the dead (vss. 18-23). They thought that their question (vs. 23) showed the absurdity of a resurrection and of a future bodily existence. However it merely showed their ignorance. Jesus told them that their beliefs were in error (vs. 24). They erred in not understanding the scriptures. They thought of life after death as being under the same conditions and relationships as the present life —material life under material conditions. Jesus made plain the fact that there will not be any marriage in the future world. Marriage is ordained of God to perpetuate the human family. There will be no deaths in heaven, so this ordinance will cease. Our existence, relations, and state will be similar to that of angels; heavenly, spiritual, immortal, each living an independent life in God's presence. God will endow us with the capacities suitable for an eternal existence. When God takes His faithful ones into His fellowship, He does not limit His purpose to their brief earthly existence.

An Incorruptible Body vss. 50-54

Our earthly bodies are perishable and these can not enter upon the imperishable life—the kingdom of God (vs. 50) in the heavenly state. The material body must be changed and clothed with immortality. This change will be experienced by all. Some will be living when Christ comes to fit them for their new abode (vs. 51). The dead will be raised incorruptible (vs. 52); all will be changed. Our future bodies will never grow old, for they are incorruptible. Paul says they will be spiritual bodies, glorious, immortal. They will be suited to the heavenly world. Death will have no power over them.

A Final Victory vss. 55-58

Christ's destruction of the "last enemy" secures absolute victory for Him and all His saints. Sin brought death into the world. Men have sinned and are unprepared to meet God and that causes them to dread death—to dread meeting Him. When men disobey God's law and will their sin is revealed to them. God gives us the victory through Christ. He gives us victory over death by giving us victory over sin. This victory is achieved through Christ's redemption work. Through His death He destroyed him who had the power of death, the devil (Heb. 2:14). The confidence of triumph should make us steadfast in Christian experience and diligent in the Lord's work. We are assured that our labors will not go unrewarded. The death of the Christian is the beginning of a larger and fuller life. In the final resurrection our victory will be complete.

Why is death dreaded by many people?

How does unbelief in a future life affect the estimate of the present life?

What proves to us that Christ gives us victory over sin and death?

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OUR OPPORTUNITY IN THE CHACO

By *S. C. Yoder*

Thirteen hundred and fifty miles up the Parana-Paraguay River, deep in the heart of the Chaco, is a colony of Mennonite refugees. They came from Russia in 1930 and 1934 to escape the hardship, the persecutions and terrors which the Bolshevik regime imposed upon them. Before the Revolution in 1917 they were among Russia's foremost agricultural and business men. Their well-kept villages and wide-spreading fields were models of thriftiness and orderliness. Their schools, churches, hospitals, and institutions of charities were examples of order and efficiency. Their mills, factories, and banking institutions were sound and well-managed, highly productive and successful. Then came the hard years of confiscation, confusion, suffering, and sorrow during which they tried to adjust themselves to the communistic economic order without sacrificing their faith or their culture. No one can tell what they endured during those years—imprisonment, torture, banishment, fear and death became familiar experiences in their circles.

From 1923 on some twenty-five thousand migrated to Canada. Then this avenue closed. The United States never admitted many because of her stringent immigration laws. With the accession of Stalin it became more difficult to secure permits to leave Russia. In 1930 some three thousand came to Germany, from whence they found their way to Brazil and Paraguay, where the latter group settled close by the colony of Canadian Mennonites who had come a few years earlier. Those who came in 1934 are a part of the group that fled across the frozen waters of the Amur one winter night when three whole villages escaped from their Siberian homes.

These people came to Paraguay because there seemed to be no other place to go. Nations have little to offer to people who are without money and who have no passports or legal evidence of citizenship. In this dark moment little Paraguay in the heart of the great continent to the south of us opened her doors, as she had previously done to the settlers from Canada, and extended to these pilgrims her hospitality. They were accorded the same privileges that the Canadian group enjoyed—the right to manage their own affairs, to conduct their own schools, and to maintain their religious practices. Paraguay is a poor country, but such as she had she gave freely.

The first years in this new land were hard—in fact all of them have been. These fugitive settlers had no money. They owed for their voyage and transportation from their home to the Chaco. They purchased much of their machinery and equipment on credit in Germany. They went in debt for their land and cattle. The Mennonite Central Committee loaned them money to live during the first few years until their new fields could be made to produce. Seldom have people been face to face with a more difficult situation. They were in reality political fugitives in a great unsettled and untamed wilderness, where the climate and products were radically different from anything they had ever known. They were in the midst of a strange culture where people spoke a strange language. On every side it seemed they were walled in with debts. Disease rose from the swamps of the forest, and brooded over the colony like a deadly miasma. During the first year of their residence ninety-two of their number were buried in the new cemeteries at the edge of the forest—an epidemic of typhoid swept them away within a period of two weeks. They had no medical men among their number and army doctors were far away and hard to get. In addition to the loneliness, the physical distress and hardship, the rains failed and insect pests destroyed their crops. One of their number writing about those tragic days says:

> "The endurance of the settlers was almost gone. In Moscow the Lord had heard our prayers and had not let us fall into the hands of men. Here we fell into the hands of God who spake in terrible earnestness to us."

But the Lord rewarded their faith and heard their petitions. It rained again and better seasons came. Gradually they learned how to live in this new land, what to plant and how to cultivate. In time they completed building their houses—comfortable houses—of mud brick, plastered inside and out with mud. Schools and churches and a hospital were constructed of the same material. When they learned that cotton was a paying crop they put up a cotton gin. A creamery and cheese factory were set up and a refrigerator plant was installed. From the first they had a saw mill which they brought with them from Germany. They have among their number fine artisans—wagon makers, cabinet makers, and tailors whose skill and training are now put to a good use in the colony.

They were on their way of becoming self-sustaining and were beginning to make payment of their debts when the war broke out and practically closed the cotton markets. This was a serious blow to them since South America depends largely on Europe for a market for her grains, meat and cotton. In the last few years the value of their peso has declined until it is worth only one fourth as much as it was when they first came to the country. Recent letters say that the rains have failed again and insect pests are at work.

Today this colony that has been the concern of many of us is again in difficult straits. Their experiences in Russia brought some of them to the breaking point physically; some of them broke completely. Their life in the Chaco has brought its full quota of hardship and disappointment, and some of them are again losing courage. There are among them insidious forces—individuals who, under the guise of friendliness, are trying to break down their morale and their faith in the new country. Again they need the guidance of a friendly hand and help from the brethren whom they have learned to love and trust.

This raises the important question of their needs and of what we can do. They have not been in need of food, but the drought this year may change this situation altogether. There are, however, other things that are important and we are made to appreciate anew the saying of the great Apostle that "a man's life does not consist of the abundance of things which he possesseth." In this case their earthly possessions are meager, and some of them are wanting altogether, but even that is not our greatest concern. Nor is it theirs.

Their first need is moral support. If their courage fails, all will fail. Their life is incomprehensibly hard. They are separated by many miles from those of like faith. They are practically cut off from the outside world. Their problems challenge the wisdom and strength of people who are at their very best. They need kindly and brotherly counsel and above all they need our prayers and our sympathy. It means much to them to know that someone thinks of them.

Money is not the most essential thing. It is important only because of what it buys. Owing to the prolonged drought it is possible that there will be a need of food and clothing. The people who work for a salary such as teachers, or those who get an allowance as do their missionaries to the Indians are in especially hard circumstances and it is with great difficulty that their schools and missions are maintained. When people live seventy-five miles from the closest railroad it goes without saying that means of transportation are important. Thus far they have been so busy doing the things that must be done that they have had little time to improve roads. During certain times of the year the long, long trip to the railroad has to be made with horse or oxen and wagon. There is a truck in the colony and those who can afford it have their hauling done when the roads are passable.

The matter of health is not the least of their problems. If they are unable to work there will be no crops, nor food, nor clothing. The swamps are infested with malarial mosquitoes that carry disease far and wide. There have been times when entire villages were incapacitated on this account. These nests of disease could be broken up, but again the effectiveness of this work hinges on things that cost money. Tracoma is bad among the children. Going without shoes endangers them to infections of hookworm. Dr. Schmidt from the United States who is spending a year among them is doing a noble work. He is the first resident doctor the colony has had. Naturally, the health of the people was much neglected in the past and no doubt some cases have become irreparable. He works with a small staff of nurses in a hospital of about a dozen beds with the operating room and the maternity ward in separate buildings. His service is greatly appreciated and the colony is praying that he may be prevailed upon to continue after his term of service has expired.

What is of even greater concern than the physical welfare is the need for a revival of hope and courage and provision for the maintenance of the spiritual life of the people of the colony. They have faithful ministers, some of them are very able. Formerly they had Young People's Institutes, songfests, and other religious activities. In the more recent years they have been much handicapped because of a lack of means and in some cases a lack of leadership. Teachers in their schools give themselves unitedly and untiringly to the work for less compensation for the year than the most meagerly paid of our public school teachers get per month.

People who live under such conditions have their discouraging days and yet they press onward. They want to pay their debts. They want to provide for themselves physically and spiritually but they need encouragement and at times they need physical and material help. This latter is true now.

There is only one star in their firmament that sheds any light on their way—the God whom they know. And only one source among men on which they can rely for help—their brethren in the Faith. This latter group has practically dwindled down to those who live in North America. It was this group that under the guidance of the Mennonite Central Committee helped them to their new homes and has been a brother indeed. When we make up our budget for relief, missions and charities let us not overlook these struggling brethren in the wilds of Paraguay. Since the storm broke over Russia they have put up a hard long fight for their faith as well as for their very existence. They have been driven from pillar to post, from land to sea. They need our prayers and our support. Let us not fail them in their struggle.

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REJOICE

We can see the Saviour's loving face
And hear His pleasant voice,
As soft and low He says, "If ye
Loved Me, ye would rejoice!"

He knows how hard it is for us
To smile when things go wrong;
And yet, if we trust, He will be with us
And give us a happy song.

To sing as we daily wend our way,
To what future, yet unknown!
We have cause to rejoice and grateful be,
For His great love we own.

When He was on earth and treading the path
That led to Calvary,
A great many sorrows were His share
But He bore them patiently.

How great the price that He paid for us,
How wonderful His great love,
We will never know till that glorious day
When we meet our Lord above.

As we tread our path on this earth below
Let us list to His loving voice,
And do His will as He bids us thus: "If ye
Loved Me, ye would rejoice!"

—Ella Klassen, Inman, Kansas

OUR CHALLENGE

By

Jacob D. Goering

The late Dr. A. E. Holt, who until his death last January was honorary chairman of the Congregational-Christian Council for Social Action, made a statement recently which deeply challenges every thinking Mennonite, and especially Mennonite youth. The substance of this statement is the prediction that after the war the Protestant leadership will shift from the evangelical and preaching churches to the Historic Peace churches—the Quakers, Brethren, and Mennonites.

Very obviously this statement was made because of the stand these churches take on the peace and war issue. With that in mind it is interesting and revealing to take inventory of our present record. Are we really in a position to make a substantial contribution to religious thinking and action, let alone take the leadership? What are we doing now or what may we do in the immediate future of such significance that we shall be called on to take the leadership of the churches?

In the first place we have had a large share in the setting up of the whole Civilian Public Service program. This is certainly an accomplishment. We owe our gratitude to the church leaders who envisioned and worked so tirelessly for these camps, as well as to the government for permitting and even helping us to operate them. This is tremendously significant, but of far more importance now is the question of what will grow out of the camps. Many of our church leaders are convinced that from these camps must come the leadership of the Mennonite church of the future. Dr. Holt's prophetic statement seems to point to just such a view. This implies of course that the camps must set up a real educational and training program. Much has already been done along this line, and surely progress will be made.

There are, however, other implications which it seems are well worth noting. How can we take effective leadership among the churches in bearing out our testimony if a large per cent of our own group does not support our program? Many—far too many— of the young Mennonite men who are drafted are choosing the army instead of the C.P.S. camp. This may of course be their conscientious position, but it certainly is not the Mennonite position. We have but to refer to the resolution passed by the General Conference last August to verify that. A teacher in a Methodist Seminary said recently that he could not conceive of a Mennonite who is not a pacifist. To him such a person seemed a living paradox.

It is very disconcerting indeed to hear reports which tell us for example that out of the first seven men called only one went to a C.P.S. camp. Other congregations find that approximately half of the boys go to a C.P.S. camp. Still others have better records, of course. One wonders if the boys themselves can be held wholly accountable for this. Do not the adult leaders have some influences over the younger men in the congregation? Dare we suspect that, perhaps, some of the pillars of our churches are not supporting our cause? That would indeed be a sad commentary on our professed stand.

Debatable as many issues are, this one thing seems clear, in order to meet the challenge placed before us by Dr. Holt, we shall have to make every effort to improve our record and to support unflinchingly the stand we have taken. It may cost us considerably in terms of money, jobs, or even social prestige, but these are at best only transitory values and can not be compared favorably with the greater spiritual values which may be won. Yes, we can meet this challenge if we pledge ourselves to the way of Christ, cost what it may. —North Newton, Kansas

SENIOR DEPARTMENT

No. 1 Series of Six Studies—Church History

CHRIST IS RISEN

Matt. 28:1-8

Program for April 5, 1942

I. Worship Service:

1. Songs: "Jesus Christ Is Ris'n Today," No. 114; "Low in the Grave He Lay," No. 452; (Songs are always taken from **Mennonite Hymnary**).
2. Reading of main topic, prayer and leader's opening remarks.
3. Several numbers of Easter music.
4. Offering for general C. E. Fund, for such things as printing of prayers, calendars, standards, postage.

II. Leader's Introduction:

Easter means that we worship a living Lord, not the memory of a leader who died long ago. It means that Christ is a living influence in the world today, in my life, in your life. His resurrection marks the birth of the church, His spirit and His power work through it. He gloriously and abundantly proves that He is alive forevermore. The experience of each individual Christian verifies this, but more the history of the church attests to it. The church under the many persecutions, and beset by many temptations, consisting of frail, sinful men and women would long ago have ceased to exist, were it not for a living Christ. "I live and ye too shall live," is the promise He is vindicating, even in our day of world up-heaval and turmoil.

III. Suggested Topics for Short Talks:

1. Resurrected with Christ.	Matt. 27:52, 53.
2. Report of the resurrection.	Luke 24:33-35.
3. Reliving in Christ.	I Cor. 15:20-22.
4. Risen with Christ.	Col. 3:1.
5. Revelation of Christ's eternity.	Rev. 1:18.

IV. For Discussion:

1. What impression did the resurrection of Christ make on the disciples?
2. What does Paul say about Christ's resurrection?
3. How is His resurrection an assurance of our immortality?

V. For Meditation and Study:

"This is what happened: A strange young man, with nothing but grave goodness in his life and kindness in his words, scourged to the fainting point, crowned with thorns until his forehead bled, staggered under a heavy cross, along the Via Dolorosa, or Way of Sorrows, in Jerusalem, through the Damascus Gate, and out to Calvary. There rough Roman soldiers drove nails through his hands and feet and lifted him between earth and sky. There he hung in torture for six long hours while an earthquake shook the place and clouds gathered in the skies; and though usually it took three days to kill a man this way, and though he refused to partake of a stupefying drug, he died in the middle of the afternoon. This was on Friday. Then on the morning of the first day of the week, the first Easter Lord's Day, before the dawn some women, always first at the cradle and last at the grave, came to add spices to his sepulchre. They debated, as they skirted the northeastern wall of the city, coming up from the shadows of the Kidron where lay Gethsemane, as to how they should get the huge stone rolled away from the tomb. When they got there, the stone had already been rolled away, and the only light in the surrounding obscurity, came shining out of that cave-like grave. They looked in and saw nothing, but a radiant, angelic presence, and the grave-clothes folded and laid aside. Then they heard the words, "He is not here, but is risen."

Beginning with the dawn next Sabbath morning in Jerusalem, the singing and the rejoicing will roll westward to the blue Mediterranean, will come up from a thousand ships, will roll on to modern Athens, old Corinth, and, leaping the Adriatic will swell up in a mighty paean in Rome. Then over the Alps it will go to many an Italian village and Swiss chalet, on to the capitals of Europe—Vienna, Paris, and Berlin, across the channel into Britain and then, in the cabins of great ocean going liners, it will be carried across western seas to our shores and will roll on—North America, South America, Africa, China, India—Easter and its message is for all—bringing life—new, unendng, everlasting."

INTERMEDIATE DEPARTMENT

THE CROSS

Song: "Tell Me the Story of Jesus."
Prayer:
Prophecy of the Cross: Isa. 53:1-9.
Song: "The Old Rugged Cross."
Bearing the Cross: Matt. 27:27-32.
Solo: "The Way of the Cross Leads Home."
The Crucifixion: Matt. 27:38-60.
Song: "Beneath the Cross of Jesus."
Questions:
References:
Consecration Hymn: "Jesus, Keep Me Near the Cross."
Benediction:

Suggestions

All parts of the program, with the exception of the songs, should be written on the back of a cardboard cross. Punch a hole in the top of each cross.

At the close of the service turn off all the lights except two candles at the foot of the cross. (A cross made of laths and white cloth can have lights built into it.)

Each person hangs his small cross on the large cross, which has a row of nails on each crosspiece. He then joins the rest of the group in a circle around the cross. They sing "Jesus Keep Me Near the Cross," and follow it with the benediction.

Questions

1. Should we use the cross as a decoration on church buildings?
2. What is your favorite song about the cross?
3. What do we mean when we say we have a cross to bear?
4. How many crosses were erected when Jesus was crucified?
5. Who took Jesus down from the cross?
6. Tell some things Jesus said while on the cross.
7. Name something which happened while Jesus was on the cross.
8. What was written on the cross on which Jesus was crucified? And why?
9. What prayer did Jesus offer while He was on the cross?

References

Luke 9:23; John 19:17, 18; Gal. 6:14; Heb. 12:2; Luke 14:27; John 19:25; Phil. 2:8; Matt. 10:38.

—From Intermediate Expressional Services
Permission Standard Publishing Co.

CHRIST IS RISEN

Program for April 5, 1942

Call to Worship: Be not affrighted: Ye seek Jesus of Nazareth, which was crucified . . . he is not here: behold the place where they laid him. (Mark 16:6)

Hymn: "Christ Arose."

Scripture Reading: Matt. 28:1-8.

Prayer Hymn: "My Faith Looks Up to Thee."

Sentence Prayers:

Poem: **Christ is Risen**

Come, rejoice, 'tis Easter Day!
Lo, the stone is rolled away!
Empty lies His tomb.

Death hath lost its bitter sting—
Ring, ye bells of Easter, ring!
Christ is risen today.

Lo, He comes to you and me,
Bringing immortality,
That we, too, may live.

Priceless gift from Christ our King!
Ring, ye bells of Easter, ring!
Christ is risen today.

—Mrs. D. H. Dugan, F. H. Revell, Co.

Bible references:

A fulfillment of promise, Luke 24:6, 7; Light to the people, Acts 26:23; Making intercession for us, Rom. 8:34; Our own shall also rise, I Thess. 4:14; Christ the first, I Cor. 15:20; Then seek things above, Col. 3:1, 2.

Hymn: "Christ the Lord Is Risen Today."

Poem: **Not In Vain**

Hope we not in this life only.
Christ Himself has made it plain
None who sleep in Him shall perish,
And our faith is not in vain.
Not in vain our glad hosannas;
Since we follow where He led,
Not in vain our Easter anthem:
"Christ has risen from the dead!"

—Anonymous, F. H. Revell, Co.

Hymn: "The Day of Resurrection."

Silent Meditation:

Benediction:

JUNIOR DEPARTMENT

Program for April 5, 1942

THE FIRST GLAD EASTER

John 20:1-18

A VICTORY PROGRAM

Resurrection Day is important to the church for two reasons. First, it gives us hope of life eternal. Second, it gives us the power we need to live for Christ and witness for Him.

This morning, we hope, all Juniors attended the Sunrise Easter service. Easter makes it possible to join with other societies to have such a service in your own church or community. This kind of a service should be reviewed in song, story and scripture, and the place of resurrection in the belief of a Christian today.

I think it would be well to make your Easter program one which contains many numbers of music. Why not have a short prelude with trumpets and piano, playing the hymn, "I Know that My Redeemer Liveth." When we can sing this song truthfully because we have had such an experience in our lives and have triumphed over sin, then we have a victory to tell others about. The following are a few verses of a poem by "Avis Christiansen."

The Empty Tomb

What saith the Empty Tomb to me
This hallowed Easter morn?
It speaks of life and victory
And glorious hope newborn.
It tells of One who hung in shame
Upon a cross of woe;
That all who call upon his name
Eternal life might know.
It tells me that because he lives
I, too, shall never die;
And everlasting hope it gives
Of joy with him on high.
What saith the empty tomb today?
It saith, the Lord hath risen,
Dispelling evermore the gloom
Of death's foreboding prison.

It saith, Look unto him and live,
For he hath power to save;
Life everlasting, he doth give,
And victory o'er the grave.

The Question Bee

1. In what way is the resurrection of Christ remembered in our church life today?
2. What do we mean by the living Christ?
3. What is a good memory verse? John 14:19.

The Prayer List

(a) Thank God for (1) victory of Christ over death (2) for the love of Christ for us in opening the way to eternal life (3) for the joy of knowing we have a living Saviour today.

(b) Ask God (1) to help in our daily living (2) the courage to speak to others about accepting Christ (3) for willingness to put Him first in our lives.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"I WILL SUP WITH THEM——"

In these words we are granted a vision of what the attitude of our heavenly Father is to those who would join themselves to Christ. We had the good privilege of having our co-workers from Korba—the Wengers and the Jansens, with us on Sunday, June 1. They and we were anxious to go to see some of our far-away brothers and sisters in Christ. In the Basna area we have Christians in more than fifty villages. Brother Duerksen had arranged for communion services in two church and baptismal services at a third. Rev. Jansen was willing to give his car, so we went over rough road and around tree stumps to Dhabakar, a village which we too had visited many times in 1924 and 1925. The little congregation has gone through stormy periods there. A few of the brethren were driving too much for the things of this world, and consequently had a chilling influence over the spiritual life of the little group. Those guilty ones, however, have seen their own condition of "nakedness" without Christ, and have turned to Him again. To these brethren I was asked by Brother Duerksen to preach the communion sermon. We could remind our brethren how Christ wants to become a part of us as bread becomes a part of us when we eat it; and how He wants His blood to flow in our veins so that His life becomes our life. Then we gathered around the table of our Lord and supped with Him and He with us. It was a simple occasion. The symbol of the bread was an Indian pancake; the symbol of the cup was rozelle water. The meeting was outside under a tree, because the church here is also too small for the congregation, but our Lord was with us.

From Dhabakar we went to Kutendhara, a place entirely new to me, and far away from the mission station. Here was held the baptismal service. Rev. Jansen, one of our youngest missionaries, preached the sermon. (We were delighted to hear our new fellow missionary speak in the Indian tongue so well. When we left on furlough just over two years ago the Jansens were in the A B C's of the Indian language. Now they use is well). Then Rev. Duerksen baptized nine converts out of Hinduism. To see the joy and hope on the faces of these "newly born" followers of Christ is a joy to behold. They are as new plants, full of promise for the future, but also exposed to the withering conditions of life with all its temptations. We have good reasons to believe, however, that in their own way and under the guidance of the Spirit of God they will bear fruit.

The third place for this Sunday was Balsi, a village I have never visited, but from which our younger brother, Yohan Pal, had come to our Mauhadih school several years ago. Therefore Balsi village was known to me by very intimate contact, yet never a physical contact. Here too, it had been arranged to gather around our Lord's table. Again Brother Duerksen asked me to preach the communion sermon. I had never preached two communion sermons in one day, so I had a new experience also. It was getting late in the day and we had to hurry because of this, and also the fact that rain was threatening. It was suggested to this congregation that in the Orient no two eat together unless they are friends. The fact that our Lord wants to sup with us is the clearest proof that He wants to be our Friend and Companion on the path of life. A crippled brother was carried to the service. We met by the side of a home. Many non-Christians gathered around to see what we did. They also kept a devout silence, and I am sure their observation of what we said and did meant that an enormous testimony for Christ was given; also they comprehended that, in some way, Christ was present. These communion and baptismal services in the far outlying villages are a tremendous force in the building of Christ's kingdom in our Basna area.

Though we had been lifted so high in the experience of the day, yet God permitted us to realize the fact that we were still in this world. On the way back it got dark, the road awfully bad, rain threatening; then suddenly Rev. Jansen's car stopped. The gas pipe was clogged up, and it took an hour of patient coaxing before we could go on again. Yes, we are still in this world. —*John Thiessen*

IN MEMORIAM

KATHERINE SCHRAG KREHBIEL, June 1, 1875—Feb. 2, 1942. Daughter of Mr. and Mrs. Christian Schrag who came from Rusia around 1875. Lived at Yankton, South Dakota; near Eugene, Oregon; near Lind, Washington, and in Ritzville, Washington. Married Jacob Krehbiel. Member of Menno Mennonite Church, Lind, Washington.

REV. JOHN FLAMING, March 28, 1863—Feb. 4, 1942. Son of Andrew Flaming and Helen Unruh-Flaming who came from Russia in 1874. Lived at Shardau, South Russia; near Peabody, Kansas; near Inman, Kansas, and around Corn, Oklahoma. Married Maria Enns. Children who mourn his passing: Mrs. H. N. Kroeker and Mrs. G. N. Kroeker, both of Corn, Oklahoma; P. J. Flaming, Weatherford, Oklahoma; H. B. Flaming, Corn, Oklahoma; John W. Flaming, Parlier, California; Ernest B. Flaming, Reedley, California; and Fred, Alvin, and Clarence of Weatherford, Oklahoma. Church Elder for twenty-one years.

"A sturdy oak has fallen; a fruitful tree has gone the way of all flesh. In truth, Rev. Flaming was a sturdy oak which had struck its roots deeper and deeper into a faith in the merciful God no matter how the storms howled around his head and threatened to dislodge him . . . We must say, 'Here truly was a soul that trusted in God, that saw its way clearly and then went that way no matter what the odds were or the difficulties.' Though rather unschooled he nevertheless did a noble work as minister and Elder of the Bergthal Church. If these walls could only speak, they would tell of many a sound gospel truth which was fearlessly proclaimed to the world by this entrepid leader. He was a servant of God for thirty-two years and Elder of his church for twenty-one years. It was no idle whim for fancy which brought him to tell the world of the Great God and Mighty Saviour whom he loved and served. When in 1895 a tree crashed him to the ground and for two hours he was thought dead, a solemn promise made to his God made him a willing tool in the hands of God. As S. S. president and also teacher he began his work in the vineyard of God. Then on June 16, 1899, came the call to the ministry. Though knowing his weakness he followed the call and was ordained April 16, 1902, as minister and on the fourteenth of May, 1911, as Elder. His sermons were not the outpouring of personal knowledge nor the idle seeking for acclaim, but as he himself put it: "I got it all on my knees from the Lord." Again his faith was put to the test when his beloved wife was struck by lightning in 1896, and a few years later again, but he found a bottomless well of help and sustaining power in his Bible and in his petitions and prayers to his God. The crowning test came when in July, 1938, his beloved wife was taken from him. Instead of much complaining and faultfinding he looked more and more to his God and finally had the only objective in life to see his wife again by being with his Lord. And so his life's sketch abounds with this one thought: There was nothing of value left in this world; to be wih his God and Father and rest in the arms of his Jesus was all that interested him, and toward that he was striving. It gave him great joy to receive me and my family as members of the Bergthal Church, and he was ever a challenge to my work, always in his place when possible, always attentive; even prayer meetings were not too late or too tiresome for him to attend. We have lost a leader and friend; the children have lost a father, but heaven has gained a tireless worker and a faithful servant. There he is now "safe in the arms of Jesus," his hopes attained, his objective reached." —**Rev. Henry Hege,** Pastor, Bergthal Mennonite Church

ELIZABETH EDIGER-BERGEN, August 18, 1881—January 24, 1942. Lived near Inman, Kansas; in Washita County, Oklahoma; near Corn, Oklahoma; in the Home for the Aged at Goessel, Kansas, and in the Home for the Aged at Newton, Kansas. Church memberships: Hebron Mennonite Church and Bergthal Mennonite Church. Church work: S. S. teacher and leader of sewing society. Married Jacob Bergen. Children who mourn her passing: Mrs. Henry Nikkel, Clinton, Oklahoma; Ernest Bergen, Cordell, Oklahoma; Jacob Bergen, Oklahoma City; John Bergen, Weatherford, Oklahoma. Her husband survives her.

JACOB BERG, June 21, 1879—Jan. 30, 1942. Son of Peter and Catherine (Rogalski) Berg who came from Germany in 1896. Lived in Ellerwald near Elbing, Germany, and at Whitewater, Kansas. Member of Emmaus Mennonite Church. Married Anna Harder who now survives him.

A. A. STUCKY, Aug. 21, 1876—Feb. 2, 1942. Son of Peter C. and Maria Stucky. Lived in McPherson County, Kansas; in Oklahoma, and at Monroe, Washington. Married Anna Flickinger, daughter of Rev. J. J. Flickinger. Children who mourn his passing are: Edmund W., Ella Ruth, Oswald, Dora, and Mary, all livng around Monroe. Church activity: Helped organize S. S. which first met in homes. Became one of the original organizers of the present First Mennonite Church, Monroe, Washington.

CORNELIUS VON RIESEN, May 21, 1870—Feb. 4, 1942. Son of John and Marie von Riesen who came from Germany in 1876. Lived at Tralau near Marienburg, West Prussia, and near Beatrice, Nebraska. Education: Blakely District School, Mennonite Bible School, Beatrice Business College. Member of First Mennonite Church. Married Catharine Penner who survives him. Children who mourn his passing are: Mrs. Helmuth Penner, Plymouth, Nebraska; Clifford, Neligh, Nebraska; Cornie, Omaha, Nebraska; John, Beatrice, Nebraska; Harold, Chicago, Illinois; Gerhard, Fort Morgan, Colorado; Ronald, Bethel College, North Newton, Kansas.

PAUL MYERS, age twenty-three years. Son of Levinus and Estella Myers, members of the Deep Run Mennonite Church, Perkasie, Pa. He left his home on motorcycle for his work on the state highway. About fifteen minutes later he was found lying beside the road . . . unconscious . . . He was hurried to the Grand View Hospital where he passed away without being able to tell what happened.

FRANK. H. GOERTZ, Feb. 19, 1860—Feb. 23, 1942. Son of Henry and Eva Janzen Goertz who came to America in 1874. Lived in village of Alexanderwohl, South Russia, and in Marion County, Kansas. Church membership: Alexanderwohl Mennonite Church and Tabor Mennonite Church. Life work: farming and carpentry. Married Susanna Hiebert who survives him. Studied under Cornelius Wedel.

CORRESPONDENCE

WAYLAND MENNONITE CHURCH
Wayland, Iowa

Since our last report three members have gone to their eternal rest: Waldo Boller, Amanda Klopfenstein, and P. P. Schowalter. At Christmas carols were sung for shut-ins. At our annual business meeting, with Rev. William Penner in charge, the following officers were elected: W. J. Eicher, deacon; Sam Elder, trustee; and L. H. Rinner, secretary.

Our group participated in the observance of the World Day of Prayer, held in the Eicher Church with Mrs. D. E. Welty in charge. A large number attended, and the guidance of the Holy Spirit was keenly felt. Now, during the Lenten season, Rev. Penner is giving very inspirational talks on different phases of Christ's work. On March 1 Rev. Penner and Rev. Nunemaker, Donnellson, Iowa, went to Fortuna, Missouri, to participate in the ordination service of Rev. Leonard Metzker. We appreciate the timely and deeply spiritual messages of our pastor. May we all be more faithful in His service. *—Corr.*

ZOAR MENNONITE CHURCH
Goltry, Oklahoma

"Hitherto hath the Lord helped us." In January our pastor, Rev. J. W. Bergen, conducted evangelistic services in the Mennonite Church in Kingman, Kansas. During that time Walter Regier, Rev. Barkman, and Rev. Kuhlman, all teachers at the Oklahoma Bible Academy, served us.

During the five weeks Bible course at the academy we were fortunate to hear different ministers, for they served neighboring churches in the evenings. The ministers that served us on the various Tuesday evenings were: Rev. J. Baergen, Chicago, Illinois; Dr. A. Warkentin, Bethel College; Dr. A. S. Schultz, Bluffton College; and Rev. E. J. Neuenschwander. Dr. P. A. Penner was with us on a Sunday morning. Students from the academy and the Thiesen Brothers' Quartet from Whitewater, Kansas, furnished special music at the meetings. Two have been taken in by church letter this year. *—Corr.*

SWISS MENNONITE CHURCH
Whitewater, Kansas

We are still on the map and functioning, probably in a more earnest way since we are under the pressure of a world conflict; we are more or less anxious about the safety of our *relatives* (missionaries) of whom we have not heard since we are directly involved.

Our dear pastor admonishes us often to claim the promises of Psalm 91 and others for our loved ones. We are wondering if this *world's blackout* will prove to be one of the judgments just preceding the rapture as the *blackout* in Egypt was the second last plague before the delivery of God's people. Thank God, there is light in the dwellings of God's own. On March 8 Mr. and Mrs. Ernest Langenegger celebrated their golden wedding anniversary.

—Chas. Zuercher, Corr.

EBENEZER MENNONITE CHURCH
Gotebo, Oklahoma

Rev. Noah Unruh has consented to serve us as minister in this year. We are looking forward to receiving many spiritual blessings. Although we have been without a minister for several years there have been few Sundays when we did not have preaching services. Rev. Rudolph Schmidt from Carnegie, Oklahoma, served us on February 1. Several Sundays this year we did not have Sunday School because of the bad roads. Everything is white with snow today. This is our first real snow this winter.

—Mrs. A. H. Brandt, Corr.

BETHEL MENNONITE CHURCH
Fortuna, Missouri

November 9 we closed a week of very inspirational meetings conducted by Rev. J. N. Smucker. The speaker based his remarks on the Beatitudes. The meetings were well attended.

New Year's Eve the young people observed an old custom of going out to serenade the members of the church. A very enjoyable evening was reported by all that took part.

The Missionary Society has been very active. They have been sewing for Relief. They sent a large box of clothing to Akron, Pennsylvania, and cookies to the C. P. S. camp at Denison, Iowa.

The church is making plans to celebrate the seventy-fifth anniversary of the church. This celebration will be held April 15 to April 19. The church has enjoyed many rich blessings in the seventy-five years. May God continue to guide and direct us in our efforts to aid in the Kingdom.

November 5 Calvin Hilty was called to service at the Civilian Public Service Camp at Denison, Iowa. He is the only member in service from our church.

February 1, Raymond Garber and Susanna Aeschbacher were united in marriage. They are living in Versailles, Missouri. *—Corr.*

Outwitted

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"

—Edwin Markham

DAILY DEVOTIONAL MESSAGES

By *A. W. Friesen, Henderson, Nebraska*

APRIL 1—*"The Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect."* Gen. 17:1.

The more perfect the sight is the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of heaven and the more glorious that glory. Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinary well. Some of our most trivial actions may be great in the eyes of God. No one will attain a perfect stage in life except he has a desire for better things. In I Cor. 12:31, Paul writes, *"Covet earnestly the best gifts."* The size of donations never excited Jesus. It was the personal expression that went with it. To him who obeys Jesus' law of love, wealth simply affords an opportunity.

APRIL 2—*"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eyes."* Ps. 32:8.

He that takes truth for his guide, and faith and duty for his end, may safely trust to God's providence to lead him aright. If we acknowledge God in all our ways, He has promised to safely direct our steps, and in our experiences we shall find the promise fulfilled. The famous Apostles' Creed begins with the word "I" and every personal confession of faith has to begin that way. Our God is the great "I am and I will." For most of us it is easy to understand the sunshine and fair weather, but Jesus as our guide has an interpretation also for the storm. Wars and rumors of war, earthquakes, famines and strife are all about us today, but in Him we have the assurance that He will not leave nor forsake us.

APRIL 3—*"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."* Isa. 53:5.

The lives of mankind can be divided into three classes. First, the forgotten, second, the historic, and third, the influential. To which of these classes did Jesus belong? To none of them. First of all, Jesus is our Saviour from sin and death. Second, the giver and sustainer of our spiritual lives. Third, He dwells in the hearts of His people. Not only do we draw nigh to Him at the communion table, but daily we must be in contact with Him. In times such as these, violence and physical force appear to be the only means which individuals and nations choose for their safety. As surely as the world perishes by its hate, its lies, its violence, so surely does the spirit of Christ, of sacrificial love, offer a constant and certain hope.

APRIL 4—*"Be of good cheer; it is I; be not afraid."* Matt. 14:27.

Jesus asked Peter *"Wherefore didst thou doubt?"* It was not Christ or His power that failed, but Peter's faith. It was easier to believe in his ship for safety, than in Jesus. Yet Christ did not fail Peter. Doubt has many disadvantages and dangers. It withdraws the mind from Christ. It breeds fear; it gives Satan a peculiar advantage against our soul. It gives false comfort. It tarnishes the profession of the Christian. When Peter sank he prayed. Sinking-times are praying-times. The fears of the real believer, however strong, are still accompanied with a cleaving to Christ. Our final faith is in the fact that we may live in Him and thereby in the mighty purposes of God, who, through Christ could: *"Be of good cheer, I have overcome the world."*

« « JOTTINGS » »

—**First Mennonite Church, Berne, Indiana:** The Men's Chorus recently sang at a vesper service in Bluffton College and Brother C. H. Suckau spoke.

—**Rev. A. E. Sommer,** for the past eight years, pastor of the Warren Street Mennonite Church at Middlebury, Indiana, has accepted a call to the Pulaski Mennonite Church, Pulaski, Iowa, and expects to take up his duties at the Iowa church the latter part of April.

—**The Foreign Mission Board** budget for 1942 is $79,847.84.

—**The Grace Mennonite Church, Albany, Oregon,** has a "Debt Account" thermometer and a "Building Fund" thermometer. Ten dollars given towards the church debt brings the red of the first down one-half inch. Ten dollars given for the building fund raises the red column one-half inch. The church board has decided to take turns in doing the janitor work. The ten dollars saved thereby each month is to go to one of the thermometers. Needed repairs are: new roof, painting, basement finished, and minor repairs. A second-hand hot air furnace was recently purchased.

—**Bethany Mennonite Church, Quakertown, Pa.,** On the evening of February 22, the C. E. service was combined with the church service to commemorate the beginning of the Christian Endeavor movement. Ernest Bennett, who has done relief work in the war-stricken countries, was the main speaker. Rev. Jacob H. Jantzen, Waterloo, Ontario, recently conducted evangelistic services in our church. He spoke on the Ten Commandments, taking two every night from Monday through Friday. On Sunday he spoke on "The Decalogue As a Whole."

—Bulletin, **First Mennonite Church, Reedley, California:** "Mr. Herman Neufeld reports that the goal of $500.00 was reached by March first and that a good start has been made toward our quota for the C. P. S. camps for the next six months."

—**Letter from Red Cross Headquarters:** "The entire Red Cross organization and all of its services are so interwoven in the War Relief Program, the principal part of which is Services to the Armed Forces, that it is not possible to segregate our activities in a way to utilize contributions separately for civilian use." —**Fellowship**

—**Some "must" pictures.** Reporting on the five week Bible course a student of the Oklahoma Bible Academy writes, "The last week we had the great privilege of having our pioneer missionary, Dr. P. A. Penner, with his forty years of experience in India. It definitely was a capstone on the five-weeks course. Every church should have Dr. Penner at least for one day or a series of meetings to relate his experiences in the work and show the best pictures we have seen on missions." Dr. P. A. Penner is now teaching Bible in Freeman Junior College. The true missionary spirit is exemplified by Brother Penner. He arrived from the mission field very tired. Did he seek a life of ease? Well, he filled numerous speaking engagements, taught at the Western District Retreat, spoke at conferences, was willing to fulfill the need for a pastor at the Bethel Mennonite Church, Mountain Lake, Minnesota, and has now moved again to teach at Freeman and thereby help them. He will be seventy-one years old on April 2. Why not cheer him with a thank you letter on that day?

—**Special Services:** According to the **Freeman Courier** Rev. John Bartel will serve at Madrid, Nebraska, and Rev. Willard Vetter of the Free Church in Minneapolis, Minnesota, will serve the First Mennonite Church at Butterfield, Minnesota. Rev. Walter Gering, pastor of the large Eden Church, recently conducted services at the Hoffnungsau Mennonite Church, Inman, Kansas.

—**The Hebron Mennonite Church** near Buhler, Kansas, heard Miss Aganetha Fast, former missionary to China, on January 25. On February 8 Dr. Ed. G. Kaufman spoke to the congregation in the interest of Bethel College. A group of high school girls, organized as the "Helping Hands" rendered a recent Sunday evening program in which they told us of the hard life of migrants.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** On March 1 we were glad to welcome Rev. J. J. Plenert to his home church and to listen to him as he brought the morning message, basing his text on Exodus 3:1-17. He especially pointed out the importance of knowing that the presence of the Lord is with us at our worship. In the evening Rev. Arnold Funk brought a message based on I Tim. 1:13-14..

—**Bethel Mennonite Church, Wolf Point, Montana:** "We are happy to report that a very good interest has been shown in our Sunday morning services and also in our weekly Bible study in the book of Revelation. We meet in the various homes for the Bible study. These are often times quite crowded." —**Albert Ewert,** pastor

—**Bluffton College** plans to continue its weekly Thursday evening broadcasts from station WLOK in Lima at 9:30 p. m., throughout the remainder of this schoolyear. The Youth Secretary of the projects.

—**Rev. Albert Claassen** is now visiting Northern District churches in the interest of Freeman Junior College, but his permanent address is 1508 Elk Street, Beatrice, Nebraska.

—**The reports** of our district conferences do not specifically state how much money each church contributed for peace work. Should not our church and district conference reports indicate how much was given for each of the six main phases of our work in the Kingdom: Education, Publication, Peace, Relief, Foreign Missions, Home Missions?

—Bulletin, **First Mennonite Church, Upland, California:** "At the close of the service the ushers will be at the door to receive your offering for the C. P. S. camps. Our boys in these camps are giving their time and energy without any renumeration, and hence we believe they are giving a real testimony to the cause of peace; surely we at home should make some financial sacrifices toward this same cause."

—**Rev. Carl J. Landes,** Rural Secretary of the Fellowship of Reconciliation recently preached in the First Mennonite Church, Philadelphia, Pa.

—From September 1, 1941, to March 1, 1942, all churches should have contributed on an average one dollar per member for the C. P. S. camps. The General Conference has fallen short on its quota. We should do better.

Helen A. Penner improving rapidly. A telegram from Joseph Byler, relief director in France, says this about Miss Penner, "PENNER IMPROVING RAPIDLY CONVALESCING IN MOUNTAIN RESORT NEARBY." H. Ernest Bennett of the Akron office wrote on February 24, "I am inclined to feel that she is in capable hands and after a little while will be able to carry on her work again."

The Secretarial Bureau at Bethel College, North Newton, Kansas, maintains up-to-date lists at all times. The bureau is especially anxious to keep names and addresses of all Mennonite preachers and other church workers. Any help received along this line will be greatly appreciated.

MARRIED

Susanne Rutschman and Glen Duval—Freda Fieguth and William Helemon—Florence Franzen and Theodore A. Friesen—Esther Bernice Penner and Byron Unruh—Hilda Beth Goertz and B. H. Boltjes—Lillian Landis and Clarence Landis, address: R. F. D. 2, Quakertown, Pa.—Violet Rose Richert and Vern Cecil Buller—Eva Schrag and Walter Jantz—Violet Graber and Kenneth Hamilton—Caroline Friesen and Henry A. Beaty—Hilda Hiebert and Sam Ratzlaff—Jean Fretz and Frank M. Knight Jr.—Grace Krigor and George Auckland, address: R. F. D. 2, Quakertown, Pa.

Ja 43
Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, MARCH 31, 1942 NUMBER 13

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EDITORIALS

BUT PETER FOLLOWED HIM AFAR OFF. O, how men and women are tempted to follow Jesus from afar off. Follow Him, yes. But closely, no. Why? O, the world doesn't like this non-resistant Lamb of God, and I want to stand good with the world. I want to be loyal to both. And with this attitude men and women follow afar off. When the crisis came in the temple court it is said of Peter, "Then began he to curse and to swear, I know not the man". He warmed himself around the same fire around which the enemies of Christ warmed themselves. He did not want to seem different. And so men and women who in a manner want to be true to the non-resistant Christ and yet not offend those in worldly power, warm themselves around the fire in the community courtyard by certain investments. By speech and action they seek to deny the fact that they are "one of them". Perhaps, Christ has reason for looking sad today.

AND HE WENT AWAY AND HANGED HIMSELF. That was the end of a course of action that Judas had insisted upon. Men are still puzzled as to why Judas betrayed Christ. Did he do it for the money? Later he threw it away. Did he seek revenge for the rebuke which Jesus gave him when Mary had anointed His feet? Did he try to force Jesus into a critical situation so that Jesus might declare Himself the Messiah in an earthly manner, and thus fulfill the ardent wishes and hopes of the disciples for an earthly kingdom? Whatever the answer, one thing is clear. Instead of seeking to do the will of Christ with fear and trembling, he callously insisted upon following his own selfish will. Satan entered into him. Self-will in a human being is a good indication that that has happened. It is self-will that is antagonistic to the will of Christ that makes betrayal inevitable. Self-will leads to self-destruction. "Not what I will, but what thou wilt," said Jesus in Gethsemane. Dare we say otherwise?

THE BLOOD OF CHRIST was and is precious blood because the blameless Son of God shed it for the salvation of an unworthy mankind. It is Christ on the cross that arouses the deepest and greatest awe, reverence, and love possible in man. Christ on the cross is the redemption point of the ages. But it was not His physical suffering which was most painful. The robbers, too, bore that. The pain that was nearly unbearable to Christ was not physical but spiritual pain. O, how it must have pained Christ, the blameless Song of God, the true Messiah, to be rejected by those He yearned to save. What pain must have pierced Him when men abused Him as a traitor and as a blasphemer against God. They took Him not for what He was and made of Him what He was not. No wonder that there was great darkness. No wonder Jesus cried, "My God, my God, why hast Thou forsaken me?" Can anyone imagine a more forsaken feeling than that which comes when light is called darkness? Lonesomeness and pain reached its climax when the light that lighteth the world was made to appear as the greatest darkness. What guilt on the part of man! What patience and forgiveness on the part of God! Man made it a terrible Friday for Christ, but God through the blood of Christ made it a Good Friday for man.

HE IS RISEN! To die is human. To rise again and live eternally is divine. What assurance, what comfort there is in Christ's resurrection! Because He lives we can live. The Bible is the written witness that Christ lives. We can and should be the living witnesses of the fact that He lives. How good a witness we are depends largely upon how we permit Christ to live within us. As Christians we can live so that by words and actions we deny that Christ is alive and lives in us. Rabbits, eggs, and new clothes do not testify of the risen Christ, but a cleansed and renewed heart does. We rejoice in Easter; we treasure the fact that He is risen, for it assures us of victory over death and of the privilege of being with Jesus always. Dare we rejoice unto ourselves? Ought not our lives be such a living testimony of the risen Christ, that others too will learn to know Him and find life eternal? What attitude we take towards our problems, towards suffering, towards death itself and what treasures we seek to pay up either tells or fails to tell others about the risen Christ. Christ is to live in us. What a holy responsibility to think about on Easter Day. May we permit nothing to crowd Him out of any part of our lives. May the glad note of "He is risen" order all our days and fill our lives with divine harmony as we permit the Risen One to live in us. Let us abide in Christ, let us beseech Christ to abide in us at all times, and we shall live throughout all eternity.

A SONG OF THE HEART

I said to my soul,
Sing a song to thy Beloved,
And the soul sang:

Thou didst find me, my Beloved,
Find me
When my heart sought Thee.
From afar I heard Thee calling,
Calling,
Calling, "Come to Me."
And Thy voice
Was like the waters
Like the music of the sea;
Like the song of many harpers,
Sweetest,
Sweetest melody.

When I came
Thy arms were waiting,
Stretched upon the cruel cross.
'Tis for me,
I heard Thee saying.
—For my sin to suffer thus?
Then I'll stay
Upon this hillside,
Stay beneath this love-lit cross
Where Thy precious blood shall cleanse me,
Free me
From all guilt and dross.

O Beloved, I have found Thee!
Now,
I'd give my life for Thee;
I would suffer shame and sorrow,
I would do it willingly.
O I love Thee!
Yes, I love Thee,
Wrap,
Enfold me in Thy grace;
Keep me in Thy holy nearness
Till,
O till I see Thy face.

—*Joanna S. Andres*

What if They Say

What if they say, "Why were not soldiers who became Christians in apostolic times commanded to leave the army?"

The purpose of Jesus' life and teachings was not to attack any traditional institutions as such. He did not directly condemn slavery with its attending oppression, nor war with its vicious results. His mission was to win men, to implant within them new hearts, new desires, new standards of conduct. What the law of Moses demanded Christ made available by virtue of the power of the new life.

So the testimony of the New Testament church was: "Therefore if any man be in Christ, he is a *new creature: old things are passed away;* behold, all things are becoming new" (II Cor. 5:17). Possesing a new life, a Christian does not need to be commanded to shun the methods of the world. Old things do pass away when all things become new.

Lest He be mistaken for a mere social reformer, rather than the Redeemer from the ways of sin, our Lord did not attack outward evils. He condemned, however, the outcroppings of the underlying attitudes of unbelief, selfishness, greed, and hypocrisy which made slavery, war, and other kindred evils possible.

Though Jesus did not attack slavery openly, He left no doubt as to His estimate of oppression when He preached "deliverance to the captives" (Luke 4:18). Spiritually, of course, in the primary sense, but notice the actual progress in understanding which Christians were making when the Apostle Paul wrote to Philemon to receive Onesimus, an escaped slave, but who in the meantime had become a Christian, as a brother in Christ. "Receive him as myself" (Philemon 17) Paul says. Today Christians regard slavery as basically evil—and that in practice.

Though Jesus did not attack war openly, He left no doubt as to the inevitable results of carnal self-defense, when he said to Peter: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Many of the early followers of Christ were simple enough to believe that when Jesus rebuked Peter He also had all Christians in mind.

—*Walter H. Dyck*

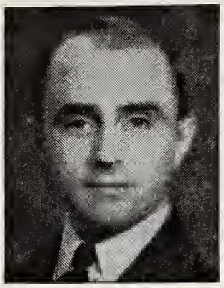
ALL NEW REGISTRANTS NOTICE

Eight valuable books, "Should Christian's Fight?," "The Principle of Nonresistance as held by the Mennonite Church," "War Inconsistent with the Spirit and Teaching of Christ," "Symposium on War," "New Testament Peace Teachings Outside the Gospels," "Four Hundred Years of Mennonite Principles and Practice," "Nonresistance Under Test," and "Propaganda" for only $1.

Additional free leaflets with each order: "Peace Principles," "Peace Counsel for Mennonite Youth," "A Statement of the Position of the General Conference," "Christian Peace and Patriotism with Scriptural Basis" and "War and the Christian Conscience."

All pastors, Sunday School Teachers, and *Young People's leaders* need at least one each of the above items on hand. Order your *"Small Peace Library"* from Walter H. Dyck, 1408 North 9th Street, Beatrice, Nebr. ($1. postpaid)

NEW SERIES BY DR. J. WINFIELD FRETZ



In this issue is the first of a series of articles on the general subject, "Mennonites and Rural Life" by J. Winfield Fretz. Brother Fretz was reared in a Pennsylvania farm, graduated from Bluffton College, has a Bachelor of Divinity degree, and holds the M. A. and Ph. D. degrees from the University of Chicago. As a member of the Bethel College faculy he now specializes in the teaching of rural sociology and Christian economics.

MENNONITES AND RURAL LIFE

By Winfield Fretz

There is a very close connection between a man's occupation and his religion. Before the present age of industrialism it was common to refer to a man's occupation as his "calling." This term is almost totally confined to the ministerial profession today, but it applies equally well to the vocation of agriculture and many related vocations in rural life. I say in agriculture and rural life because it is not as easy to fulfill the definition of a calling in the modern city jobs of millions of men and women in factories, shops, and offices.

A calling implies a Divine bidding to give one's whole life, his entire devotion and resources to a particular task or occupation. In the majority of jobs in factories and offices where there is such extreme specialization that one person performs one small operation in a long process of production he can hardly give himself wholeheartedly and enthusiastically. The work is to monotonous, too mechanical, too unnatural to call forth the best in man. In the occupations of rural life this is not so generally true.

Mennonites in America are about ninety per cent rural people. The other ten per cent who are residents of cities have, for the most part, come from rural backgrounds. Granting then that there is a relation between a man's work and his religion and that occupations of rural life, such as farming, may be sacred or divine callings we can see a reason for the general subject of "Mennonites and Rural Life" in a church paper.

The Bible is replete with pictures, symbols and descriptions of rural life from Genesis to Revelation. Christianity had its beginning among agricultural people who were accustomed to grain fields, herds of cattle, olive groves, vineyards, birds and trees. Of course, God works in the city as well as in the country, but it seems today, as throughout history, that rural people are more naturally religious than their city brothers. It is easier to sense the presence of God when one can daily witness his handiwork in the fields of grain, in the setting sun and the rising moon, in the singing of the birds and in the growth and blossoming of flowers and trees. The complicated mechanisms of city life with its masses of concrete, steel, and machines often stand between man and God, and it certainly denies the modern city dweller the thrilling pleasure that comes to the rural man when he gets the first whiff of freshly plowed good mother earth in spring or sees the glory of a beautifully colored wooded hillside in the fall.

INFORMATION ON DRAFT AND BONDS

Deferment of C. O.'s in Draft

The Mennonite Central Committee is not advocating greater efforts on the part of the conscientious objectors to obtain deferment. On the contrary, there is evidence that too much of appealing has been done. We will enhance the testimony which we seek to give if we undertake our task in this crisis with the spirit of "the second mile". Instead of seeing how far we can escape our duty as non-resistant citizens, we should cheerfully throw ourselves into the task of leaving a positive example of what a true Christian attitude will accomplish in "such a time as this."

However, for those cases where obviously a due consideration has not been given registrants by their boards, where lack of essential information is working a hardship, the following is presented as the methods to be employed for getting a reconsideration: Remember that in every case we should be humble and considerate of the feelings and viewpoints of others, and display a high example of Christian courtesy. The following steps may be undertaken in the correction of classification where too great hardship might be wrought. Again, we must be cautious of making ourselves a nuisance to the authorities, and in the end causing greater hardship to the larger cause.

The Selective Service Regulations provide that a registrant's classification may be reopened and reconsidered upon written request of the registrant, the government appeal agent, a dependent, or an interested person where occupation is involved, provided that written evidence is presented of facts which were not considered at the time of classification and which, if true, would justify a change in classification.

Provision is also made of filing an appeal to the Appeal Board within ten days of classification where the registrant feels that proper consideration has not been given him. Such appeal is filed, in written form with the Local Board. Copies of such papers should always be retained. There usually is a government appeal agent associated with the Local Board who will assist in the preparation and filing of such appeals.

—J. W. H.

* * * *

Civilian Bonds Not Yet Available

There are constant inquiries about Civilian Government Bonds. As yet there is no definite information about them. When such information is at hand, it will be passed on without delay. Meanwhile, there are the temporary expedients of "Statement of Readiness to Purchase Civilian Government Bonds" and the Contributor's Certificate. Probably these possibilities have not yet been exhausted in most cases. —J. W. H.

THE CONSCIENTIOUS OBJECTOR IN HISTORY AND NOW

By *Emil J. Waltner*

The story of the conscientious objector goes far back into the history of the ages. His problem, far from being a new one, has occupied the minds of many of the rulers of antiquity. Even before the Prince of Peace taught men to love their enemies and to do good to those who persecute them, a little group called the "Essenes," who lived in ancient Judea were conscientious objectors to war. In every age and in every civilization since then a handful of men and women have carried on the tradition.

Mommsen, in his *Provinces of the Roman Empire*, speaks of the Jews as having been exempted from war on account of their religious principles, and the *Jewish Encyclopedia* tells us that "Marc Antony, at the request of Hyrcanus, exempted the Jews from service in the armies because they were not allowed to carry arms or travel on the Sabbath. It was reserved for the Christian emperor Honorius to issue a decree—renewed by Theodosius, by Clotaire II and by Byzantine emperors—forbidding Jews and Samaritans to enlist in the Roman army, probably in view of their Sabbath observances." Gibbon, in the *Decline and Fall of the Roman Empire*, thus records the fate of two objectors in the third century: "A sentence of death was executed upon Maximilianus, an African youth, who had been produced by his own father before the magistrate as a sufficient and legal recruit, but who obstinately persisted in declaring that his conscience would not permit him to embrace the profession of a soldier. It could scarcely be expected that any government should suffer the action of Marcellus the centurian to pass with impunity. On the day of a public festival, that officer threw away his belt, his arms and the ensigns of his office and exclaimed with a loud voice that he would obey none but Jesus Christ the Eternal King, and that he renounced forever the use of carnal weapons and the service of an idolatrous master. The soldiers, as soon as they recovered from their astonishment, secured the person of Marcellus. He was examined in the city of Tingi by the president of that part of Mauritania; and, as he was convicted by his own confession, he was condemned and beheaded for the crime of desertion."

In Holland it was Menno Simons, who in 1536 laid down his priestly office, renounced the Catholic church, shut the door on a brilliant career, a life of ease and pleasure, and deliberately chose instead a life of uncertainty, misery and poverty, threatened with imprisonment, persecution and death. Said he, "The regenerated do not go to war nor fight. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks and know of no war. They give to Caesar the things that are Caesar's and to God the things that are God's. Their sword is the word of the Spirit which they wield with a good conscience through the Holy Ghost."

In England a hundred years later the Society of Friends, commonly called Quakers, carried on the tradition. The Quaker "testimony against war" began with George Fox, who, in jail in 1651, was offered his freedom if he would fight for Cromwell. Fox refused and answered quietly, "I live by virtue of that light and power that takes away the occasion of all wars." In 1655 he was sent a prisoner to Cromwell, who, having ascertained the pacific tendency of his doctrines, had him set at liberty.

In 1708 another small group in Schwartzenau, Germany, the Tunkers, or Brethren, founded another church, much along the lines of that founded by Menno Simons. Like the Mennonites they rejected infant baptism, refused to take oath and refused to participate in war. From the foundation of these three historic Peace churches to this day, the tradition of non-resistance was carried on largely by members of these churches. The followers of Jacob Hutter are generally included in Mennonite history.

In the early history of these churches, wars in Europe were carried on largely by professional soldiers, men who hired out for the money there was in it—the Hessian soldiers for example hired by England in the War of the Revolution. Armies were small in size, and volunteers usually supplied all the needs. When it became necessary to raise armies by conscription, matters became more difficult for the conscientious objector. Although exempted from military service in Holland in 1575, in Zeeland in 1577, and in France in 1793 and accorded similar exemptions to the Mennonites of the Vosges, which exemption was confirmed by the great Napoleon, who employed them in hospital work in his campaigns, such exemptions usually required noncombatant service. The true conscientious objector to war, rather than compromise chose to migrate from place to place. From Switzerland to Holland, from Holland to Germany, from Germany to Russia, and from Russia to America.

In the early history of America the conscientious objector did not encounter very great difficulty. In the *Story of the Mennonites* by Dr. Smith we read, "Exemption from military service was generally recognized, and conscientious scruples were always given careful consideration by those in authority. The only Colonies in which Mennonites were located at the time of the Revolutionary war were Pennsylvania, Maryland and Virginia. In each of these Mennonites were exempted from military musters, upon the payment of a sum of money usually called a fine. In Virginia, however, in 1777, where provisions were made for conscription, Mennonites in case they should be drafted for service were to be discharged upon furnishing a substitute, who was to be paid by a levy upon the membership of the entire church. A law in Maryland, in 1793 provided that Quakers, Mennonites and Tunkers and all others who are conscientiously scrupulous of bearing arms and who refuse to do military duty, shall pay a sum of three dollars annually.

"In the Civil War, both the North and South were finally forced to conscription. The Federal Act of February 24, 1864, exempted those having conscientious scruples, permitting them to accept hospital service when drafted, or to pay three hundred dollars exemption money. Under this law Mennonites were able with but few exceptions to live their life of nonresistance undisturbed in their various communities."

World War I is of so recent history that many of us vividly remember the experiences of the conscientious objector. Many of our men prominent in the Civilian Public Service program today were conscientious objectors in the last war.

At the time of registration, June 5, 1917, about six thousand registered with the draft boards as conscientious objectors. Their ranks included college students and graduates, a few professors, social workers, socialists, I. W. W. workers, Quakers, Russelites, Mennonites, Seventh Day Adventists and almost every other religious denomination. The Selective Service Act, however, made provision only for objectors who were members of religious sects opposed to war, and released these from combatant service only. This left wholly out of consideration many sincere and convinced objectors. The law assumed dogmatically that only organized sectarian religion could develop true conscience.

After the arrival in camps conscientious objectors were offered work (in the Medical, Engineering and Quartermaster's Corps here and abroad), and some four thousand, in all, accepted. The remaining eighteen hundred to two thousand the Secretary of War, on September 15, 1917, ordered camp commanders to hold segregated, forbidding any "punitive hardship" pending further disposition. Once in the hands of camp commanders, conscientious objectors were at the mercy of these men and subject to all sorts of brutalities and tortures. The cardinal mistake was, in fact, that these men were ever given into military control. A special Board of Inquiry was appointed by the Secretary of War for the purpose of individually interviewing all conscientious objectors in order to determine their sincerity. The interview with the Board of Inquiry seldom lasted longer than five minutes. For those found sincere a "farm furlough" was provided. Those pronounced "insincere" by the board were ordered to combatant service, and upon refusal were courtmartialed and sent to military prisons. Due to what the War Department termed "pressure of other work and resulting delays of making the farm furlough thoroughly effective" a large number of "sincere" objectors never received the furlough. The majority of these not only suffered injustice, but underwent cruel mistreatment as well.

The brutalities and tortures inflicted upon the conscientious objectors in World War I read like the stories of the Spanish Inquisition. Crucifixions in the twentieth century they have been called. They can be read in Mennonite history books, in the *Congressional Record* and elsewhere. We recite just one case here: Jacob Wipf and three Hofer brothers, religious objectors with families, served one year in Arizona prison; transferred to Spanish dungeon of Alcatraz, San Francisco Bay; stripped to underwear; "strung up" for thirty-six hours; five days without food; one glass of water every twenty-four hours; slept on cold damp floors, in the stench of their own excrements; beaten and otherwise manhandled; contracted scurvy; sent to Ft. Leavenworth; put in solitary on bread and water; "strung up" nine hours per day, seven days per week; slept on the bare floor with cold drafts passing over their emaciated bodies; two contracted pneumonia and died; one was sent home with the bodies. Jacob Wipf was on a hospital cot when he told this story. These men were all married and had one or more children, therefore should not have been drafted at all. (Report carried to Theo. H. Lunde, president American Industrial Company of Chicago by an army officer).

After the close of World War I Major Kellog, one of the members of the Board of Inquiry wrote his story of the conscientious objector. Said he, "The question: What shall be done with the conscientious objector? has never yet received a satisfactory answer. Some day, undoubtedly, a solution will be attained, but that day will not come until the subject is given the thoughtful and sober consideration which it deserves." This problem has been given the thoughtful and sober consideration. On May 15, 1941 the first humane, nonmilitary camp in history for conscientious objectors was opened near Elkridge, Maryland. "It is an experiment," said General Lewis B. Hershey, acting Director of Selective Service, "an experiment such as no nation has ever made before. Through these camps for conscientious objectors we are going to find out whether our democracy is big enough to preserve minority rights in a time of national emergency. I don't know whether the experiment will work or not. But I hope and pray that it will."

The story of the conscientious objector in World War II is only being written now. It is more than an experiment; it is another chapter in the history of the Mennonite church. We don't know the full story yet. To paraphrase Abraham Lincoln—We (the historic peace churches) are now engaged in a great "spiritual" war, testing whether the Mennonite church, or any church conceived in "brotherly love" and dedicated to the Prince of Peace can long endure.

This is the day and opportunity of the Mennonite church to lead the way. Dr. Arthur E. Holt, honorary chairman of the Congregational Christian Council for Social Action, predicted in Chicago recently, that after the war Protestant leadership would shift from the evangelical or preaching bodies to the traditional "peace" churches—the Quakers, Mennonites, etc. Dr. Daniel Poling said, "For the first time in American history, recognition for the conscientious objector has been written into a universal service law, although I am and cannot be a conscientious objector I believe that the conscientious objector has a vital contribution to make to American unity, to the nation's defense, and to peace in the world. Always I shall support him in his rights. I am glad that the selective service law—and never before did this happen in our history—has recognized the status of the conscientious objector on religious grounds."

Such other prominent men as Dr. Dykestra, Senator Robert Taft, Mayor LaGuardia, and Attorney General Francis Biddle have made similar tolerant statements. The statement of General Hershey on a recent visit to Camp Denison is reassuring. Said he, "I know something of your views—your neatness and humbleness. You have not found it necessary to publish them in public places, while others unfortunately have. I come not to chide you. All I have heard is entirely favorable. You are impressing people with your sincerity, honesty and meekness—I think you need have no fear."

Will the Mennonite Church with the Quakers and Brethren be equal to the task of supporting and maintaining the Civilian Public Service Camps? I think they can and will.

Will the boys in the camps live up to the tradition of the Historic Peace Churches? I think they can and will.

RELIEF

Message from Brother M. C. Lehman

Sumner Welles, Under-secretary of State, has informed Brother Orie O. Miller that a telegram dated March 6 and sent via Bern, Switzerland, contains a message from Brother M. C. Lehman, Mennonite relief worker now in Germany. Brother Lehman is, according to his own report, in good health and expects to accompany the embassy staff to America. This is the first direct message from Brother Lehman since the entrance of the United States into the war. Compiled by *Grant M. Stoltzfus*; released Mar. 17, '42

Impressions of French Need; Expressions of French Gratitude

Bro. Joseph N. Byler's recent letters present a twofold picture of France. The first letter (January 25) tells of definite needs:

"Yesterday morning I could see people standing in lines out in the cold and snow waiting for their rations of food at the markets. There are a few open markets out along the river that I can see from my hotel window. Since I know that many of these people do not have sufficient clothing and especially poor shoes, I could not help but feel sorry for them. Even in the snow yesterday I saw numerous people with wooden shoes. It is sometimes hard to say which is needed more: food or clothing."

The second letter tells of supplying needs and contains excerpts from seventeen letters sent to him by school children, school directors, numerous individuals, and the mayor of Roanne. These excerpts express sincere gratitude for the distribution of dried vegetables and milk to the school children in Lyon. The pupils of a girls' school have expressed their gratitude in the following words:

"It is a very big pleasure for us to utter our gratitude for the condensed milk you have sent to our canteen. Due to your gift the little children in France will be less hungry. Owing to you we feel that in spite of war and the massacre of men, there are still brotherly and compassionate hearts in the world. With our whole heart we say to you: 'Thank you!'

Clothing Reaches England

Bro. John E. Coffman's letter from London, England, dated February 5, contains this sentence: "I am again happy to report that we have received the cases of the shipment from Akron, Pa. of October 31." Bro. Coffman reports a special need which he is trying to meet among the disabled refugees in and around London by supplying them with needed footwear.

Compiled by *Grant M. Stoltzfus*
Released March 4, 1942

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DAILY DEVOTIONAL MESSAGES

By *A. W. Friesen, Henderson, Nebraska*

APRIL 5—*Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead.* I Pet. 1:3. The hope of the Christian is a lively hope. Its author is God. Its source is mercy. Its medium or channel is through the resurrection of Christ. When the Pharaohs of Egypt died their bodies were placed in the chambers of the pyramids. Today their mummified bodies are still to be found there. On Easter morning the angel said: "He is not here, he is risen". This is not only a text for an Easter sermon, but should be our slogan throughout our life. "Lift up your heads, ye sorrowing ones, And be ye glad of heart; For Calvary day and Easter day, Earth's saddest day and gladdest day, Were just one day apart."

APRIL 6—*Keep thy heart with all diligence; for out of it are the issues of life.* Prov. 4:23. There is a watch shaped instrument on the market, which a person may carry in his pocket. It registers how far he walks during the day. All have a still more delicate instrument with us, which we call the heart. It does not tell us how far we went, but where we went. It will tell us if we have been to a good or a bad place. Our heart is a register of our character. "As he thinketh in his heart, so is he" Prov. 23:7. Is this not a good reason to keep our hearts with all diligence? Suppose that a man would advertise to take photographs of the heart; would he get many customers?

APRIL 7—*Even as the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many.* Matt. 20:28. The noblest aim in life is service. "Ich dien" is on the crest of some kings. Do we like to seek the soft places, or are we willing to go where no one else will go? There is room at the top. And there is room for service. Do not be a parasite; help instead of hinder. Luther once said, "Three things make a servant, prayer, meditation and trials. A servant should either be at the anvil or in the forge; shaping others or being shaped. God had a Son on earth without sin, but not without suffering."

APRIL 8—*There came a voice out of the cloud, This is my beloved Son; hear ye him.* Mark 9:7. Only by descending from the mountain to the common daily life could the vision remain in the lives of the three disciples. In "The Legend Beautiful" in Longfellow's *Tale of a Wayside Inn*, a monk had been longing and praying that he might see Jesus himself. At length one day, the vision came, flooded the room with its radiant shining. While he was gazing entranced upon his Lord the convent bell tolled the hour when it was his duty to go out and feed the poor. He hesitated, for he hated to leave the vision and feared it would not remain for his returning. But he heard the voice, "Do thy duty; that is best; Leave unto thy Lord the rest". He fed the beggars, and returning, found the vision still there. The blessed vision said: "Hadst thou stayed, I must have fled".

APRIL 9—*Hath not the potter power over the clay?* Rom. 9:21. We are as clay in the hands of the potter. What a possibility lies in a lump of clay. With skill and labor a thing of joy and beauty is formed. Some one asked a hermit in Italy, how he could venture through life alone in a single cottage, on the top of a mountain, miles from habitation? He replied that Providence was his next-door neighbor. We are apt to believe in Providence so long as we have our own way; but if things go wrong, then we think, if there is a God, He is in heaven and not on earth near us. God make us eyes to the blind, feet to the lame, and hope of all who are ready to perish.

APRIL 10—*I said I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.* Ps. 39:1.

If slander comes to you, do not mind it too much. If you are free from blame, you live in a castle that cannot be broken into, and you at least can use these words: "They say: what do they say? let them say." Trust in God and do the right. Trust your reputation to Him. You have committed your soul to Him; commit to Him also your reputation. But, personally, watch, fight, pray, and use every possible means to remedy any tendency to the many faults of the tongue. What a happy place this world would be if all would take heed to their ways that they should not sin with their tongues.

APRIL 11—*A word spoken in due season, how good it is.* Prov. 15:23. We can have no idea, unless we stop and think, how many people there are in this world in need of encouragement. People bear their burdens, do their work, and work out their life-problems almost alone. Children try to be good, but no one seems to know it or notice it, or speak a word of appreciation or encouragement to them. A boy once said: "Father, you often scold me and tell me when I do wrong, and I am sure I deserve it; but why do you not sometimes tell me when I do please you?" A word of warning may be as faithful and full of love and comfort as a word of encouragement. The warnings of the Bible are all as truly love-prompted as the wooings are.

C.P.S. CAMP NEWS

Message from Dr. Fast

Brother Henry A. Fast, Director of the Mennonite Civilian Public Service Camps, presents the following message which deals with certain problems that have recently arisen in connection with the Civilian Public Service program:

"The Civilian Public Service program from its very beginning has been treated with a remarkable spirit of public good will and tolerance. This tolerance and good will have continued even after the incident of Pearl Harbor and of our entrance into war. The whole future of this C.P.S. program is dependent on whether this public good will continues. We must do our share in helping maintain a friendly public attitude. People obviously feel more tensely since we are at war, and they observe us and our boys and our camps more critically than before. Criticisms have come to the attention of both the Selective Service and the Akron office which if not properly taken care of could seriously spoil public good will.

"One of the things that has caused unfriendly criticism is the presence of cars in camp. We have urged boys in all our camps to take them home and leave them there lest people get the false impression that our boys run around at will. In all our camps the use of cars is restricted to trips home when they have a weekend leave or furlough, but the mere presence of cars in camp leads the public to believe the boys can use them when they please. We would like to urge parents, and home communities to encourage boys not to take cars to camp and to take those home which are now in camp.

"Another reason for unfriendly criticism is based on the impression that C.P.S. camps are too lax in granting weekend leaves or furlough time. They have the impression that some boys from a particular C.P.S. camp are always at home over weekends. In order to remedy this situation and to avoid this criticism, whether justified or not, the boys in all our Mennonite camps have agreed among themselves to restrict their weekend leaves to ten a year. Parents and friends in local communities sometimes make it difficult for boys to restrict themselves to these regulations by urgings or by sending them tempting invitations to come home for some wedding or for some other attractive social function. Parents and friends in local communities should rather encourage boys in every way they can to conform to camp regulations regarding weekend leaves and furlough. They should encourage them in every other way to help us set up and maintain high camp standards and a truly Christian atmosphere and spirit. Only such regulations are set up as help to maintain camp standards for which we need to make no apology.

"Spring work is now getting fully under way, and farmers are beginning to feel the serious loss of farm help caused by large-scale drafting of boys into camp. As a result numerous letters are sent to the Akron office, and often also to camps, inquiring whether it would not be possible to furlough or even discharge their boy so that he may help in the urgent work on the farm. Sometimes people have gotten encouragement from members of Local Boards to try to get their boy discharged or released for farm work. At times people have gotten the impression that it is comparatively easy to get such a furlough or release. That is an entirely false impression. In critical cases where serious accident or sickness disables the present farm owner or manager and where clear evidence is presented that no help can be gotten, it is still possible to get a boy released. Such a request should be drawn up by the boy in camp, addressed to General Hershey, and sent in triplicate form to the National Service Board for Religious Objectors, 1751 "N" Street, N. W., Washington, D. C. The parents can draw up an affidavit, clearly and in detail describing their situation and petitioning the Local Board to reclassify the boy in view of this acute need. Unless people find themselves in a situation of acute need they should not be encouraged to hope that their efforts to get the boy released from service will meet with success. At an rate, they should not worry the boy in camp by complaints and by raising false hopes in his mind. It makes it difficult for him to perform good service in camp and to adapt himself happily to its program. These are difficult times, and we need to be prepared for even more difficult times. We need to be prepared to bear them with fortitude and poise, and with a willingness to bear in a truly Christian way the sacrifices and sufferings which these troublous times bring upon us."

Recent C.P.S. Statistics

According to figures recently released by the National Service Board for Religious Objectors there are men from 125 denominations on record as being in Class IV-E. These figures, as of March 1, 1942, list 2057 boys in 26 camps or functioning units with a total of 509 to be assigned during March.

Of the number of boys in camp the Mennonite groups have a total of 764, Church of the Brethren 319, and the Society of Friends 165.

Among the non-historic groups the following have the largest numbers: Methodist 174, Presbyterian 55, Baptist 48, Congregational-Christian 44, Jehovah's Witnesses 43, Catholic 35, Church of Christ 32, Church of God 30, Lutheran 27, Evangelical Reformed 22, Disciples of Christ 21, and Episcopal 21.

"To be kind is to be like Christ." —*Paul Barton*

Sponsored by
the Young People's
Union of the
General Conference

Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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They've Crucified Our Lord

By Alice Hansche Mortenson

They've crucified our Lord! Our hearts
In indignation cry
Against that ancient mob who caused
The Son of God to die!

They've crucified our Lord! Alas,
Are we less guilty now,
Than they who drove the cruel nails,
And mocked His thorny brow?

They've crucified our Lord! And we
Are wounding Him the same,
Forgetting Him, neglecting Him,
Ashamed to own His name.

They've crucified our Lord! But we
Have done the same today.
We've crucified our Lord! O Christ,
Forgive, forgive, we pray!

FATHER FORGIVE THEM

"Father, forgive them for they know not what they do." Father, they are doing it in Thy name. They are killing men who wronged them, they are killing them in Thy name. They believe they are doing justly when they kill in Thy name.

When Thy Son, the Prince of Peace, came, the very heavens burst forth in angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

He did not come to slay those who wronged Him. He did not demand justice when evil men spat in His face and mocked Him. He bought our salvation by letting them crown His head with thorns, pierce His side with a sword, and hang Him like a thief on a wooden cross. He gave His life, asking no vengeance, demanding no justice. We would live and die like that, Lord.

We cannot believe that Thou wouldst have gone to war. We cannot believe that Thou wouldst have taken up the quarrel, no matter how much Thou hadst been wronged. Thou wouldst not shoot at those whom they sent against Thee. Thou wouldst not plunge a bayonet through their bodies. Thou wouldst not drop bombs on them, Lord; to tear their bodies asunder and blow them into endless eternity. Neither can we, Lord.

Men accept Thy salvation, Lord, but laugh at Thy way of life, the way which made salvation possible.

"Father, forgive them, for they know not what they do."—Carl M. Lehman, in *The Bluffton Peace Sentinel*

WESTERN DISTRICT ORATORY CONTEST

Have you sent in your blank for the contest? If you haven't, act quickly. An important change has been made concerning the oration titles. The general titles of "Peace" and "Missions" have been narrowed down to more definite ones. Within the phase of peace, the oration theme will be "The Christian Way in War Time." For missions the theme will concern "Missions in a Post-War World." This gives the contestant a more definite subject on which to speak. The contest will be held on May 30th, the day before the Mennonite Song Festival. The contest will take place at two o'clock in the Bethel College administration building.

Send in your entry blank immediately. The sooner you begin the more chance you have to win. Winners will be rewarded with an expense paid retreat. For further information write to Rufus Baehr, North Newton, Kansas.

Entry Blank

Name ....

City ....State ....

Grade ....Age ....

Subject:

"The Christian Way in War Time"......

"Missions in a Post-War World"......

Title of oration ....

(This blank properly filled out and sent to Rufus Baehr, North Newton, Kansas, and accompanied by $0.50 will make you an official orator in the contest. If the entrant fails to appear at the contest the $0.50 will be forfeited. Otherwise it will be returned to him.)

"Speech is the index of the mind." —*Seneca*

Thirty Pieces of Silver

Thirty pieces of silver
For the Lord of Life they gave;
Thirty pieces of silver—
Only the price of a slave!
But it was the priestly value
Of the Holy One of God!
They weighed it out in the Temple,
The price of the Saviour's blood.

Thirty pieces of silver
Laid in Iscariot's hand;
Thirty pieces of silver
And the aid of an armed band,
Like a lamb that is led to the slaughter,
Brought the humbled Son of God
At midnight from the garden,
Where His sweat had been like blood.

Thirty pieces of silver
Burns on the traitor's brain;
Thirty pieces of silver!
Oh, it is hellish gain!
"I have sinned and betrayed the guiltless!"
He cried, with a fevered breath;
And he cast them down in the Temple,
And rushed to a madman's death.

Thirty pieces of silver
Lay in the House of God;
Thirty pieces of silver,
But oh, 'twas the price of blood!
And so for a place to bury
The strangers in, they gave
The price of their own Messiah,
Who lay in a borrowed grave.

It may not be for silver
It may not be for gold,
But still by tens of thousands
Is this precious Saviour sold,
Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name.

Sold in the mart of Science,
Sold in the seat of Power,
Sold at the shrine of Fortune,
Sold in Pleasure's bower,
Sold where the awful bargain
None but God's eye can see!
Ponder, my soul the question:
Shall He be sold by thee?

Sold! O God what a moment!
Stifled is conscience' voice!
Sold! And a weeping angel
Records the fatal choice.
Sold! But the price of the Saviour
To a living coal shall turn,
With the pangs of remorse for ever
Deep in the soul to burn.

Speaking in Psalms and Hymns

"Proclaim Him King
Pronounce Him Blest;
He's your Defense,
Your Joy, your Rest;
When terrors rise,
And nations faint,
God is the Strength
Of every saint."

"Yea, amen! Let all adore Thee,
High on Thine eternal throne!
Saviour, take the power and glory,—
Claim the Kingdom for Thine own!
O come quickly!
Hallelujah! Come Lord, come!"

—Contributed by *Mrs. W. Vickers,* reader of *The Mennonite*

INTERMEDIATE DEPARTMENT

AFTER EASTER—WHAT?

April 12, 1942

They Saw Him

At the close of that bleak and bitter day when the earthly and physical life of Jesus seemed to have closed completely on Calvary, the faith of the first followers of Jesus was shattered. Splendid expectation had closed in utter darkness and dismay. Then something took place which needs adequate explanation.

Their drooping faith was restored. They came back to a new life. They were so sure and so confident that many of them later sealed their certainty with their lives. They affirmed that they knew that Jesus was alive again. They claimed to have seen Him, to have touched Him, to have talked with Him.

On the first Easter morn incredulity was conquered; doubt gave way to delight. The voice of Christ, clearly recognized, soothed the anguish of Mary. The fellowship of Christ on the way to Emmaus convinced the two disciples that the tomb no longer held their beloved Jesus. As they walked they were engaged in arguing about the crucifixion, the tomb and Him. A stranger joined them and asked why they were sad and of what they were speaking. And as he talked to them of the fulfillment of prophecy they understood the scriptures.

When they came to Emmaus they went into an house and the stranger made as if he would go farther but they pressed him to come in. And as he sat with them and took bread and blessed it their eyes were opened, **They saw Him!**

In the evening the ten apostles were together in the upper room, with the doors shut for fear of the Jews. Thomas was not there, and Judas was also no longer among them. Eagerly the two had seen Jesus, told their friends of the meeting, and while they were speaking, Jesus Himself stood in their midst and they heard His voice say "Peace be unto you." **They saw Him!** The next Sunday evening, Thomas and the other ten were in the upper room, when Jesus again came and stood in their midst. Thomas heard a voice say, "Thomas, reach hither thy hand and put it into my side." The doubter's lips framed the words "My Lord and my God." **He saw Him!**

Then were the disciples glad when they saw the Lord. John 20:20.

Mary also had caught the accents of the Master's voice and responded in exclamation of delight. Her weeping was changed to exultation. It was no emotional ecstasy that characterized Mary when she returned to the disciples and cried out, "I have seen the Lord." **She saw Him.**

At the Sea of Galilee Jesus ate with His disciples. In the cool of the dawn a voice came across the waters, "Children, have ye aught to eat? Have you caught anything?" They had not until they cast their net on the other side at His command. And John cried out, "It is the Lord." And Peter leaped into the lake and swam ashore and heard Him say "Feed My Sheep." **They saw Him.**

Once five hundred people saw Him. Yes, **they saw Him!**

Finally on Olive's brow the disciples heard His final words of instruction and consolation. Here they received their glorious commission. Matt. 28:19, 20.

Easter declares that Christ is risen. He who died lives again. "Because He lives I shall live also." "Let not your heart be troubled." "Ye believe in God, believe also in me."

Through experience let us answer with Mary, "I have seen the Lord." And exclaim with Thomas in unshakable faith, "My Lord and my God." We worship a living Christ. He ever liveth to make intercession for us. "Death is swallowed up in victory!" Hallelujah!

JUNIOR DEPARTMENT

Program for April 12

PLACES OF WORSHIP Ps. 27:4,5

"A Missionary Program"

Our next three lessons are based on the Missionary Education Movement. A textbook for Juniors is **We Gather Together,** by Grace McGavran. Then there is also a Junior Teacher's Guide on **Worship Around the World** by Lola Hazelwood. Both books may be purchased from the International Society of C. E., Boston, at very reasonable prices.

It is natural for those who love the Lord God to worship Him. The Bible says, let us **worship, bow down, kneel before the Lord, bring offering, and give glory due his name.** We can worship God wherever we are, the Bible says, "God is a spirit and they that worship him must worship him in spirit and in truth." The place we worship in is not as important as the condition of our worship. Our heart must be in our worship, we must not go through forms of worship while our heart is far off from God, or our worship will not be acceptable to God.

The Question Bee

1. Where did Christ love to worship?
2. Why do Christians have places where they worship?
3. What kinds of worship places do Christians use around the world?
4. What follower of the Lord taught by the riverside "where prayer was wont to be made?"

The Prayer List

(a) That we may not only be hear-ers but do-ers of the word. (b) Grateful for churches which are standing for the faith. (c) Grateful for ministers who preach God's word. (d) Thank God for the fellowship of Christian friends. (e) Thank Him for the privilege of coming together for worship in our churches.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 12, 1942

THE MISSION OF THE SEVENTY

Luke 10:1-7, 17, 21-24

Topic - PERSONAL EVANGELISM

Laborers Sent Out vss. 1-7

It is known that others beside the Twelve, were loyal followers of Jesus and were with Him much of the time during His public ministry (Acts 1:21, 22). From these He selected "other seventy" to go "whither He himself would come" (vs. 1). This was done shortly before His personal ministry. The fact that He had so many followers whom He considered fit to be sent out, shows that His labors were not in vain. These were sent on a mission similar to that of the Twelve (9:1, 2). They were to heal the sick in the name of Jesus, and also publish the approach of the kingdom of God (vs. 9). They were to prepare the people for Jesus' evangelistic tour in Perea. It would be much more successful if the way were properly prepared. Churches need to make good preparation for evangelistic meetings if they wish to receive any real benefit from them. Jesus sent out a large number because the work was urgent and the time was short. Two going together could encourage one another.

Jesus saw the largeness of the task and the need for many laborers. He likens the many unsaved ones to ripened grain waiting for the harvesting (vs. 2). He wants the Seventy to see these people who are waiting for the gospel message. The solution to this pressing need was prayer. They were to pray for additional workers whom God could send forth. Jesus clearly indicated the place of prayer in God's work of evangelism. He will send forth His Spirit calling workers into His service, in response to sincere prayer.

Jesus did not minimize the difficulties which they would face (vs. 3), but His words challenged them to be bold and fearless. They were to go without any needless baggage or encumbrance of a load of provisions, "scrip." They were to depend upon God and the people to provide what was needed on their tour. They were not to spend time in long salutes. They were to go as men in haste and on urgent business (vs. 4). They would not be admitted into the synagogues, so would be obliged to preach in private houses. A courteous and kindly salutation (vs. 5), the usual Hebrew greeting, would help to prepare people's hearts for receiving the gospel. They were to consider the food and shelter given to them, not as a charity, not as alms, but *as well-deserved support, "hire,"* for the work of ministering to the people with the gospel (vs. 7). Some people still look upon giving to the minister's support as an act of charity.

A Successful Ministry vss. 9, 17

The Seventy had received instructions very similar to those given to the Twelve (9:1-5). No reference to demons is recorded in the charge to the Seventy. Their success would depend much upon following their instructions. They returned greatly rejoicing in their success, even beyond their expectations (vs. 17). No doubt their work was chiefly personal evangelism. This will always be needed.

Christ's Thanksgiving vss. 21-24

Jesus rejoiced greatly on hearing the report of the Seventy (vs. 21). These men were laymen from the lowly walks of life: men selected for their faithfulness to Him. He thanked God that spiritual insight had been given to these. God used them. Spiritual giants usually are humble persons who surrender wholly to God. Jesus declares His universal sovereignty over all things needed to the realization of the kingdom (vs. 22, *cf.* Matt. 28:18). These disciples of Christ enjoyed inexpressibly great privileges. They could see now as a reality that which the most favored of the Old Testament desired to see (vs. 24).

Personal Evangelism

The leaders of the Church in the early days were won for Christ individually. Jesus called the Twelve by personal invitation. Paul met Christ, a solitary soul. Justin Martyr and Augustine came to Christ alone. Revival meetings and larger evangelistic movements have their value in rebuking and persuading the sinner. There is, however, no short cut to true revival—*the personal method*, and with much prayer. Fundamental laws must be obeyed. The Church of the Living God grows best when each Christian accepts his missionary responsibility toward the unsaved. A true revival results from the *"won-by-one"* method of faithful Church members.

Why did God not reveal spiritual truths to the wise?

Why is personal evangelism especially needed today?

What do Jesus' words, "the laborer is worthy of his hire," mean in the practical life of our Church today?

CORRESPONDENCE

GRACE MENNONITE CHURCH
Pandora, Ohio

Our one week pre-Easter services are history. Rev. Jacob Janzen of Waterloo, Ontario, ministered unto us. It was as though we sat together in heavenly places. Brother Janzen spoke from rich and deep experiences. In 1924 he and his family of ten children migrated from Russia to Canada in order that the children might be taught God's Holy Word, which was forbidden in Russia. Brother Janzen's subjects were: "God", "Sin", "Redemption", "Jesus of Nazareth", "The Son of God", "The Holy Ghost", "The New Birth", "Sanctification", and "The Coming of the Lord".

As Brother Janzen broke to us the Bread of Life evening after evening the people were richly blessed. Loren McNeal led the singing each evening. One evening the high school chorus sang. This week of blessings is looked upon as a reward for the small effort put forth in helping the Russian brethren to a land of free worship. May the Lord richly bless them and use them to His glory. Rev. Janzen stayed at the home of our pastor, Rev. Forest Musser.

—*Mrs. L. A. Amstutz*

Jacob H. Janzen Writes

After having been put aside to work quietly in my own little congregation at Warterloo, Ontario, I have been sent out again by the Lord as a traveling minister to do itinerary work, as I used to do in former years.

I spent a week of intimate and blessed communion with the good people of Pandora, Ohio,—the town which has been named after that fickle Greek goddess that was entrusted to keep humanity free from suffering by keeping the lid firmly down on a little vial, which she did until her curiosity got the better of her, and she opened the vessel, and out came all sorts of disease, misfortune, and other unpleasant things, and spread through the world.

Now the Pandorians try to crowd the imps back into their viole, doing their best to fill the world with good things and powers, and thereby to make things hard for the powers of evil and darkness, and, I believe, that is the right course to take. No use hitting back if you are struck by some evil force. Evil can only be overcome by good, as Paul puts it. The world must be so filled with good that there will be no room left for evil. Let us all join together to drive evil back into its confinement. I am sure, once the imps of evil are back in their viole, the present day Pandorians will keep that vessel tightly shut, thereby counterbalancing the fault of their namesake-goddess.

In Pandora we have tried to find out together whether the Christian faith is really as foolish a thing as it is often spoken of, and, I believe, we found that the foolishness of God is wiser than men, and that we may trust securely God who created and redeemed us that we may be blessed and happy, and thereby praise His holy Name.

Now I am with the Bethany people of Quakertown, Pa. Bethany, as you know, is the place where Jesus liked to visit, and I have already found out that here are many Marthas who are glad to do things for Jesus, even in doing so for the least of Christ's servants. At eventide these Marthas seem to have turned into Maries who sit quietly at the feet of Jesus, choosing the good part that cannot be taken away from them, and which is imparted to them by Christ through His humble servant. Where there is God there is a good time and an abundance of blessings.

At home my wife is recovering slowly from her recent conglomeration of illnesses. Reports from the congregation are not very encouraging as many in the same have taken sick these days, and I am not quite sure whether I will be able to stay as long as I proposed to. I will follow as He leads me. In spite of the discouraging reports that reach me from home I am looking forward to a blessed time here in Quakertown, as with the Lord nothing is impossible. Remember me and my home church in your prayers.

—*Jacob H. Janzen* of Warterloo, Ontario, Canada

IN MEMORIAM

LENA VOTH SCHMIDT, Oct. 4, 1866—Feb. 10, 1942. Daughter of Andrew and Anna Hiebert-Schmidt who came to America in 1874. Lived in village of Alexanderwohl, South Russia, and in the Alexanderwohl-Tabor community in Kansas. Church membership: Alexanderwohl Mennonite Church and Tabor Mennonite Church. Married Heinrich Voth.

KATHARINA VOTH, Jan. 12, 1860—Jan. 18, 1942. Daughter of Rev. Peter Voth, and Katharina Voth, nee Unruh, who came to America in 1874. Lived in the village of Landskrone, South Russia, and in Marion County, Kansas. Member of the Alexanderwohl Mennonite Church. Married Cornelius Voth. Children who mourn her pasing are: Mr. and Mrs. C. H. Schmidt, Mr. and Mrs. Henry C. Voth, Mr. and Mrs. Peter C. Voth, Mr. and Mrs. Abrahm Voth and Lena and Cornelius at home.

HENRY P. PETERS, April 14, 1869—Feb. 24, 1942. Born in South Russia; emigrated and settled southwest of Hillsboro, Kansas, in 1875. Education: elementary education in private schools and in District 75; attended Hillsboro public schools and secured certificate for teaching. Later secured B. A. degree from Bethel College, M. A. degree from Bluffton College, and B. D. degree from Northwestern University where he also did considerable work towards a D. D. degree. Professions: Taught in district schools of the Hillsboro community, in the Hillsboro Preparatory School, and also served as principal of the Lehigh Public Schools. Gave up profession after fifteen terms. Member of the First Mennonite Church, Hillsboro, Kansas. Ordained to ministry in this church in 1907. Served as assistant pastor to Rev. H. D. Penner. Relinguished pastorate of Garden Township Mennonite Church near Moundridge, Kansas, in 1915. Passed away at the Bethesda Home, Goessel, Kansas. He is survived by Mrs. G. P. Peters and family of Lehigh, Kansas; Miss Margaretha Peters of Hillsboro; Jacob Peters and family of Lehigh, Kansas; J. C. Peters and family of Turpin, Oklahoma, and Abraham Peters and family of Newton, Kansas.

EPHRAIM W. GROSS, age seventy-six. Home, Plumsteadville, Pa. Funeral services at the Deep Run Old Mennonite Church. Rev. A. M. Fretz conducted services at the home. Spoke on Col. 3:3. Brothers Mast, Overholt and others spoke at the church.

ROY DANIEL REGIER, April 6, 1935—Feb. 24, 1942. Son of Herbert O. and Selma Schmidt Regier. Roy was about four years old when we noticed that he had a liver disease. We consulted several doctors, but they were unable to give him permanent help.

JOHN W. HARDER, Dec. 1, 1906—1942. Born near Whitewater, Kansas. Member of the Emmaus Mennonite Church, Whitewater, Kansas. Married Margaret Claassen who survives him with four children. Suffered from cancer. His pastor writes, "He told us later in the evening that he was deeply moved because six of his friends, at various times that day, quoted the same Bible verse (Rom. 8:28) to him. The sister who conducted the evening devotion with him had also chosen that verse. This verse was also their wedding text. What a leading by the Spirit of God!"

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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HOME MISSIONS

A. J. Neuenschwander, Secretary

ALBERTA COMMUNITY (MENN.) CHURCH

5138 N. E. 23rd Avenue
Portland, Oregon

Our little church is planning to have a series of evangelistic meetings from March 22nd to the 27th. Rev. Walter Duff, Jr. from the Kenilworth Presbyterian church of this city and formerly an evangelist has consented to conduct them for us. He has traveled quite extensively in our country and is known by some of our Mennonite people. At the present we are making a religious survey of our district, each family in the church being responsible for one block per week. We are recording these findings on cards for filing. We hope to contact all of the churchless homes the second time prior to the meetings. This requires lots of work, but it is a wonderful experience to make these contacts.

There are many Mennonite families moving to our city. We wish that all pastors would cooperate in sending their names and addresses to us so that we can call on them. Those families need to be befriended and invited right from the first. I called on a couple not so very long ago from one of our Mennonite communities. They told me that their pastor had counseled them that if they could not find a Mennonite church to go to the Apostolic Faith Hall. I have called at that home three times with no response. Is it a wonder? —*Arnold J. Regier*

SMITH CORNER MENNONITE CHURCH

The past we cannot change, but we have a great work before us in the future. We should be on fire to see souls saved and the Kingdom strengthened. Therefore, we should all "Press towards the mark for the prize of the high calling of God in Christ Jesus". Phil. 3:14.

Our church officers are: Melvin Smith and Samuel Nofsker, deacons; James Stiffler, Henry Dodson, and Wm. Long, trustees; Mrs. J. S. Raugh, secretary, and Mrs. John Stiffler, treasurer.

Two of our young men have been called to the defense of our country. Mr. Raymond Stiffler is in regular army training, and Mr. Jay Farnwalt is in the C. P. S. camp at Grottoes, Virginia. Last fall some of our men donated seven bushels of potatoes to this camp. In the near future we intend to make a donation of canned fruits and vegetables to the Mennonite Home for the Aged at Frederick, Pa.

Preceding Easter we will have two weeks of special services. Two reasons for these services are: to save souls and to revive and strengthen those that have been saved. Please, pray for these services and for the church as a whole.

At the beginning of this year another class was added to our Sunday School, and a children's department was started in the new basement. The Home Mission Board of the General Conference loaned us money to build this room in the basement. A part of that loan has been paid, and now the rest of it has to be made up by the Sunday School, the Y. P. Christian Endeavor, the Ladies Aid, and the Brotherhood, and be sent in the near future. We are glad that this loan can be repaid now. We are trying to meet our quota for the C. P. S. camps this year. We are taking one offering each month for them. The grace of the Lord Jesus Christ be with you all.

—*Melvin Smith,* Corr., East Freedom, Pa.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GOD'S WORK AT ORAIBI

"He is able also to save to the uttermost them that come unto God by Him." (Heb. 7:25).

When one thinks of the many strongholds of Satan in this land of ours, it is comforting to know that God is able to save to the uttermost them that come unto Him by Jesus. We cannot help but praise Him for what He has done among us here in Hopiland. We have experineced His guiding hand in the work that we have attempted to do. Many prayers have gone up to His throne, and we have received His answers. We have seen Hopis under conviction. Our prayer is that they might be delivered from the bonds of fear, superstition, and sin. One old Hopi woman, Puhumana (New Girl) was baptized here at Oraibi.

We were happy, indeed, to enlarge the lower church building during the last year, for we needed more room to seat the ever-increasing audience. On March 16 we had the ground-breaking service which marked the beginning of the great task before us. Two days later the men who had been notified, appeared with shovels, teams, and scrapers to begin the excavating for the basement. The work proceeded rapidly so that after three weeks we could have the cornerstone laying service.

The New Church

The Lord sent us a carpneter who supervised the work as well as built up the frame building until it was under roof and enclosed with sheathing. After he left us on May 19 we took up the remaining work which included the floor, walls, and finishing. In addition to the Sunday services I had to be my own carpenter. However, after prayer, the Hopi Christians came and at their own suggestion volunteered to donate one day a week to help build the church. Willard Sakiestewa donated more than any other, for he said, "We have not done anything for the Lord for many years and now we have the chance to do so." Others came also and helped. The Baptist men missionaries and even some unbelieving, but friendly, Hopis donated work. By October 5 the building was sufficiently advanced to have the dedication service. Brother Wedel and part of his family was with us on that day. About 250 people (Hopis, govenment employees and missionaries) were present. The Christians were moved to great joy on that day. The Hopis are happy for the enlarged church. When the women come for sewing, they nearly fill the church. Nearly all the seats are filled. We must construct more benches so that at special meetings more people can enjoy the services without having to stand. At Christmas we used planks in the rear of the church. Still, a few young men had to stand. The details are not quite finished.

The Mesa Chapel

When the enlarging of the lower chapel was undertaken in spring, we transferred the pulpit, lamps, and benches to the church on the mesa. Our hearts leaped for joy to see the Hopis walk up the winding road up the mesa on Sunday morning. Everyone seemed to be able to worship again in the old church which for many years had been standing there as a testimony unto the living God, and where the first group of Christians had been baptized. But on the morning of April 25, at 4 o'clock, the building with all its contents was destroyed by fire caused by lightening. Superstition ran high among the heathen, but when the Christians kept up their courage even in this loss, the talk soon stopped, and now we seldom hear of it. Now we have our Sunday School and mesa sewing class in the home of the only Christian in the old village. She offered the use of her home to us for that purpose. Whereas this is the best we can do now, it is far from satisfactory. The room is inadequate in seating capacity and light. The mesa people are not willing to come to the same church to which the lower village people go. We should have our own meeting place up there for the sewing and instruction, but I'm not willing to undertake to build one this year, because I'm physically and mentally too tired. Besides, I wish to complete the work which has been started on the lower church and also at the other mission stations. Then too, we wish to stress the house visitation and the spiritual work more in the next few months. Another important reason why the mesa church should be rebuilt is that our Mennonite people should hold to the agreement made with the old Hopi Chief Lololma that as long as that chapel stands, the Mennonites may do mission work among the Hopi people. This should not be postponed too long, because the government is getting to be more particular that that thing should be orderly. Some of the Indians say that they do not like to see the ruins of the church.

The Sewing Classes

Mrs. Suderman is having most of the women of the village in a sewing class at the new church. In the old church there never were more than forty enrolled. But in the new church in one sewing class alone there were over sixty women present. They also bring their pre-school aged children along, which brings the total number of persons present to about one hundred. The Hopi Christians tell Mrs. Suderman that the women are happy to sew this year. There is ample light coming through the windows. They also remark that the air in the new church is so much purer.

The sewing class on the mesa has not been as large this year. The many ceremonies have kept most of them from coming. Then too, not all people will come to the home of another because of former feuds among themselves.

Young People's Work

The hope of the church is in its youth. Last year we were permitted to go into the high school to sing with the young people. This fall we asked for the same privilege, but the principal, a Mormon, said that they have a new teacher, a musician, and that she will take care of all the music. This teacher is a Unitarian by faith. So that door is closed for the present. However, once a week we were given the privilege to go into the students' dormitory where we can sing with the students and teach them the Word of God.

We are also concentrating more on getting the young people of our village to come to church for choir and cantata work. This work has been looked upon with some disdain by some of the older Christians, but because of certain recent developments we are in hopes that the young people's work will prosper in this year.

The children again took part in the Christmas program at Christmas. To work up a Christmas program is becoming difficult, because the boys are not coming as they used to. For next year we will try a different method.

—*J. P. Suderman*, Oraibi, Arizona, Feb. 6, 1942

"The love of parents is the golden link that binds youth to age."

"A man who trims himself to suit everybody will soon whittle himself away."

"The lap of luxury nurtures few of the world's great."

"When men speak ill of thee, so live that nobody will believe them." —*Plato*

« « JOTTINGS » »

—Many who try to reconcile war with the Bible have a tendency to neglect the teachings of Christ in pressing their point. Such a one is **William L. Pettingill,** D.D., who has written an article entitled, "Should a Christian Go to War?". The pertinent part of the article makes no reference to Christ's important teachings against the use of carnal weapons. There is much man made argument but very little reference to the words of the Bible. Of course, Rom. 13:1-6 is referred to. One wonders whether the author would say that when the persecution of Christians was at its worst in Russia it would have been the will of God for a Christian to obey the Government and renounce all belief in the living God.

—**Dr. Arno C. Gaebelein** writing in the magazine, **Our Hope,** says, "So-called **Christian objectors** are either cowards or shallow thinkers or both." One wonders whether Dr. Gaebelein even heard of the Martyrs' Mirror or reasoned with a Mennonite C. O. Might not Dr. Gaebelein have been somewhat shallow in his study of the conscientious objector?

—The **Alberta Community Church, Portland, Oregon,** recently had evangelistic services which were conducted by Walter Duff Jr. Each of a number of church members made himself responsible for visiting all the people in a certain block.

—The year book of the **Bethesda Church, Henderson, Nebraska,** gives one a very clear and comprehensive picture of its church life. Of the twelve men drafted from this church in World War I seven accepted full army service. Of eleven men drafted by December 8th ten had gone into Civilian Public Service. That is real Mennonite improvement. This church of 754 members, living in a community that has been severely drought-stricken for over nine years, gave $611.14 for the support of C.P.S. camps in 1941.

—Bulletin, **First Mennonite Church, Reedley, California,** "Mr. (Arthur) Wenger and Mr. R. H. Ruth were at Placerville over last week end inspecting a camp (undoubtedly in relation to a possible C.P.S. camp there) at the request of Dr. Fast, Director of our Civilian Public Service Camps."

—Bulletin, **First Mennonite Church, Butterfield, Minnesota,** "The 29th he (Rev. Albert Schultz) will be in Montana for a closing message to the students of the Bible school and other places to preach. The 31st he has been asked to give the Word in Glasgow, Montana. Immediately after his return he will conduct services in the Delft Church." The Bergfelder Mennonite Church at Delft, Minnesota, became a member of the General Conference last August. Rev. John Bartel, formerly of Mountain Lake is pastor.

—Rev. Frederick Aston of the New York Jewish Evangelization Society spoke at the **First Mennonite Church, Berne, Indiana,** on March 15.

—**Brudertal Mennonite Church, Hillsboro, Kansas:** Because of age, health, and other conditions none of the men, with the exception of possibly one, will have to be drafted. Yet this church of 200 members gave $357.00 for the C.P.S. camps.

—**Honor Roll churches.** The following churches have adopted the 100 per cent church paper subscription plan: Menno Mennonite Church, Lind, Washington, E. J. Miller, pastor; the Alberta Community Church, Portland, Oregon, Arnold J. Regier, pastor; Goessel Mennonite Church, Goessel, Kansas, P. P. Buller, pastor; the First Mennonite Church, Newton, Kansas, Rev. E. J. Enns, pastor; Elbing Mennonite Church, Elbing, Kansas, H. J. Dyck, pastor; Tabor Mennonite Church, Newton, Kansas, P. H. Richert, pastor. **Heartiest congratulations to these churches for the contribution they are making to their own members and to the work of our conference.** Churches considering the plan are: Johannesthal Mennonite Church, Hillsboro, Kansas; First Mennonite Church, Hillsboro, Kansas, (no permanent pastor, but has been served by Brother Lester Hostetler); Lorraine Avenue Mennonite Church, Wichita, Kansas; First and Second Mennonite Churches, Beatrice, Nebraska, and First Mennonite Church, Reedley, California.

—"That preacher said they ought to put all Mennonites in a concentration camp!" thus spoke a young boy in a Mennonite family who had listened to a radio preacher at Oklahoma City. The boy volunteered for the army. Some who lean towards militarism protest that such radio preachers who are for war know their Bible. So did Luther. In fact, he made it readable in German. Luther was a greatly renowned man already during the Reformation. But our forefathers were convinced that they and their leaders knew the Bible better than Luther and refused to take the sword or compromise otherwise in a day when persecution was really terrible. Furthermore, it should be remembered that speaking words over the radio does not make them any truer than printing them on paper. Some are charmed by the radio today just like those once were who insisted that something was true because "it was printed in the paper."

—Bulletin, **Second Mennonite Church, Philadelphia, Pa.,** "Brother Edwin M. Crawford, student at Temple University Theological Seminary... has agreed to supply our pulpit until we have made our selection of a permanent pastor." (Church formerly served by Brother Erland Waltner) Grace Livingston Hill, noted author of many books, recently spoke at the anniversary celebration of the Ladies' Aid Society.

—The Annual Mennonite State (California) Sunday School and Christian Endeavor Convention will be held at **Los Angeles,** April 10, 11, and 12th.

—A Bible conference was held at the **First Mennonite Church, Pretty Prairie, Kansas,** March 17-19. The theme was "Prove Your Own Selves."

—**Rev. Earl Salzman** recently spoke at the State Brethren Sunday School Convention held in the Brethren Church in Upland.

Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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SPIRITUAL SIGNIFICANCE OF CIVILIAN PUBLIC SERVICE

By *C. N. Hostetter, Jr.*

In response to a request from the Mennonite Central Committee, the writer has conducted spiritual life conferences at the Civilian Public Service camps at Grottoes, Virginia; Bluffton, Indiana; Denison, Iowa; Colorado Springs, Colorado; Wells Tannery, Pennsylvania; and Marietta, Ohio. Three or four days were spent in each camp, speaking two or three times daily to the group, conducting personal interviews, visiting in the dormitories and on the work projects and having private conferences with many of the more than six hundred young men in these camps.

Civilian Public Service, administered under the direction of the historic peace churches, is assigned the task of caring for all persons who are conscientiously opposed to accepting service under military direction. The difficulties and unusual service opportunities of such a responsibility are evident. A very important phase of the program is to meet the religious needs of the men assigned to the camps. What are the results spiritually? What standard of religious life is maintained in the camp? What is the response on the part of the men? We present a brief summary of our findings and are pleased to report that our impressions are most favorable.

General

The religious life of the camps to a considerable measure reflects the religious interest of the director of the camp. The Mennonite Central Committee is to be commended for the type of leaders in charge of these camps.

The religious life of the camps also very definitely reflects the spiritual interests, ideals and standards of the groups, churches and congregations from which the men come. We send the young men to camps as we have made them by our homes, schools and churches.

Spiritual values are kept in mind in planning the camp life schedule. Morning worship, grace at meals, evening devotions, Sunday teaching and worship services, prayer meeting and Bible study are given place. A number of camps have provided private quarters to which assignees can go for meditation and prayer. In some communities many men from the camps take active part in the services of the local churches. The opportunities for such service vary greatly in the different camps and are definitely dependent upon community attitude.

Individual and Personal

In the personal attitude of the individual is determined the spiritual standard of camp life. The interest evidenced in ready attendance at the Spiritual Life Conference, the open-minded attitude toward truth and the response in action was most gratifying. In private conferences there were penitent prayers, confessions, and purposes declared. Young men wanted to follow Jesus in every way and in everyday life. Were these attitudes only the result of the conferences? I think not. These young men are in Civilian Public Service because they allowed their conscience to speak. The result—conscience continued to speak after they came to camp, and what previously had been justified or tolerated in past life was now brought to judgment. More than one boy will go back to his home and witness a deliverance in camp from bad habits he carried with him when he entered camp. Here are a few statements from men in the camps.

"We here mingle with men of high ideals. There is a frantic search for truth among the fellows. Some are satisfied with their course of life, others are not, but in every case richer, fuller lives will result from our camp contacts."

"This camp life has given me a new outlook on life, and has challenged me to live a better life."

"My stay in camp has been one of the most valuable assets in my life, spiritually."

"There is an abundant opportunity to develop here spiritually. I will value my experience here as an important period of my life."

"I have studied my Bible more in camp than ever before in my life."

Influence and Testimony

At most of the camps it was my privilege to make contact with the government technicians who direct the work program. Not one unfavorable reply was made in relation to the groups. Individual members of the camp were criticised in one or two instances, but the highest testimony was given for the groups in the respective camps.

It was my privilege to sit in the dining-room at one camp when they tendered a farewell to one of the government staff men. We quote part of his statement, "When I was assigned to a conscientious objector camp I didn't know what to think. I've lived and worked with you fellows for six months. Before I came here I never knew there were men in the world like you. I don't agree with you, but I respect you. I never met better men and you can count on me to stand up for you wherever I go. The public may turn against you, but I shall always hold a high regard for the conscientious objector."

Our young men in camp are restricted in the number of individual contacts they make. Some think this unduly restricts their Christian testimony. We must remember that the group testimony of Civilian Public Service is witnessing loudly. Hundreds of young men are giving their service without remuneration on conservation projects and in humanitarian service, even buying their own clothing. They are not only discharging a patriotic duty to the country, but by their lives and service are demonstrating the nature of "second mile religion" and showing the positive side of nonresistant Christianity. That testimony is being heard throughout our land. Its witness is attracting attention.

Difficulties

The present program is not without its difficulties and perils to vital Christian living. The unnatural and abnormal situations of larger groups of men together over prolonged periods has its "drag." The daily work program may sometimes become dull, particularly for men who have carried responsibilities in fields of life not closely related to agriculture. To work month after month without pay is hard on the independent spirit of good manhood. The influences of the minority found in every camp who are not interested in following Christ must be reckoned with. In most cases this minority is very small. These and other difficulties must be faced by every individual campee who wants to maintain a vital spiritual life. Do not expect a C. P. S. camp to be a vestibule to heaven.

Our camp administrators are awake to these perils and are faithfully endeavoring to meet them and have the campees master them. After spending nearly a month in intimate contacts with the men I am convinced that Civilian Public Service has a tremendous spiritual significance. This project merits our respect, deserves our sympathetic, moral, and prayerful support, and should have our financial backing to the point, if necessary, of self-sacrifice and self-denial.

What if They Say

What if they say, "What was the attitude of the early Christians toward participation in war?"

Celsus, (100 A. D.) an opponent of Christianity, charged the Christians with refusing to bear arms. Origen, in reply, admitted their refusal, and justified it, "because war itself is unlawful."

Justin Martyr, one of the earliest and most able writers of the second century writes (140 A. D.): "We Christians, who are still involved in war, let us, from every quarter of the world, turn our instruments of war into plough shares, and our spears into pruning hooks; and as husbandmen cultivate the ground; so let us cultivate and practice piety, justice, humanity, faith, and that hope that proceeds from the Father through Him who was crucified."

Tertulian (200 A. D.) writes: "Jesus Christ, by disarming Peter, disarmed every soldier afterwards. . . . . Our religion teaches that it is better to be killed than to kill." In describing the 170 to 200 A. D. period, he asserted that no Christian was found in the Roman army of that time, and that many had left the military service after conversion. He continues: "And since we Christians are expressly commanded by our Master to love our enemies; whom then have we left to hate? And if, when hurt, we must not return the evil, for fear of being like the rest of the world; where shall we find a man to hurt?"

Maximilianus, (295 A. D.) a twenty-one year old Christian of Carthage, North Africa, was brought before Dion, the proconsul of Africa, as one unable to accept military service. He refused to accept the soldier's badge, saying repeatedly that he could not do so, because he was a Christian and served Christ. Dion tried repeatedly to overcome his objections, but without success. "I cannot serve as a soldier, for I cannot do evil because I am a Christian." Dion asked, "What evil do soldiers do?" The answer was: "You know."

Following his execution, the story of his trial and martyrdom was quickly committed to writing, and the stand of this young man was evidently approved by the Christian Church of that period.

Archelaus, the bishop of Mesopotamia, says: "Some Roman soldiers, charmed with the piety of Maximilianus, were induced to embrace the Christian religion, and immediately forsook the profession of arms." (Excerpts from "Should God's People Partake in War?" by Theodore H. Epp). —*Walter H. Dyck*

THE MENNONITE

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WHY ARE MENNONITES RURAL PEOPLES?

We say that Mennonites are a rural folk. By this we mean that they live on farms or in small towns with total populations of something less than 2500. Have we ever asked ourselves if Mennonites have always been rural people? Was there ever a time when they were not? How did they come to be ninety per cent rural in America today?

Some Early Mennonites Not Farmers

Many of the earliest members and leaders of the Mennonite Church were city people, educated and professional men, skilled workmen, small business men as well as farmers. When this was the case they naturally lived in the cities. Even today in some of the European countries, especially in the Netherlands, Mennonites are predominately city people. They engage in occupations that are characteristic of city people such as shop-keepers, wholesale merchants, lawyers, doctors, teachers, bankers and government officials. Some of the most influential men in the national affairs of Holland today are Mennonites. It is, however, correct to say that our city-dwelling Mennonite brothers in Holland have surrendered most of the traditional Mennonite religious principles and customs we still hold dear. Since all of our forefathers originally came from Europe and the big majority of them from Holland how is it that Mennonites in America are overwhelmingly rural?

A Familiar Occupation

In times of persecution in former days Mennonites fled to the country for refuge. They often found shelter on the estate of a large landholding prince or duke. In the course of years they became skilled farmers and handicraftsmen. So famous did they become as expert agriculturists that their services were sought far and wide. But there was another reason why Mennonites in America became chiefly rural.

A Way of Life

Not only did they choose farming when they came to the new world because it was the only way they knew of earning their living. They chose it because it permitted them to express their way of life. In this work they could give most complete expression to their religious convictions. They had fled from the mother country so that they might not have to compromise or give up these convictions. Mennonites have always conceived of the church as a brotherhood, as a spiritual ideal where the membership was composed of adult men and women who had fully consecrated their lives to Christ and where this brotherhood was constantly trying to establish exemplary communities. Menno Simons admonished his followers to live on earth as "citizens of heaven." This they could do in rural communities better than in cities.

In the country they could settle as neighbors one to another and mutually help each other with work; they could build their churches and school houses and rear their children according to their religious traditions and they could fellowship with each other at the meeting house on Sunday and at funerals and weddings during the week. All these things could not have been done had they settled in cities where families would have been scattered, men would have found work in different shops and offices, children would have been subject to non-Christian influences in public schools and Mennonite people in general would have felt the disorganizing and corrupting pressures of city life. How wise God led our forefathers to choose when He directed them to settle in rural areas of America. It is doubtful if American Mennonites would today hold firm their traditional beliefs if they had chosen the urban way of life.

—*Winfield Fretz*

RELIEF

Clothing Distributed in England

Brother Peter Dyck's letter of February 26 tells of meeting requests for clothing in Leeds, Manchester, and Liverpool. He was able to deliver clothing to these points in person, in one instance using the basement of a church as a center of relief activity. Old folks and children were the chief recipients of the clothing.

His letter closes with this sentence: "We continue in hope and faith: Hope—that 'in all these things we shall be more than conquerors'—and Faith—that God's hand is in all events and all events are in God's hand."

More Food for French Children

Brother Joseph N. Byler writes that the Mennonite relief program in France has the good fortune of securing another month's supply of food for the school feeding program. Four tons of chocolate and four and three-fourths tons of apricot jam have been secured for the school children of Lyon.

News from Paraguay

Brother Vernon Schmidt's latest letters from Paraguay give a picture of severe drought in the Chaco area with no chance for a normal harvest this year. This condition will affect especially the Menno Colony and the Fernheim Colony with their combined population of around 4,000 people. Brother Schmidt also mentions continued progress in the plans for erecting the hospital for the Friesland and Primavera Colonies.

Dr. John Schmidt's letters continue to tell of his work in the Chaco where he is giving much-needed medical aid. Operations and treatments seem to keep him busy, for he reports that in the Chaco as elsewhere, "The doctor's time is never his own."

WAR SUFFERERS AND OUR CHRISTIAN MISSION

By *Jesse W. Hoover*

The extent of war's havoc becomes constantly greater with each passing generation. Much of the scientific and inventive genius of the world has been diverted to purposes of shattering not only our physical progress but also and even more significantly our mental, moral and spiritual foundations. A studied attempt is made to warp the mentality, demoralize the character and destroy the spiritual resources of the victimized peoples. Never before have these efforts been deliberately attempted on such a gigantic scale as the present conflict.

Modern methods of warfare have no respect for age, for sex nor for any other humanitarian consideration. Doubtless this has always been true to a certain degree, but never before has the suffering of innocents probably been so acute. The greatest suffering is not on the front lines of the armed conflict where immense instruments of death hurl men into eternity by the thousands. Nor is the greatest suffering on the blood-soaked fields that are strewn thick with the dead, and with the dying shrieking for someone to mercifully put an end to their agonies. Nor yet is the greatest suffering in the hospitals behind the lines and strewn to the remote corners of every nation at conflict, where mangled remains of men are patched and repatched in a futile effort to restore their manliness.

The greatest suffering of modern war falls on innocents far behind the trenches and far removed from the lines of monster tanks and mortars. It stalks the narrow streets of every city and hamlet, it crouches on the doorsteps of every house and cottage, it clutches at the throat of every wife and mother, and it coils like a giant constrictor with horrid folds of lingering death around every babe and child.

Our relief of suffering in Europe is directed toward this most acute need—the suffering of little children. That relief is administered in a variety of ways designed to best meet the varying conditions in different places. At one place we use the school organization with its complete kitchen equipment. At another we organize our own dining room. At still another we give assistance by means of packet distributions. And finally, in our colonies we provide a complete program for the children, feeding, clothing, housing, and teaching them.

But in all these varied forms of assistance, the actual physical ministrations in food, clothing and other material necessities are by no means most important. While it is primary in a sense, it being necessary to give material relief in order to touch and reawaken crushed and broken sensibilities, yet it is only a means to the greater end. The greatest sufferings occasioned by war are the mental and spiritual anguish, the stalking phantom of mortal terror, the heavy hand of hopelessness, the almost complete demoralization that is demonstrated in despondent looks, in faces of children marked heavily with lines of age and care. People who are so far sunken in despair can scarcely respond at first to anything except the simplest and most primitive stimulus. Their higher faculties have been so bruised that they are temporarily quiescent. Approach must be made through the lower, physical instincts. When the ravenous starvation hunger has been somewhat satisfied, minds and spirits again begin to respond. We must first gain their confidence by supplying their physical wants, and then we have a point of contact for the greater spiritual ministrations.

Gradually little rays of light pierce through the awful shroud of darkness, and despair gives way to new hope. It is one of the most thrilling experiences of life to see the reawakening of souls stupefied by horror and anguish. These are the souls for whom Christ died. To find for Him a few of His priceless gems is one of the greatest joys given to man.

The tiniest light shines like a lode-star in the inky blackness. And our relief efforts, though seemingly small, have already produced amazing results in the reclamation of the spiritual resources of the near victims in Europe. The breadth of the reach of our comparatively limited resources is almost unbelievable. It seems like another miracle of Christ's multiplication. Will you put your small loaves and little fishes into His hands, that He may bless them and make them great? You will find yourself better satisfied, better nourished spiritually if you sacrifice for Him. You will share in His joy if you go with Him after the lost.

The greatest suffering of the children of Europe being the mental, moral, and spiritual anguish, our greatest mission of ministration, our ultimate aim in going to the starving, shivering, horrified mutitudes of war-shattered Europe, is to be instruments of God in restoring their souls. By restoration of their faith in godly men and women, we bit by bit rebuild their faith in the goodness of God. Because someone cares, their hope again revives in the care of the Eternal Father. Suffering and sorrow are assuaged by a glimmering vision of the future. How dare we deny them that vision? How dare we fail God and the lost? How dare we withhold ourselves from being the finger of Christ in His healing touch to the suffering multitudes of Europe and of the world? Their greatest anguish is that they are hopelessly, terrifyingly lost. We can be a finger of God to point the way back to the path of life. We must not fail in directing aright.

As non-resistant Christians, we have caught a vision of our responsibility and privilege in ministering to these most acute sufferings of these worst victims of the heinous forces of destruction. As the havoc increases in its scope, the strength of our forces of spiritual rehabilitation must grow to meet the increasing demands.

"Ye that are men now serve Him
Against unnumbered foes
Let courage rise with danger
And strength to strength oppose."

This is our hour to demonstrate the resources of Divine Power. We can appropriate that Power only by an uncompromising fidelity to the Divine Will motivated by a fullness of His divine Love. Without a spirit of Divine compassion, our efforts would be lifeless, cold and futile. "The gift without the giver is bare." That perhaps is why "God loveth the cheerful giver."

The need of the hour is for sincere consecration to the unfinished task, the unperformed commission of Christ, "Go ye into *all* the *world*,"—in America, North and South, in Europe, Asia and Africa, in the isles of the sea and to the utmost extremities of earth. This is our hour, for others to right and to left have thrown down the sceptre of Love and forsaken the spirit of Christ, deserting the army of true Christians for the forces of violence and destruction. We dare not retreat from truth and Christ. We are His last garrison through whom He may express His compassion.

MAROONED FOR A DAY

By *Helen A. Penner*

Sunday, the last day of November, was a memorable day at the Canet Plage convalescent home. We were marooned for a day! Thursday it was cloudy and cold all day. We missed seeing the mountains in the distance, and of course, missed the sunshine. Friday it rained, and Saturday it rained and rained. That night there was such a strong wind that it blew the rain through our east windows, past closed shutters, windows, and all. By morning the Mediterranean had advanced about half the distance between the shore and our terrace. It had pushed up the sand on the beach into a natural dike.

After breakfast, fearing that our supply of fuel in the basement would get damp, the elder boys carried wood up to our wash room on the second floor and dumped it into the large, shallow, tin "bathtub". Coal was also carried up and stored in a pile in one corner of this room and in one corner of the kitchen. This was certainly a wise precautionary measure taken just in time! During the day the water broke through the low dike and formed two large lakes in our front yard. A little later we found our basement flooded, as well as the grounds surrounding this old villa, in which our big international "family" is housed. The water came to the lowest step leading to the side door and there was about three feet of water in the basement. As a result, the plumbing is also out of order. The only way to get out of the house was to jump off the terrace. We felt like singing, "Mediterranean, get away from our door!"

We have almost sixty children here plus seven in the personnel, not counting myself. Quite a gang to keep in the house all day, but the children were very well-behaved. The younger ones played in the dining room with the few games we have here or sat quietly and watched the others play. The older children moved the beds together in the boys' dormitory that is directly above my room, which is also my office. They practiced drills and Spanish folk games which they plan to use in their Christmas program. In the afternoon, when the French girl who is my assistant, found that I was trying to write a letter, she said she was sorry that it was so noisy in the room above mine, but I assured her that I had taught school ten years so thought I would be able to take it.

The tram couldn't even come out as the tracks were flooded between Canet Village and Canet Plage. We feared that we would soon run out of supplies, especially bread, which is such an important part of the diet here. We had a small supply of powdered milk and a few other things on hand to use in case of emergency. The rations do not permit one to buy ahead much more than one needs.

By Monday morning the sea had receded. A tram came through with difficulty bringing bread and milk, as well as mail, and we were happy to know that we were no longer isolated. Yesterday, the sun shone beautifully and today is also bright and clear so we hope that our surroundings will dry out soon.

The Test for Discipleship

By *Tina Engbrecht*

Discipleship has a wonderful meaning. The word, "Disciple," comes from the Latin and means a student, a learner or pupil. Discipleship means close fellowship with our Teacher, our Lord and Master Jesus Christ. Jesus invites us in Matt. 11:29, "Take my yoke upon you, and learn of me." To learn of Christ is to know the most lovely person this world has ever known. If we learn of Him we will become more Christ-like in character. To learn of Him is to gain a new outlook on life, a new inlook on self, a new up look to God.

But how shall we become learners or disciples?

First, it cannot be done at a distance. We must come near to Christ if we would hear. The gospel has a drawing power and we must not be afraid to be near Him if we would become true disciples. Hearing produces faith, and faith leads to decision as we read in Rom. 10:17, "So then Faith cometh by hearing and hearing by the Word of God."

A true disciple must be willing to forego many things. If a man is not willing to give up time and money and perhaps even comforts for the sake of Christ he cannot qualify as a disciple.

Next come results which are more visible and public. Confession of faith in Christ carries a promised blessing. Jesus promised to confess us and recognize and receive us, if we do the same by Him. "Everyone therefore who shall confess before my Father who is in Heaven." Christian baptism follows as an act of yielding, of humble obedience to Christ. In His great commission Christ taught His followers to "Make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Ghost." Matt. 28:19. This is a burial of the past, with all the sin, and a resurrection of the new life.

The person is now "enrolled" in the school of Christ. He is still just a beginner. As he learns he will put into practice daily the lessons learned from Christ in His Word. To do so is to be a true disciple.

Friendship is one of the most valuable treasures that anyone can find. It is possible to make friends only when there is something in common. When there is similarity in ideals, mutual acquaintances of all kinds become the basis of enduring friendships. To be a friend of Christ, we must be like Him in our likes and dislikes. We must remake our lives by the power that He supplies and obey His Will. So we read in John 15:14, "Ye are my friends if ye do the things I command of you." The Gospel of John emphasizes obedience, for there is power in obedience. But best of all when we keep His commandments we then enjoy the sense of fellowship with Christ in day by day companionships. We are one with Him. Our life is linked up with His. Are we meeting the test and deserving the title He offers us?

This is a time when all things are tested. The food we eat, the clothes we wear, the cars we drive, the medicines we use, all must be tested. Religion is subject to the same treatment. (To be tested) People no longer take religion for granted. The professing Christian also must show by his consecration and character that his faith means something. At some time or other there comes a time when our faith is tested. Without a doubt temptations came to a Christian at some time or other to think and act in ways that are contrary to the will of God or Christ.

As Eve ate of the forbidden fruit so we are tempted to do the things that are forbidden and that we know are wrong. These temptations must be squarely met with a very definite NO. Temptations usually are very subtle and harmless in appearance as Paul says in II Cor. 11:14, "And no marvel: for even satan fashioneth himself into an Angel of light." We become strong as we resist. God is not far from us when we are in need of Him. Another test will be in the form of doubts. Some will ask themselves, "Does it pay to be a Christian?" These moments of discouragement come to most people once in a while, usually when they are tired or ill. The remedy is earnest prayer, although rest and recreation help.

There is the test of unbelief to be met. The lesson for each young person to learn is that faith must be built by faithful devotion, Bible study, attendance at church so that the unexpected test may be victoriously met. There is no need to wait until some trial comes in order to find out how much spiritual strength one possesses. Each one may conduct his own test. The Apostle Paul bids us to do this often in II Cor. 13:5, "try (test) your own selves, whether you are in Faith, Prove your own selves." Some questions which may be pointed at our selves are as follows: 1. How much time do I spend in reading and thinking with my Bible? 2. Have I obeyed the commands of Christ, and am I doing what is pleasing to Him? 3. Do I love others, especially followers of Christ? 4. Am I loyal to the Church? This is needed especially in our day in a world filled with nervous strain and fast living. The genuine life, one that follows Jesus, is able to meet every test that may be put to it and from any source. If each person learns how to examine his own life frequently and applies himself to practising the Christian life, growth and results are bound to come.

Another test of discipleship is fruitful living. The main purpose of the church is soul-winning. Winning others to Christ does more to strengthen one's life than any other kind of effort. An aggressive campaign to win people to Christ is the need of the hour. (The above paper was read to the Christian Endeavor of the Bethesda Mennonite Church, Marion, South Dakota. The C. E. chairman then saw to it that it was sent in. May other C. E. chairmen do likewise.)

WHAT IS A CONVALESCENT HOME?

By *Lois Gunden*

Exactly what is a convalescent home? No, it is not a house full of children who must stay in bed all day. On the contrary, our group of sixty children at Canet Plage is quite a lively, active bunch. If you were with me just now you would hear the happy voices of children calling to each other in Spanish or French, for the smallest ones are playing in the sunshine below my window. They are digging holes in the sand, and they are singing a Spanish tune that seems to be one of their favorites. A few minutes ago I was out on the terrace where most of the children have gathered since lunch. Two of the larger girls were knitting, using yarn from an old sweater. Over to one side was a group of seven or eight-year-olds playing house. They were seated along either side of an improvised table, where the hostess was serving small green leaves into clam-shell "plates." Just as I was ready to see what would happen next, along came little Leopold wanting to be fondled a bit. I picked him up and we moved over to the bigger girls. Maria asked him the inevitable question, "Laquelle est ta maman?" (Which is your mother?) At first he reacted shyly, and then with a proud flash of his black eyes he pointed to the one who has taken him as her special charge. Yes, they are like brothers and sisters in a big family, behaving very much like ordinary children.

The children in our convalescent home come to us from a near-by refugee concentration camp, where they have been interned with their parents. We take into our colony those who have recently been released from the camp infirmary. Here we keep them from one to three months providing them with more normal home conditions and better food than they would otherwise have. Above all, we want them to find here an atmosphere of friendliness and a place of happiness. There are tiny tots of three years and others all the way up to sixteen years. Some of them speak Spanish, some French, and others German, but they all have a way of understanding each other. The group shifts continually, for as some are sent back to the camp after a period in our colony, others come to take their places. Twice a month such a change is made in our population.

The villa which houses all these children and a personnel of eight, is situated on the shores of the Mediterranean quite near the Spanish border. Of necessity it is a large house; in fact, it contains more than twenty rooms. None of the rooms are converted into dormitories which are lined with rows of single beds. Other bedrooms are reserved for the personnel. In the large dining room are four tables, one for the biggest boys, another for the oldest girls, one for the smallest children, and a fourth for the children who are neither the largest nor the smallest. Off from the dining room is a room with large bay windows which serves as the office. Of course, there is a kitchen, but it is a rather small room in which to prepare the meals for almost seventy persons. After supper on cold winter evenings, it is the gathering place of the personnel, for it is the only place where there is a fire. The location of the villa on the beach is ideal in summer time, when the children go bathing in the sea twice a day. During the winter season, bathing is more of a problem and occurs only once a week. All Saturday morning a line of children can be seen in the hall outside the bathroom awaiting their turns to be scrubbed. The bathing arrangement makes a story in itself, and a very interesting one, too.

Besides the American directress, there are seven other members in the personnel. The group consists of the assistant directress, the cook, the assistant cook, the teacher, the surveillante (who is responsible for the conduct of the children), the girl in charge of the laundry, and the handy man about the place. Most of them are themselves refugees who appreciate the opportunity of having a place to live.

The convalescents spend their days after the manner of children the world over; that is, their time is divided between sleeping, eating, studying, playing, and making themselves useful about the house. As soon as supper is finished, which is about six-thirty, they go to bed, but not all of them are ready to go to sleep immediately. While the personnel are at the table, pattering footsteps may be heard above for a few minutes. However by seven o'clock all is quiet. The rising bell at seven fifteen in the morning transforms the house into a swarming, busy place. Again a line forms outside the washroom where everyone gets washed and combed before going down to breakfast. Each one of the tiny tots is in charge of the "Big sister" to whom he has been assigned. Besides their breakfast, dinner, and supper, our children have an afternoon *gouter* (a four o'clock lunch) as do all French children. Although the meals are of necessity quite different in nature from ours in the States, each one gets large servings of a few substantial foods. A typical dinner or supper consists of a big bowl of soup, followed by a large serving of vegetable or vegetable mixture. (In season there is likely to be some lettuce or tomatoes in addition). Twice a week meat is served, and to the supper is added a desert, which might be either some fresh fruit or a bit of preserves to eat with cookies. And a thick slice of brown bread is always a part of each meal. The *gouter* consists of another such slice of brown bread plus a carrot or a bit of chocolate. For two hours during both the morning and the afternoon the dining room tables become school desks. However, the equipment is very limited and the group is rather diversified; so ours is not a model schoolroom. The rest of the time the children are free to play on the beach or in the back yard. The older ones spend part of these extra hours helping with the household duties or running errands. There are those who make the beds, those who scrub the floors, those who set and clear the tables, those who help in the kitchen, and those who sweep the terrace and the walks. All of this is a part of the normal day's activity.

The two special days during the week are Thursday and Sunday. Thursday is to French children what Sunday is to American children, for on that day there is no school. The morning is devoted to letter writing. The afternoon may be spent in various ways, but if the weather is fine the favorite experience is a long hike. On both these days many of the little ones are made happy by visits from their parents. Usually on Sunday afternoon an informal program is arranged, in which several children contribute their special songs or poems. It is on these days that chocolate becomes a part of the *gouter* much to the delight of all.

As might be expected, life here has its ups and downs. The pleasant and the unpleasant are plunged together in any day's program. There are the cuts and sores that must be looked after during the morning clinic. There are always some who get into mischief and must be punished. The arrival and departure of groups of children always causes some excitement for both the children and the personnel. The youngsters are eager to see whether the new group contains any from among their friends at the camp, while the personnel are interested in seeking out those whose hair and clothing have become the habitat of certain little pests. The delousing process usually leaves in its wake some closely-cropped heads. Then again there may be special departures, for sometimes families or children are freed from the camp. Only yesterday a father came to get his son, Albanos, who was one of our well-behaved ten-year olds. Although the father had been released earlier, the mother and the children had just been freed. Albanos felt very happy at the thought of again living with his family in a home of their own. The winter brings with it several distinct problems, of which the chief is keeping the children warm, both inside and outside the house. A majority of them have practically nothing in the way of shoes or warm wraps, and yet they must spend part of their time out-of-doors. Fortunately, the winter here is not extremely long. With the Christmas season approaching, we are planning a celebration that will bring to them the real spirit of this holiday.

But on Christmas day as on other days when I stop to consider the happiness that our convalescent home brings to the children and their parents, my mind goes back to you who, even more than we, make possible this work. It is you who are giving them the comforts and joys of life. If for only one day you could exchange places with us who have the opportunity to do the actual giving, you would feel amply repaid for having had a part in this special project. The parents of one of our boys recently wrote: "We want to state that we are so much obliged to you for each day of our son's stay there. We shall never forget all your care and kindness towards him and shall always be sincerely and profoundly grateful for what was done for him." Testimonies such as this from both parents and children are a continual source of inspiration to us. We hope that the Mennonite relief program may continue to bring some of the compassion and love of Christ into the darkened and troubled lives of the peoples of Europe.

BE UNFASHIONABLE

The greatest tyrant is the world. It tempts, awes, and coerces even many of those who have chosen Christ as Master to accept its ways. Christian youth is tempted to serve two masters, the loving Christ and this tyrannical world. He who strives to follow both becomes a mixture, a worldly Christian. Is it true that there is a strong worldly influence upon the Christian? Let us see.

In a young people's discussion meeting it was pointed out that one benefit of dancing was poise. Such poise seems like a worthy ideal. Is it? Should the Christian have that kind of poise which enables him to conceal the strong feelings aroused in dancing? Should he not rather have that purity, strength, and purposefulness of character that will enable him to be at his best as he leads a group in prayer or as he pleads with someone to accept Christ? He who has the latter will not need the former. Worldly fashions of dress are not determined by constructive purposes. Fashion appeals to the vanity of people. Decked out in the latest styles many Christians have a feeling of self-confidence and worthiness that they do not dream of achieving through character and skill. Clothes may make the worldly man, but faith and devotion to Christ make the Chistian. Some young Christians would rather walk down main street with a burning thing in their mouth than with a Bible in their hand. In the reading of many, non-Christian books outnumber the Christian ones. The daily newspaper is read in many homes where the church paper is not. Yet a Christian is to be primarily interested in Christ and the building of His Kingdom. Are there not many who spend more time at football games than they do in direct witnessing for Christ? Is it not true that some high school students from Christian homes are more ashamed to talk of religion in the shower room than to tell dirty stories? In courtship most individuals ask, "Is she good looking?" rather than, "Is she deeply and beautifully spiritual?"

Paul says, "And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." The will of God is the all-inclusive standard of behaviour for the Christian.

We are to discover the will of God by having our minds renewed. We are to be very critical towards the suggestions and ways of the world. We are to arrive at our own conclusions. We are to be critical, not from the standpoint of science, but from the standpoint of Christ who should be at the center of our life.

However, our mind must be renewed through the Holy Spirit. As long as we resist the Holy Spirit in any way and do not yield ourselves entirely to Christ, our mental processes will be dull and deceiving. Let us cry "What would Jesus do?" and yearn with our whole being to do His will. Then we will win true religious freedom. Christian youth be free—from the world. Be unfashionable. —*Reynold Weinbrenner*

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Mennonite Youth

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EDUCATIONAL VALUES INHERENT IN THE CIVILIAN PUBLIC SERVICE PROGRAM

By *Robert Kreider*

Civilian Public Service is an outgrowth of a way of life. With the coming of military conscription as a tenet of national policy, the peace churches sought a form of service of such a "Character as to best represent our faith and permit a testimony for peace." They sought a form of service which would be wholly under civilian direction, with the churches granted "freedom to direct the life of the camps outside of working hours." The peace churches have devoted themselves sacrificially to the support of this camp program because certain basic values are at stake: the principle of non-resistance, the law of love, the freedom of the individual conscience. For the preservation of the values in our way of life, Civilian Public Service was undertaken.

When this camp program was first being discussed and contemplated by the three historic peace churches, the planners visualized the educational values inherent in Civilian Public Service. Foreseeing the possibilities for a significant approach to Mennonite adult education through C. P. S. camps, the Mennonite Central Committee arranged for the appointment of educational directors and encouraged the establishment of educational programs in the several Mennonite camps. It was the hope that the period of service required of the young men would be made so enriching to their Christian life and character, so broadening to their experience that they would ever remember it as one of the greatest experiences of their lives.

As the camps embarked on the experiment of C. P. S. education, they were aware that here was a program calling for different educational methods and techniques than utilized in colleges and secondary schools. With no set curriculum established as an educational pattern, the camps launched forth on an experimental program of study. The camps learned much as they worked out their own programs.

With the C. P. S. program of the Mennonites now in operation for more than six months, numerous conclusions as to the educational values of camp life may be drawn. It is apparent that although the formal class and activity program is of real importance, the major educational value of the C. P. S. camps is to be found in the total camp experience, in the intimate daily contacts of camp life.

Our interest in this examination of the educational program of the Mennonite C. P. S. camps is to relate, first, the nature of the organized camp educational program. Our second and basic concern is to discover the educational values inherent in the entire camp experience—a rich experience which is the class and club room, but which extends beyond into all of the manifold relationships of the camp community.

As will be discerned in this discussion, Civilian Public Service is in the early stages of the development of a practical, purposive educational program. We are only on the threshold of a great experiment.

I. THE EDUCATIONAL PROGRAM

Planning the Program

A careful and systematic approach to the educational life of the Civilian Public Service camps is made through the program of classes and club activities. This program varies in its details from camp to camp as each seeks to meet the particular needs of its assignees.

Leadership for the educational program rests upon the camp staff. A majority of the M. C. C.-operated camps have been provided with an educational director, who may be either a staff employee or one of the assignees. In certain camps the director assumes the role of director of education. Effort is made in the camps to utilize talented and well-trained assignees as instructors and leaders of certain classes and clubs. The personnel of Mennonite church institutions and colleges is used in the educational program of the camps. Such leadership is particularly helpful to the camp in the course on Mennonite Objectives. The camps have found need for instructions in specialized fields such as typing, Spanish, piano, and vocational subjects. Individuals from the local community, who have these skills and are interested in the camp, are sometimes used as camp instructors.

It is after the day of labor that the organized educational program begins. From Monday through Friday various groups gather in the evenings for study and training. After a work day of eight to ten hours, one must exercise personal discipline so as to take advantage of the opportunities for educational growth. The emphasis in the educational program is to be found during the "School months" from September to June. In the preparation of the weekly schedule of class activities precedence is granted to such major study groups as the Mennonite "core" course, on-the-job training, Bible study. For a balanced program, time is always reserved for recreational activity.

To determine in part what classes and courses are offered, all of the camps have presented the incoming assignees with questionnaires to ascertain their educational background, talents, and interests. The results of these questionnaires are compiled. Not only is the staff guided by the interests of the campers, but also by the suggestions of the Mennonite constituency as expressed through the Mennonite Central Committee. Opportunities are presented to formulate an educational program designed to meet the particular needs of our Mennonite people. The Mennonite Central Committee has given much guidance in working out approaches to these common needs. Specifically the course on Mennonite objectives arises out of the thinking and planning of the M. C. C. Then too, the nature of the respective educational programs is partially determined by the available resources of the camp: equipment, time, and personnel.

Classes and Activities

The educational programs of all the Mennonite-operated camps have provided for varied types of study. A diversified educational program is a necessity with the variety of interests and needs to be found among the assignees.

First, there are the interest groups and classes. These study groups and activities are purely voluntary. They meet once or twice a week. The plan of the Mennonite Central Committee is to offer the students certificates upon satisfactory completion of a period of study. The interest groups of any one camp may cover a wide variety of subjects. Heading the list in importance are the religious study groups. All of the camps have Bible study classes and mid-week prayer groups. Additional religious subjects are taught in several of the camps. Such courses are preaching, church history, the church in the rural community, and peace principles. Popular in the camps are such cultural interest groups as chorus, band, piano, crafts, dramatics, Spanish, public speaking. Keen interest has been expressed by the campers in the many vocational courses of the camps: woodworking, carpentry, shop mechanics, typing, farm bookkeeping, agriculture. With this training, campers should be able to go home after their period of service more skilled to pursue their occupation. Study groups of a scientific nature have been organized: nature study, photography, and radio. Widely attended are the courses in first aid which are offered in all of the camps.

Second, there are the college and high school credit courses. For a large number of young men in the camps the coming of the draft forced them to discontinue their academy or college education. For the sake of such assignees who might feel that their formal education was permanently halted, college and high school credit courses can be offered. Through the courtesy of Mennonite colleges these courses are to be offered free of tuition charges. Serving as instructors are duly approved staff members or assignees, who have had advanced academic training. One of the Mennonite camps has organized three college courses—accounting, algebra, and church history—all taught by assignees who have pursued graduate study. Credit courses meet a particular need in camp; however, they are not the major emphasis of the educational program.

Third, educational institutions of local communities have been utilized. Some communities have invited the C.P.S. campers to attend adult education institutions. Several of the camps have provided transportation for the young men who are interested in attending these classes in town. This has been found to be an excellent opportunity through which to establish cordial relations with the community.

Fourth, meetings concerned with job and project training are held periodically in the camps. The technical staff of the camp arranges the program for these meetings. Through demonstrations, lectures, discussions, illustrated talks, the technical staff trains the assignees to become more intelligent, efficient workers on the project. A systematic program of safety education accompanies the job training meetings. In particular camps the first aid study is an integral part of job training. The attendance of the entire camp is required for these meetings.

Finally, we come to the most important phase of the educational program as it is being administered in the Mennonite C.P.S. camps. This is the orientation or survey course on "Our Mennonite Heritage." Because of its significance to the Mennonites in their way of life, this course on objectives merits separate treatment below.

(To Be Continued)

A WORD FROM WALTER

(The following sketch was written in French by a thirteen year old boy who is one of our family at the Canet Plage Convalescent Home. Walter is a rather exceptional boy—intelligent, appreciative, and helpful. Although he has experienced much in his few years, one senses no bitterness in his attitude. With Walter we regret to think of the time when he, as well as others like him, must be sent back to the camp to make room for other convalescents. —Lois Gunden.)

"I was born in Germany, in a small village near Essen. My father owned an electrical supply factory which employed two or three hundred workmen. When I was five years old the present regime came into power, but our difficulties had not yet come. I had a happy childhood in contrast to the sad years which followed. At the age of six I started to school, where

I was always at the head of my class. The year 1936 came and with it the propaganda against the Jews. In school I was forced to fight with the other boys every day because of my Jewish blood.

One fine May morning in 1936 two big autos stopped in front of our house, and six uniformed men came to tell my father that he must be ready to leave the factory the next morning. Naturally, we were very nervous, but my father arranged everything, and the next day we went to live in Berlin, where I had an uncle who sold motorcycles and bicycles. But we did not stay there long. Early in the year 1937 we went to Karlsruhe, a city in Baden. My father began to stock an electrical and photographic store. We wanted to leave for America, but we had no relatives who could make the necessary arrangements.

My father was very successful in his business and bought a large house. Then came the autumn of 1938. On the tenth of November when my father went to his store, he found all the windows and all the doors broken and much of his merchandise destroyed. At noon they came to get my father and took him to the concentration camp at Dachan. There they took from him all his clothes and gave him only a shirt, a pair of trousers, and shoes. He was forced to be outside all day. But after three weeks he came back from Dachan. Then he sold what remained of the merchandise, and with that money we stayed in Germany until October 22, 1941.

The morning of that day we were given fifteen minutes to pack our bags and leave. Upon our arrival at the station we were sent directly to Camp Gurz. We stayed there until the tenth of March, when we were sent to the Camp at Rivesaltes. My parents are still at the camp. After I had been sick in the hospital, I came to the Mennonite Convalescent Home.

Here at the Mennonite Colony I am getting along fine. The personnel is very kind, and we have good food. Since our house is on the beach, we can go swimming when the weather is nice. The American delegates are "full of smiling goodness and affection" to us all. Their presence and the material good they bring us are a genuine comfort to our hearts. We children who have come from the camp find here a second home, and I am sure that when I leave I shall be as sad as when I left my native land."

JUNIOR DEPARTMENT

Program for April 19, 1942

THE BIBLE IN A THOUSAND TONGUES

Heb. 4:12; II Tim. 3:15

A WORLD MEETING

In one recent year the American Bible Society distributed nearly seven million copies of the Bible or portions of it. That year's work covered 149 languages. Many interesting stories can be told of translators who spent many hours to do translations of the Bible in native languages, so their new converts could learn parts of the Scripture. We all feel very grateful to our own missionary, Rodolphe Petter, who translated the Scriptures into the Cheyenne language for the Indians.

We are told that today the Bible has been translated into 1,039 tongues. In the last two years it has been translated into eighteen new tongues, six of these are in African tongues, seven are from distant places in Asia, four are in Philippine tongues, and one in an Indian tongue of British Columbia.

The Bible is the world's "best seller." A recent check up shows that 20 per cent more Bibles were sold in America during Christmas time of 1940 than any other period.

The Bible in Argentina

A woman bought a Spanish Bible. Her husband was an enemy of God, and she was afraid of him. Therefore, she read her Bible in secret. One night she forgot to hide her Bible, and her husband found it and read it and remarked to his wife it appeared to be a good book. Every night on returning home, he would read in this book, and soon they were reading it together. The wife suggested they go together to see her parents to whom they had not spoken for two years. They went and asked forgiveness, and now because of the Bible both families are reconciled and following the Lord.

The Bible in Bohemia

A colporteur, who sold scriptures, was surprised to come to a locksmith who knew his Bible well, although he lived where there were supposedly no Bibles. The colporteur learned that seventeen years before a religious leader had gathered all copies of the Bible and made a bonfire of them. A gust of wind carried away two burning pieces, which the locksmith picked up. These words were read, **"Heaven and earth shall pass away, but my words shall never pass away."** The words impressed him so much that he and his father saved a whole Bible out of the bonfire and became Bible readers and students.

The Bible in India

An English merchant was packing some gems which he was sending to a trader in India. He wrapped each one separately. Coming to the last and costliest, he wrapped it in some soft paper which he tore out of the Bible in his office. He used for this paper the first three chapters from John. Over in India, a Hindu received the precious stones, and found that the wrappings became more precious than the stones, the diamond itself, for he found these words, **"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."** He was astonished. He told others what he had found. Why hadn't he known this before? Surely this was for him too. By faith he accepted it and some time later, when a missionary went to that place, expecting to find only heathen, he found a gathering of Indian Christians.

INTERMEDIATE DEPARTMENT

Program for April 19, 1942
WHAT HAPPENED TO THE TWELVE ?

Peter "On the morning of the Resurrection we have proof that Peter, though humbled was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first to enter it. We are told by Luke and by Paul that Christ appeared to him first among the apostles.

He is the most prominent figure in the greatest event after the Resurrection, the great experience of the church on the Day of Pentecost."

John From the cross there came to John the duty of becoming a son to the mother who is left desolate. Later, on the Sea of Galilee, John is the first to recognize in the dim form, seen in the morning twilight, the presence of his risen Lord.

He was with Peter at the ascension and on the Day of Pentecost. Together they enter the temple as worshippers, Acts 3:1, and protest against the threats of the Sanhedrin. The persecution which was pushed on by Saul of Tarsus did not drive John from his post.

James On the night before the crucifixtion James was present at the agony in the garden. On the day of the ascension he is mentioned as being with the rest of the disciples in prayer.

Matthew. He is mentioned by name, after the resurrection of Christ, only in Acts 1:13, but he must have lived many years as an apostle, since he was the author of the gospel of Matthew, which was writen at least twenty years later.

Thomas He was absent at the first appearance of Jesus after the resurrection. On the eighth day he was with them, perhaps expecting a recurrence of the visit of the week previous, and Jesus stood among them. With the vision came a certainty of belief and Thomas exclaimed, "My Lord and My God." In the New Testament we read of Thomas only twice more, once on the Sea of Galilee with the seven disciples, John 21:2, and again in the assemblage of the apostles after the ascension.

"In some way, even if we do not understand how, Jesus convinced the disciples that He was alive, and that He was still a power in their lives and in the world. In the early chapters of the Acts of the Apostles we find the same men who walked with Him in Galilee, and yet they are not the same. Association with the risen Christ has given them a new poise, a more stable character, a more courageous will, a loftier purpose."

C.P.S. CAMP NEWS

Unique Service Performed by Boys from Henry and Bluffton

Boys from the Henry and Bluffton camps made an interesting footnote to the newspaper stories about the tornadoes that recently devastated towns in the middle west.

In Lacon, Illinois, a tornado destroyed around one hundred homes, with a loss estimated at one-half million dollars. Boys from Camp Henry, Illinois, worked a total of one hundred twenty-four eight hour days to clear the streets of the debris from the ruined homes.

Goshen, Indiana, was also struck by a tornado, with considerable damage resulting. A newspaper story gives the account of Brother R. L. Hartzler, director of the camp, accompanying thirty boys from the Bluffton, Indiana, camp to Goshen, where the boys engaged in clean-up work for some time. During their stay in Goshen the boys were, according to the account, quartered in the basement of the Eighth Street Mennonite Church.

Changes in Staff Members

Dr. Merle Schwartz and wife arrived at Sideling Hill Camp, Wells Tannery, Pa., on March 11. Dr. Schwartz's duties at Sideling Hill Camp will be those of educational and assistant director, as well as camp doctor. Sister Schwartz, who is a trained nurse, will serve as camp matron. Brother and Sister Schwartz are missionaries under appointment to Africa under the Congo Inland Mission Board, but due to the present international status are unable to sail.

Sister Anna Klassen, after several months of faithful and efficient service at Sideling Hill Camp, has returned to her home at Hillsboro, Kansas.

Brother Delvin Kirchofer, who has been serving generously in the Civilian Public Service program at Denison, Iowa, and Sideling Hill (Wells Tannery), Pennsylvania, will soon begin service at Grottoes, Virginia. Brother Kirchofer will temporarily serve as educational and assistant director at Grottoes until a permanent appointment is made to that position.

PEACE SECTION NOTES

Registration of men 45 to 65 is set for *April 27*. So far as is known, the same rules are applicable for this registration as for those preceding. It is not yet known what regulations will be enacted for their selection for service nor what types of service they may be asked to render. Legislation is under consideration at the present time.

Our *appeal for your help* is renewed. We would like to have a registry of medical students who are C. O.'s. If you have a student in medical school who is a relative or is in your church or under your spiritual oversight, or if you even know of such students with whom you have no direct responsibility, will you please send us their names and addresses. We urgently need this information. —*Jesse W. Hoover*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GUIDANCE

When we left Bluffton, Ohio, on February first this year, with the objective of leaving for India, we had very little hope of getting a passport. When we arrived in Kansas, we received information from several sources that passports were not granted to any woman and children for travel to the Orient. The question arose in our minds whether it was wise to go on to California when there was so little hope of securing a passport. It seemed like too great and too costly a risk.

But we decided that besides taking the matter repeatedly in prayer, we would go separately to each Mission Board member who lived in Kansas for advice; and that if their separate advice without consulting each other would be the same, then we would accept that as a definite guidance from God for us. We did that. We went to Rev. P. P. Wedel, President of the Board. After we had his opinion, we went to Rev. P. H. Richert, Secretary of the Board, and asked him the same question, namely, whether he advised us to go on to the west coast on such slim hopes of securing a passport. Then we went to Rev. Kreider, and again asked the same questions. Each one of the three gave the same advice. We felt at rest, and a remarkable peaceful assurance came upon us that God guided us just that way, namely that we should go right on.

* * * * *

We came to California on the first of March. On the seventh our ship on which we had made reservations for India was to leave San Fransisco. We had no passport. Without passport, no one can get on the ship. We telegraphed to Washington. The reply came that since that ship, the S. S. "Pres. Cleveland," was to stop in Chinese and Japanese ports, no passports were granted for women and children. This meant that we had to let our reservations go and the ship left without us.

Our hearts sank. We began to inquire whether we could rent a house somewhere, because it did not seem right to be visitors with friends, though many friends were inviting us to stay with them. It seemed better to set up our own household again. Thereupon Rev. M. M. Horsch member of our Mission Board, now residing in California, advised us to visit the churches in California. We gladly accepted the advice.

But before we left Los Angeles, we went to the S. S. Company and inquired whether any ship would go to the Orient without stopping in Chinese and Japanese ports. We were told that the S. S. "Pres. Harrison" was sailing and would not stop in these ports. Again we wired to Washington, asking for permission to go on that ship. The reply came back, "Yes." The passports would be granted.

Naturally, some time is necessary to send the passport. Because the British visa is also necessary, this had to be obtained in Chicago. We had settled matters in the Chicago office when we were on the way from Ohio to Kansas. So we wired to Chicago asking the visa office to forward our passport to us by airmail as soon as it came to them. This they kindly did. Then I wired to San Francisco for reservations on the S. S. "Pres. Harrison." The reply came that there would be a cabin for us. The passport came a few days before the ship left. When we finally came to San Francisco, the officer in the office of the American President Line said to me, "You surely are a lucky bird." I wondered why. Then he told me that just a few hours before my telegram came asking for a cabin on the "Pres. Harrison," a family had cancelled their reservation and we got it instead. We left for India, and here we are, having started already on an eight term for our Lord and Master. Yes, God guides marvellously, even in these days.

—*John Thiessen*

Jansen Memorial School

The main building of this memorial is just about completed. It is a brick building, having six rooms and a large veranda (porch) on which classes can meet or on which open air programs can be given. Right in front of this porch is a wide space, large enough for thousands of visitors. Just a few weeks ago we had a blind evangelist-singer with us. He preached and sang on this porch, and the large audience was in the bright oriental moonlight under the open sky. The largest two rooms in the school house are only partly divided, so that people in both can see the speaker who stands in the middle and in the front of these rooms. The wall dividing the rooms comes only half way to the front. For class purposes the children turn in the opposite direction. A curtain can be used to close the remaining space, and both rooms are separate classrooms. The other four rooms are divided by a hall. This hall has an upper story for supplies. This upper story is very useful in the rainy season when everything wants to mold. The classes have already met for four months in this building. Over and over again we are grateful to Sister Herman Jansen and children of Elbing, Kansas, who have provided so well for India's children.

—*John Thiessen*

One Hundred a Month for Christ

Philip, one of our evangelists in our Basna mission area and I were driving along on our bicycles through the jungle to visit a few of our churches. On one short stretch of road we could ride side by side (as a whole the road is only a narrow footpath, so that one cyclist must follow the other). Philip turned to me and said, "If we could only have an evangelistic staff for non-Christians, as we have now for our widely scattered Christians, I am sure there would be a hundred new Christians every month in this area." Later I heard other brethren make a similar statement. The field ripe for harvest? Yes indeed! Calls from every direction. Suddenly a call comes from a distant village, ten miles from any Christian group. There is real occasion now to "Pray the Lord of the harvest field. . . ."

—*John Thiessen*

DAILY DEVOTIONAL MESSAGES

By *A. W. Friesen, Henderson, Nebraska*

APRIL 12—*Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on the world, received up into glory.* I Tim. 3:16. In the Bible godliness towers above everything else. To be a godly man or woman is to be greater than to have written great plays. Pascal says there are three greatnesses—that of bulk, that of mind, and that of heart. Two mysteries are spoken of in the Bible—the mystery of iniquity and the mystery of godliness. Godliness in its origin involves the birth by the Holy Spirit. A man who is godly is a living miracle. People said: "The Man is out of place; he is in discord with his age; if he is right then the world is wrong," and the world crucified Him.

APRIL 13—*No man can serve two masters.* Matt. 6:24. You and I enter the day with some main purpose to be accomplished. We have ultimate and subordinate aims. When our Lord tells us that no man can serve two masters, he means in reality that it is altogether impossible to have two ultimate aims in life. He reveals very clearly in the Scriptures what our chief aim must be. *"Seek ye first the kingdom of God and his righteousness."* Any other aim sets us seeking for the transitory rather than the permanent. Ultimate aim fixes character, gives a clear vision, and above all it brings the best result.

APRIL 14—*All things are lawful unto me, but all things are not expedient.* I Cor. 6:12. Some one has said that a Christian has no rights; he has only duties. Such a statement has the sound of the heroic. In another way there is a great deal of truth in it. It may serve as a warning to men who always insist on their rights. As Christians we have untold duties, but on the other hand we have untold rights also. A Christian will never misuse or abuse his rights, but recognizes limits in their exercise. All things are lawful to me, says the apostle, but I will not be brought under the power of any. Let us not forget that Christ endured the agony and the anguish of the cross. How infinitely little do we really sacrifice.

APRIL 15—*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.* I Cor. 16:2. Every one who reads his Bible and believes it knows that giving is a part of his religion. And just as soon as he tries to be conscientious and systematic about it the question will arise, how much, or what portion shall I give? It is easy to be benevolent, for benevolence is nothing more than wishing someone well. Benevolence often is very cheap. Beneficence is a different thing. It carries out our wishes into practical effect. It costs more. It is applied Christianity of the most pronounced type. It is the Spirit of Christ in action. It has to do with the definite question, "How much owest thou unto my Lord?"

APRIL 16—*He that hath seen me hath seen the* Father. John 14:9. The writers of the Bible take God for granted. Whatever there is of beauty or order in the universe is due to God's planning. All life has its origin in God. Our Lord was conscious of God. He never expressed any doubt as to his Father. That God is logically probable is the theory of many. The Christian does not only believe in logic. He has access to the Father by a spiritual route. "I and the Father are one," Jesus said. Are you and I of such sort that we could listen with pride to our child telling someone "I and my father, mother, are one?" When a sinner begins to hope salvation begins. He has a desire to go home and no longer remain in the land of famine.

APRIL 17—*Lord teach us to pray.* Luke 11:1. You can not push people up to a higher level of living; you must lift them up. To lift them up you must first climb up yourself. Prayer is the means of lifting others, as well as ourselves, to a higher level. When a pump is frequently used, the water pours out at the first stroke, but in the pump that has not been in use for a long time, the water gets low, and it requires many strokes before the water flows. It is so with prayer. If we insist in prayer every day, every little circumstance awakens that disposition to pray and desire and words are always ready; if we neglect prayer, it is difficult for us to pray, for the water in the well gets low. By prayer we increase our interest in the kingdom of God.

APRIL 18—*I ascend unto my Father, and to your Father; and to my God and your God.* John 20:17. Jesus, the captain of our salvation, has not withdrawn to a safe height, leaving us to fight His battles; as the first martyr saw Him standing in an attitude of eager sympathy and swift help, so He is with all His struggling servants at all times. His name is "Immanuel," "God with us." He has promised to be with us till the end of the ages; yes, we will be with Him in all eternity. Toil and labor still awaits us here on earth at present. Christ ascended to heaven and led captivity captive, that through His victory He might make us also conquerors by His descending power. Christ ascended to heaven that He might carry on His continual work of intercession, that its results might be felt in their descending to the earth.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 19, 1942

Growing Tension With False Leaders

Luke 11:37-48, 52-54

Topic: THE GROWING STORM OF OPPOSITION

Introduction

The scene of today's lesson was probably in Perea, a part of the Perean ministry (Luke 9:51 to 18:14). The meal mentioned in vs. 37 was most likely in a home in Perea. There were Pharisees living there. Some of the sayings of our lesson are largely parallel with Christ's denunciation of the scribes and Pharisees found in Matt. 23. The content of the truths which Christ spoke is far more important than the place where they were spoken.

Inconsistent Religious Leaders vss. 37-48

The record of Christ's talk as given by Luke is probably an abbreviated one. Likely there were further antagonistic sayings on the part of the Pharisees which led Christ to speak His woes against them. He sets forth their religious inconsistencies and their unworthy tempers and deeds, in definite and strong terms. A Pharisee invited Jesus "to dine with him" (vs. 37). The motive is not stated, but his Pharisaic prejudices appear at the very beginning (vs. 38). Jesus failed to wash His hands in the ceremonial process as prescribed by the rabbinical traditions so greatly followed by the strict Jews. It was not at all a question of Christ's hands being actually unclean.

The Pharisees gave scrupulous attention to external cleansing and washing (Mark 7:4) according to ceremonial traditions, but neglected cleansing of the heart and the inner life (vs. 39). They were morally unclean within. This revealed itself in outward acts of wickedness. Scrupulous religious observance does not always guarantee a clean heart. True religion flows from a deep inner heart source. God, who made our bodies, made also the soul which dwells within the body. He expects the heart to be kept pure and clean fully as much so as the body (vs. 40). He looks at the heart. Christ bids the Pharisees to be generous in heart, in almsgiving; to give their hearts in godly service; then the ceremonial cleansing will not be needed.

The Pharisees tithed the trivial garden herbs, but they neglected justice and the love of God in their dealings with fellow-men (vs. 42). Jesus does not condemn tithing. He does denounce the neglect of essentials. They sought the seats nearest to the pulpit in the synagogues. Most of the worshipers in our churches today do not do this; *they fill the rear seats first.* The Pharisees were like unmarked graves which people might walk over unawares and so contact ceremonial defilement. Within the Pharisees there was unsuspected corruption.

The lawyers were the learned interpretors and teachers of the Mosaic law, the theologians of Christ's day. They were hair-splitters and spent much time in multiplying ceremonials until the simple rites of the law, based on love to God and to man, became a very grievous burden (vs. 46). They had ways of evading the burdens which they imposed upon others. They were like their fathers in spirit. Christians frequently are strong in emphasis upon secondary matters, while like the Pharisees, they are largely indifferent to weightier matters.

The Key of Knowledge vss. 52-54

The lawyer was symbolically admitted to his office of "doctor of the law," by the delivery of a key. His work was to open the door to the house of truth, so people could learn and know it. They claimed a monopoly of the power to interpret, and by their false explanations of Scripture and by laying most emphasis on the wrong things, they had obscured the will of God. They had really closed the Scriptures and hindered people who were entering into fuller knowledge of the kingdom. Their teaching was religiously shallow and misleading. They did not understand the fundamentals of true religion. Jesus' words aroused a growing opposition. When religion becomes effective in influencing lives, the world begins to take notice. When the Church speaks freely what it believes to be the mind of God for its own generation, opposition may arise.

When is outspoken criticism warranted?

How are some people of today like the Pharisees?

How can we be a distinctive people without appearing to be self-righteous?

« « JOTTINGS » »

—Bulletin, **First Mennonite Church, Hutchinson, Kansas:** Rev. C. H. Dirks, pastor, recently conducted services at the Hebron Mennonite Church near Buhler, Kansas. A recent special offering for the C. P. S. camps amounted to $64.80. Various groups in the church are contributing for this purpose. This home mission church also takes one dollar out of the regular church offerings for this important work. The church is working hard to meet its quota. May other home mission churches do as well.

—**Eastern District Conference:** The 144th session of this conference will be held in the First Mennonite Church, Allentown, Pa., April 30-May 3. At a recent quarterly conference Rev. Olin Krehbiel read a paper on "Mennonite Principles and Their Application Today."

—**Rev. W. C. Voth** has enrolled at Bethel College for the spring quarter to take special work in the department of education. He has finished the deputation work among our conference churches in the United States and Canada, and the Foreign Mission Board is now giving him this opportunity for further study before taking up other church work until it is again possible to return to China.

—**First Mennonite Church, Allentown, Pa.** A resolution adopted at the annual congregational meeting reads, "Be it resolved, that any member of the First Mennonite Church of Allentown, Pa., who contributes nothing to the support of the Church and who does not attend at least one communion service during any calendar year, shall have his name taken from the active list of church members and placed on the inactive list; provided, however, that if a member can give a satisfactory reason to the spiritual council for not having contributed or for not having attended at least one communion service during the year, such member shall remain listed as an active member."

—**Church papers:** Rev. J. M. Suderman, secretary of the Board of Publication estimates that printing costs are now fifty to sixty per cent higher than formerly. A recent investigation showed that it costs $1.35 a year to publish one copy of the **Bundesbote**. New subscribers or those whose church has adopted the 100 per cent subscription plan get it for $1.00 a year. Thus, they get it considerably below the cost of publication. Rising paper and printing costs make it clear that our church paper prices are such that everyone should avail himself of them. Furthermore, it is evident that our publication work is not a business but a mission enterprise. It exists for the promotion of our conference work and as such is entitled to the loyal support of all our churches. The present circulation of **The Mennonite** is approximately 3,100.

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** (Rev. Walter H. Dyck, pastor.) "Our 100 per cent subscription list is being mailed this week. It includes 79 **Mennonite** (48 old and 31 new) and per cent subscription list is being mailed this week. 73 **Bundesbote** (66 old and 7 new) subscriptions. New readers may pay their $1.00 to one of the correspondents. If you cannot afford it, the church will assume the cost." "The C. P. S. camp at Weeping Water (Nebraska) opens April 22. Erwin Goering, the director, states that the full number will arrive the first day. It is the ninth Mennonite camp to open."

—**Rev. J. N. Smucker,** pastor of the Bethel College Mennonite Church, North Newton, Kansas, conducted services in the Second Mennonite Church, Beatrice, Nebraska, during the first half of Passion Week.

—The **Bethel College Memorial Hall** was dedicated on March 22. Rev. C. E. Krehbiel stated in his remarks that if the next General Conference will be held in this hall, it will be the first time that the conference will convene in a Mennonite "hall," for thus far the Mennonites have not had any hall spacious enough for such a meeting.

—A recent report has it that **Brother and Sister F. J. Isaac** are at Trinidad and will soon enter the United States.

—**THE STORY OF THE MENNONITES** by Dr. C. Henry Smith can be had from the Mennonite Book Concern, Berne, Indiana, for $2.50.

—**Bible Week at Bethel College** was again greatly enjoyed by the goodly number who attended. Dr. Trueblood's expositions of the Sermon on the Mount fired the mind and heart of those who heard him. He emphasized that Jesus dealt with the emotions of people, as well as with the mind, and that Christian workers today should do likewise. The Beatitudes are wonderful for quieting turbulent emotions. Dr. C. Henry Smith's lectures on "The Story of the Mennonites" gave us a graphic and comprehensive view of Mennonite history. Such lectures enable one to understand better what conditions are favorable to the preservation of Mennonite doctrine and culture and which are not. Indeed, they made us feel that we as a people have a "story to tell," a story of heroic living and dying for the faith delivered to the saints. Other lectures on vital subjects and the ministers conference rounded out the week's program. Do we not need conferences in all our larger Mennonite communities for the purpose of reviewing our Mennonite heritage?

—**Harold Gross**, a student at Hartford Theological Seminary, recently spoke at a young people's rally in the Upper Milford Mennonite Church.

—**Foreign Mission** work was supported with $87,999.77 during 1941.

—**Bluffton College Booster Banquet:** Approximately 250 people were in attendance at the fourth annual Bluffton College Booster Banquet, Friday evening, March 20. This was the largest group ever present at one of these occasions. The number attending has been steadily increasing. About three hundred tickets were sold for this year's banquet.

—Bulletin, **First Mennonite Church, Newton, Kansas:** "Contributions for the Civilian Public Service Camps up to March 1, 1942 have reached our quota. They amount to $915.11." This church is also providing one of our church papers for every home represented in the church. Furthermore, it is planning to spend $482.00 for the purchase of copies of the new **Mennonite Hymnary**. Such action is indeed exemplary. It is inspiring.

—**Rev. J. B. Epp** reports that he is now at Lincoln and that Mrs. Epp recently underwent an appendectomy. When she is strong enough they intend to go to Beatrice for a while.

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Christians and Teachableness

A minister can not do much with a church member who lacks teachableness. His task is like that of a teamster with a balky, unbroken horse which has never decided to pull with all its will. His task is like that of a school teacher who seeks to impart knowledge to a pupil who is not at all interested in learning or is only partly interested. His task is one that wastes his time and energy. His attempts are like unto cleansing the outside of the cup and leaving the inside untouched. Teachableness is a primary qualification for usefulness in the Church of Jesus Christ.

Greatly handicapped is that minister who faces the task of teaching individuals who have never "left all" to follow Christ. Pity the minister who is seeking to improve his mid-week and Sunday night attendance has to contend with the allurement of the movies. Unhappy is the minister who has members that send up money in smoke and then protest against the two dollars which every member is to pay for the C.P.S. camps. Happy is that pastor whose members have "settled" all such matters when they turned from the world to follow Christ and who follow only Him in all things.

Teachable are those church members: Who seek first the Kingdom of God and His righteousness, and whose delight in house, furniture, cattle, and car is not above their interest in church work, but rather subordinate to it. Who hunger and thirst after righteousness so much that they neglect no opportunity to be filled with knowledge of Christlike living. Who work out their salvation with fear and trembling, being afraid of worldiness and full of holy reverence towards the Word of God whenever and wherever it is expressed. Whose meat it is to do their Father's will, and who willingly surrender property, home, and life itself to do it. Whose delight it is to meditate in the Word of the Lord day and night, in order that they may become perfect as their Father in heaven is perfect. Who sing "mold me and make me" and then give the Great Potter a chance to shape them. He whose chief delight is in the Lord will be anxious to know Him better and just what relationship His will has to every part of ordinary, daily life.

No minister can have great success in teaching those who lack teachableness. Men and women must be born again before they can and will grow wholeheartedly in Christ-like living. The *new birth* is a primary requirement for all those who would manifest open-hearted and open-minded teachableness in the Church of Jesus Christ. —rw

Studying the Sunday School Lesson

By Helen Hiebert Mueller

If is is true, as someone has said, that we become good or evil by habit, then those people who have formed the habit of going to Sunday School are taking at least one step in the direction of becoming good, for Sunday School attendance is a good habit. But how many of these, we wonder, have further formed the equally good habit of studying the Sunday School lesson? We may, perhaps, assume that most of those who attend Sunday School read the lesson before going to their classes. However, "reading" the lesson should not be confused with "studying" the lesson. An eight-year-old child will be pretty well able to "read" the scripture text. "Study" implies that we give concentrated attention to the subject at hand. It means that we put forth conscious effort to acquire knowledge. It suggests that we ponder and meditate on the matter. A person preparing to enter any of the professions knows that genuine effort will be required if he expects to master his subject. Should we not be as zealous in acquiring knowledge which will help us to greater fullness of life? How, then, can we get the most out of these weekly sessions where we may learn to live abundantly? And the answer is, pure and simple, "By putting the most into your preparation."

On Sunday afternoon or evening let us begin our study for the following Sunday. A week of pondering and thinking on the lesson will help us to see things in their proper perspective. Prayerfully, humbly, with open mind and heart we should read the lesson. Check parts that are puzzling. Mark precious verses. Read related scripture passages. Then do a little "research." Get information regarding the historical background of the lesson. What customs, what habits, what physical and natural environment influenced the characters in the lesson? If, for instance, the text is an excerpt from the prophetic books of the Old Testament, learn something of the social, economic, and political conditions which impelled the prophet to speak as he did; study the effects of his message on the people of that day. Consider how his message may be helpful to us today in solving the particular problems and difficulties we experience.

This kind of preparation will enable us to share with others worthwhile thoughts which come to us. And we may be assured that thoughtful and sincere study of God's Word will set our feet in the path which leads to richer, fuller life. —*Enid, Oklahoma*

What if They Say

What if they say, "Didn't Jesus say that 'ye shall hear of wars and rumors of wars'?" (Mathew 24:6)

It seems strange that Christians will quote this prophetic utterance of our Lord with the implied purpose of sanctioning participation in carnal warfare.

In the Olivet discourse (Matthew, Chaps. 24-25) Jesus tells His disciples something of what they *shall* expect during the Church age. The growth of the true body of Christ is attended by the appearances of false Christs, wars, famines, pestilences, and persecutions. Unless this is clearly understood many would become either overconfident or discouraged. The church at its best never has "easy sailing." The blood of the martyrs still is the seed of the Church.

Twenty times the words "shall" and "must" are used in this context. History presents ample evidence of Christ's accuracy in foreseeing and foretelling the course of this age.

A casual reading of the Matt. 24:4-14 passage leaves no doubt as to what Christ intended to say. He was not urging us to follow false Christs when He said, "Many *shall* come in my name." (vs. 5) He was not happy about famines when He said, "there *shall* be famines." (vs. 7) He was not indifferent about disease when He said that pestilence would come. (vs. 7) He was not welcoming persecution when He said," "Then *shall* they deliver you up to be afflicted, and *shall* kill you." (vs. 9) He did not advocate evil by saying, "iniquity *shall* abound" (vs. 12); neither did He encourage laxity in Christians by saying, "the love of many *shall* wax cold" (vs. 12)

The purpose was *warning, comfort,* and *encouragement* for Christians. "Take heed that no man deceive you" (vs. 4) "See that ye be not troubled" (vs.6) "He that shall endure unto the end, the same shall be saved" (vs. 13) How dare we plead ignorance in the light of such a clear description of this age. How dare we teach from this passage what Christ plainly did not mean to imply? —*Walter H. Dyck*

TEACHER'S COVENANT

To be the King's teacher means love, prayer, service, self-sacrifice. Believing that the guiding of immortal souls in the way of the Kingdom of Heaven is an end that is worthy of the best I have, I hereby solemnly covenant, as a teacher in the Sunday School of my church:

First—to attend Sunday School regularly, rain or shine, hot or cold, allowing nothing but sickness or absence from home to keep me away.

Second—to notify my superintendent the day before in case of unavoidable absence.

Third—to be punctual.

Fourth—to give as much time as necessary, through the week for careful preparation of the lesson.

Fifth—to bring an offering each Sunday.

Sixth—to cooperate in all the excercises of the Sunday School and with all the plans of the superintendent.

Seventh—to be, if possible, a regular attendant at the workers' meeting.

Eighth—to give all the time that I can to visiting my pupils during the week, and to getting in touch with absentees each week.

Ninth—to pray for the Sunday School in all its departments, for all officers and teachers, for the children and the homes from which they come. I will also pray for the indwelling and guidance of the Holy Spirit that He may speak through my lips.

With the help of God, I will faithfully keep these promises.

"Lord preserve me calm in spirit
Gentle in commands,
And watchful that I speak not
Unadvisedly with my lips,
Moderate in my purposes,
Yielding in my temper,
And at the same time steadfast
In my principles. Amen."

—Adapted from *Baptist S.S. material.*

COMFORTING INFORMATION

Through the Foreign Missions Conference we learn that the "Special Division" of the Department of State in Washington has completed arrangements for financial assistance to American nationals, so that they may receive from the Swiss representatives monthly payments corresponding to their established needs and the prevailing cost of living in the country concerned.

The missionaries who received such payments give receipts for them, which are considered promissory notes to be paid either by themselves or by the Boards.

While the Japanese are responsible to feed and care for all that are interned, the Swiss are permitted to give them additional aid as needed. For this purpose we are depositing now $1500 with this Special Division of the Department of State, as suggested by them, for the next six months. These payments will be repeated as needed, because the Board feels for their welfare and does not expect the missionaries later to pay back what they receive in this way.

From what we hear about our neighboring missionaries, the Nazarenes at Tamingfu, that they are interned, we conclude that ours are also interned.

Bro. and Sister Isaac arrived at home safely April 2nd. There is special reason to praise the Lord for this. They were pursued by the enemy, and the ship ahead of them, as well as the one following them, was attacked. Bro. Isaac has promised to send in a report of the trip soon.

—*P. H. Richert*, Sec.

MENNONITE MEETING HOUSES

By *J. Winfield Fretz*

Traditionally, Mennonites have referred to their chief religious organization as a meeting house rather than a church. This is still the practice in some sections of the country and in some branches of our denomination. As a little boy I used to think there was something vastly different between a church and a meeting house. In our family we talked on Sunday morning of going to *die Versammlung*, while our Lutheran neighbors spoke of going to their *Kirche*. One of the ways one could always distinguish a Mennonite meeting house from a Lutheran or most any other church was the fact that the meeting house had no church steeple, tower, or bell. The absence of these things on Mennonite houses is significant. It is not an accident that it is so. The practice goes back to the early days of Mennonite history when Mennonites were forbidden by law to have steeples and bells. In fact, for many years Mennonites in Europe were forbidden to have any church buildings whatsoever. They had to meet in private homes or in open fields or in woods and that often in secret. When they were finally permitted by law to erect buildings they had to place them on back streets and out of the way places so that they would not attract attention. This is why bells and steeples were prohibited.

Our forefathers accepted these restrictions without protest because they did not interfere with a genuine worship service. They believed the spirit of God would be present no matter how meagre and plain the surroundings of the meeting place. True Christians, they thought, did not need to be summoned to the house of worship with a bell. It is likely that Mennonites would not have installed church bells even if they had not been prohibited, because bells reminded them too much of their persecutors, the Catholic and state churches. Thus partly because of necessity and partly because of a belief in the simple life Mennonites cultivated the practice of erecting plain meeting houses without artistic flourish.

Other Churches Imitated

In recent years many Mennonite communities that remodeled old buildings or erected new ones have forsaken the traditional architectural pattern of the Mennonites and have imitated the architectural style of the larger Protestant and Catholic churches in general. One finds Mennonite churches today with church towers, steeples and bells, stained glass windows, wood carvings and many other adornments that do not bespeak the philosophy of religious simplicity. The tendency to follow the architectural pattern as well as the more elaborate order of service of the larger Protestant churches explains, in part, our tendency to think of our religious organizations and houses of worship in terms of a formal church service instead of a religious meeting. The word *Versammlung* literally means an assembly, a coming together of people with common ideals and a common purpose. A Sunday morning service should be just that, an assembly of Christians who meet for the purpose of fellowshipping with God and with each other in a common spirit.

It seems to me that Mennonite ideals are worth preserving and worth perpetuating. The surest way to lose these ideals is to follow non-Mennonite patterns. The surest way to keep them is to erect houses of worship and follow orders of service that are expressive and symbolic of Christian ideals of simplicity and personal piety. There can be beauty even in simplicity. We need some external symbols to remind us of our distinctive ideals. The more frequent use of the term "meeting house" in referring to our houses of worship would help to remind us of these ideals.

It is significant to call attention to the fact that Mennonite simplicity both in type of buildings and in orders of service have been preserved to a greater degree in our rural communities than by our people who live in the larger towns and cities. The pressure of city influences tend to dilute Mennonite ideals to the point where they become almost identical with the general Protestant pattern.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 26, 1942

WAYSIDE CONVERSATIONS

Luke 13:22-35

TOPIC: *Requirements for Christian Discipleship*
Entrance into the Kingdom

These "wayside conversations" are upon different subjects which are not definitely in unity. Jesus was going in the general direction of Jerusalem and teaching from village to village. This was not His last journey to that city. The days of His public ministry were drawing nearer to a close. He had declared that but few, comparatively, would be saved. One now asks Him if that be really so (vs. 23). Many persons are more inquisitive as to who shall be saved, than they are concerned about *how they personally* shall be saved. Jesus does not answer the question directly, but instead gives a practical exhortation implying that few *will* to be saved. He turned the people's attention from speculative curiosity to their *personal responsibility* to "strive to enter in at the strait gate." There can be no salvation without this entrance which means undergoing a change in the inner man—being born again. It is true that we enter the kingdom through believing in Christ. However, before one can truly trust Him for salvation, there must be repentance, which includes a forsaking of sin. Jesus' main point is that one needs to be thoroughly in earnest in seeking entrance into the kingdom. Many have some desire to be Christians, but never really strive. Their convictions are weak, their desires are too cold. They are not willing to follow Christ. The gate of repentance and self-denial is too narrow for them. Half-hearted people can not enter.

There is a day coming when Christ, the Master of the house, will rise up and shut the door, the gate of entrance to those who have refused to enter (vs. 25). The door of mercy and grace is open now. There is a judgment day coming (Matt. 7:22, 23). They who *exclude themselves*, who abuse the privileges of entrance, will not be recognized when they knock and call at the closed door (vss. 25-28). When it is too late, they will see the fate they brought upon themselves. The true and the faithful will have a place in the kingdom.

The kingdom of God is for all who will permit Him to rule over their hearts. People of every tribe, nation, and race have come and are coming and entering into the privileges of the kingdom of grace. Christianity is the only religion on earth which is adapted to all peoples and makes a truly universal religion. People from all over the earth will sit down to the heavenly banquet which God has provided (vs. 29). All earthly distinctions will disappear in the heavenly realm. Many Gentiles, last in privilege, shall be first in reward, while many Jews shall be left out (vs. 30).

Rejection of Kingdom

The Pharisees suddenly became concerned about Jesus' welfare (vs. 31). Likely Herod was eager to have Jesus leave Perea. The Pharisees were eager to have Him come to or near Jerusalem where they could prosecute Him. He saw through their shallow device and sent a message to the crafty Herod. Jesus had a definite work to do for a short time longer; then He would leave (vs. 32). Calmly, deliberately, He went on, unmoved by Herod's threat, and then toward Jerusalem to end His course there (vs. 33). Jerusalem, the city of greatest privilege, had been the slayer of the prophets. Jesus had yearned to win Jerusalem—the Jewish people—to Himself, but they stubbornly refused to yield (vs. 34). He longed to teach them the way of life. The religious leaders of the Jews would not accept Jesus' message nor believe in Him. This rejection led to the loss of nationality and desolation of the city by the Roman armies forty years later. Discipleship requires acceptance of Jesus, a surrender of heart and will to Him. It requires bearing a cross for His sake and faithful living and witnessing for Him.

How must one "strive" in order to be a true disciple of Jesus?

Why do men reject Jesus?

Why will some who "seek to enter in" not be able to do so?

CORRESPONDENCE

NEWPORT MENNONITE CHURCH

Newport, Washington

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord *endureth* for ever. Praise ye the Lord." Ps. 117

Our church attendance has been fair this winter. Christian Endeavor is held in the afternoon during the winter months so that the members can attend better. On February 27 we enjoyed a visit by Willis Rich (field representative of Bethel College). Especially did we enjoy the information about the C.P.S. camp which he brought to us.

We have not been able to meet for Bible study and prayer meeting because of the bad roads. On March 5, Rev. Calford and Mr. Kind from Calgary, Alberta, were with us. They conduct a radio broadcast in sermon and song every morning. We had planned to have evangelistic services this spring. We asked four or five ministers of the Pacific District to come. However, we found no one who was able to come, so we will wait till early summer.

A group of men are busy finishing the interior of the church building. Some of the siding was put on several weeks ago. They will finish with this as soon as the weather permits. —*Mrs. Henry Hiebert*, Corr.

BETHEL MENNONITE CHURCH

Winton, California

We were very happy to have Rev. W. A. Regier of Los Angeles conduct a series of meetings here in February. We know that God's blessings are resting upon those meetings and that the whole community will feel the results of them.

Mr. Willis E. Rich, representative of Bethel College, was in our midst on February 15 and gave us a lot of interesting information about our college. We hope to see several young people, whose interest has been aroused, go there this fall. On Sunday, February 22, Dr Langenwalter of Reedley visited our congregation and gave two inspiring sermons.

Rev. and Mrs. J. P. Glanzer and son and daughter motored to Dinuba last Monday to visit their oldest son and family. It was a farewell meeting as the youngest son has been called into the service of the government. *Mrs. Leah Heppner,* Corr.

BETHEL MENNONITE CHURCH

Fortuna, Missouri

On March 1 our pastor, Rev. Leonard Metzker, was ordained into the Christian ministry. The service was in charge of Rev. William Penner, Wayland, Iowa, president of the Middle District Conference. After a fervent prayer of consecration by Brother Penner, Rev. Harvey Nunemaker installed Brother Metzker as pastor of our church.

At the noon hour dinner was served in the basement of the church. In the afternoon Rev. Nunemaker spoke, and Rev. Penner spoke in the evening. This blessed day will be long remembered by our church. Will the readers, please, remember our pastor and our church in prayer. —*P. P. Hilty,* Corr.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Report by Charles B. Dirks

Since the roads have opened this spring I have been very busy serving various places. They are Teddingston, about twenty-five miles from here; Lost River, about thirty miles from here, and Petaigan, about forty-six miles from here.

I have been to Pas Trail, about twenty miles from Petaigan. Here are some isolated German families. We were at Hague Hall (Chortitz) for a week. We were also a week at Langham, and the remainder of the time we spent in the north. During the two months we had thirty-two meetings, and we visited many homes, as many as four a day. We traveled a little more than 1,500 miles in the two months. Many souls have come closer to Him, who alone, is love; a few have taken a definite stand for Him. We have had a blessed time and we praise Jesus for it.

In our service here now, we are serving, of course, Teddington mostly. On each Sunday morning the German service is preceded by Sunday School and prayer meeting. An English service is held on a Sunday night, once every three weeks. Our meeting house is not sufficiently large to accomodate all who come for this service. Once in three weeks we have young people's meetings.

This coming Sunday, God willing, I will conduct German services in the morning, visit the Christian's Prayer Group in the afternoon, and conduct an English service in the evening. We leave at 8:30 in the morning and do not get back until 10 o'clock at night. We thank the conference (General Conference through the Home Mission Board) for the support which it so kindly gives us.—*Ridgedale, Saskatchewan,* Sept. 11, 1941

CALVARY MENNONITE CHURCH

Mechanics Grove, Pa.

We are indeed happy for the goodness of the Lord which has been manifested in many ways. Materially, He has supplied our every need; health He has given us above the ordinary, and spiritually we may apply the Scripture, "According to your faith be it unto you."

During the year seventy-seven sermons were preached, about forty prayer meetings were held, and the Sunday School class was taught forty-nine times. Visitation was a little less than last year. Eight souls were received into the church fellowship, five by baptism and three by letter. In so far as numbers are concerned those taken into church fellowship are regular in attendance. They have been in the past, and we hope that they will be in the future too.

At the annual meeting all church officers were re-elected and decisions were made to purchase a new carpet for the vestibule, investigate the matter of new lamp shades, and to consider the improvement of the drive-way. We also decided to invite Rev. Rowan Pearce for special meetings in the fall. The Ladies' Missionary Society, although not yet directly involved in church activity, is doing good work. They contribute to various causes and do necessary sewing. They also render an annual program.

The C.E. and the Missionary Society are in good condition. Perhaps, if I were a better booster, financial contributions might be larger.

—*Sylvan Lehman, Quarryville, Pa.,* Jan. 21, 1942.

"Keep good men company, and you shall be of that number."

"You can not build yourself up by tearing other people down."

"A man is not prepared to live until he is ready to die."

"No outward good can meet an inward need."

"Self-control does not mean doing nothing, but to do something in the right direction."

"True wisdom lies in gathering the precious things out of each day as it goes by."

"Loss of sincerity is loss of vital power."

"Character is perfectly educated will."

"Wisdom is the agility to use our knowledge rightly."

"The Cross is the key that will lock the door on a sinful past."

"Our ideals are our possibilities."

DAILY DEVOTIONAL MESSAGES

By A. W. Friesen, Henderson, Nebraska

APRIL 19—*Thou wilt be missed because thy seat will be empty.* I Sam. 20:18.

The empty pew has an eloquent tongue. Though its message is unpleasant it is one that all may hear. To the preacher the empty pew says, "Your sermon is not worth while." To the visitor it whispers, "You see, we are not quite holding our own." To the treasurer it shouts, "Look out for a deficit." To the stranger who is looking for a church home it suggests, "You better wait a while." To the members who are present it asks, "Why don't you go visiting next Sunday too!" The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing.

APRIL 20—*Pride goeth before destruction and a haughty spirit before a fall.* Prov. 16:18. When self-consciousness becomes exaggerated it gives rise to pride of self. Man begins to think about his own importance and wonders how it will effect him. Like a great human octopus the proud man sucks everything into his own system to swell his own person. Have we ever thought that even the mildest form of sensitiveness is a form of pride? The constant consciousness of being wronged wears one out as friction wears a machine. Sensitiveness is the arch-enemy of a man's peace. Pride is self-destruction.

APRIL 21.—*The Son of man came to seek and to save that which was lost.* Luke 19:10. The man who had charge of the jail at Philippi came suddenly to see his sin, and to believe on Christ as his saviour. No matter how long the course may have been working together to bring a man or woman to the point, every conversion, or turning is at the last sudden. It comes when we choose Christ as our saviour, and the decision is always but the work of a moment. A person living without Christ, as did the jailer, and who comes out of darkness into light, will always marvel at the grace of God. Moody used to say that Zacchaeus' was a sudden conversion. He was converted between the limb and the ground.

APRIL 22—*And above all things have fervent charity among yourself: for charity shall cover the multitude of sin.* I Pet. 4:8.

There are two great commandments. One is to love the Lord our God with all our hearts. The other to love our neighbor as ourselves. Love is the fulfilling of the law. Hate aggravates and denounces and acts in a most unfeeling and bitter way toward the sins of men. It grows more hateful in so doing. Love covereth. Adam and Eve hid, because they feared. Love will never hide. It does not delight in conversing on the sins of others. Philip Brooks tells a story of some savages to whom was given a sundial. So desirous were they to honor and keep it sacred that they built a house for it. This shut out the sun, and consequently made it useless. Our souls if housed in selfishness will be as useless as a sundial in the shade.

APRIL 23—*When his eyes were opened, he saw nothing.* Acts 9:8. (RV)

In the Old Testament times there was a young man sorely frightened by an Assyrian army. The prophet prayed to God to open the eyes of this young man that he might see. He saw a sight that would make any faint heart brave. The mountain was full of the chariots of the Lord. Paul on his way to Damascus meets with just the opposite. When his eyes were opened he saw nothing. The question is, in our life's experience, is there anything resembling this situation? Many read only a verse here and a portion there in their Bible. Instead of seeing more they see less and eventually nothing. Why not give God a chance to open your eyes?

APRIL 24—*We will not boast of things without our measure.* II Cor. 10:13. Often we compare ourselves with others and say, "I am as good as any ordinary Christian." What is wanted is not just ordinary Christians. Wesley prayed, "Lord make me an extraordinary Christian." There is a call today for Christians above the ordinary. They will not be found in large numbers until people adopt a higher standard than the character of those whom they see about them. We must quit measuring ourselves by ourselves, and take the character of Christ as our standard. Christ said, "Learn of me." "Let the same mind be in you which was also in Christ Jesus." Paul never told us to follow him except in so far as he followed Christ.

APRIL 25—*The spirit of truth will guide you into all truth.* John 16:13. How much we need the guidance of the Holy Spirit in our times! We need the doctrine of the Holy Spirit, not an ecclesiastical doctrine, but a vivid sense of the loving God guiding the upheavels and overturning of our agitated time. God is not the great "I Was" but the great "I AM" moving in the course of today, working out His eternal purpose, no less than in days of old. We have many kinds of powers in the world. Machine power, money power, the power of prayer, but without the power that cometh from on high we falter and fail. Nothing can save the Church of today and make it equal to its task but the Spirit which created it in the beginning and which has guided it through the ages.

FIFTY YEARS OF CONFERENCE WORK

(Paper read at the 1941 Session of the Western District Conference by P. H. Richert)

The Western District Conference is now fifty years old, or to be exact, will be so in three weeks from today, namely November 12, which is the date of its organization. This organization took place in the Christian Church near Moundridge, Kansas, when the first officers were elected, but not yet the different committees.

The full organization took place during the fifteenth session of the Kansas Conference, which, however, carried over its work till the following year, when it held its last session, the sixteenth, on October 26 and 27, 1892 in Newton. This was the last session of the Kansas Conference, which turned over its work to the partly organized Western District Conference, which met immediately after the close of the former on October 27 and 28, and held its first session on these dates in 1892 at Newton, Kansas.

The very first business it took up by formal resolution was this:

"Resolved, that the Westren District Conference is ready to take over the work of the Kansas Conference," with this added explanation, that one of the most important, if not the most important, work of the same was to provide for higher education in line with our Mennonite principles as represented in the "Fortbildungs schule," which was expressly mentioned. The teachers of this school had resigned and accepted a position in the newly-built Bethel College. Consequently, it was natural that after some discussion, it was resolved that the conference for the present drop the Fortbildungs schule with the expectation that the Bethel College Corporation would take over and carry on its school work in harmony with the conference.

It is a noteworthy coincidence that both the new Western District Conference and its predecessor, the Kansas Conference, began their work with the problem of religious education. It shows what a big and uppermost place this matter had in our churches. The Kansas Conference, in fact, was, so to say, born in the first Teachers and Preachers Conference on December 14, 1877, just three years after the pioneers had come into this country from over the sea, and had hardly provided for shelters for themselves and their stock. A conference that is born in such a spirit of interest and sacrifice for the spiritual welfare of its children cannot but have important lessons to teach us for today, when secularism in so many ways gets the upper hand even in the church.

While the conference in this way did not assume direct responsibility and control in the support of Bethel College, it was expressly understood that this was a temporary arrangement.

To keep up the close relation between school and conference, only Mennonites were permitted to become members by paying in one hundred dollars, which gave them one vote, and more votes for each additional one hundred dollars. Another means of contact was to be the annual reports by the college to the conference. Besides this, twenty-five years later, a special plan for bringing closer together the school and the conference was made and carried out, namely, by having the conference collect one hundred thousand dollars for the Endowment fund of Bethel, and thereby gaining one thousand votes as a conference. So, judging by the money invested in the different branches of the conference undertakings, the branch of religious education must be considered the most important of the conference. In 1900 a fund was started for a teacher in Bible and Missions in Bethel.

Next in importance all these years has been the Home Mission work, which for many years went under the name of "Reisepredigt-Arbeit"—itinerary preaching work. Very much has been done by this work, much more than the expenses for it would indicate. Perhaps no other work in the conference has brought so much blessing for each dollar expended as this work among the scattered sheep of the conference. It is hardly overstating it when we say that dozens of churches have been built up and organized by this branch of the conference work. Nor should we leave unmentioned the part which this conference had in establishing foreign mission work in India in 1898, bringing this wish to the General Conference at the time of the relief work on a grand scale during the famine in India.

Another branch of work was taken up at the first session of this conference, namely that of helping to settle difficulties in the churches by a committee on church matters. This work, however, was later turned over to the Home Mission Committee, as was the assistance in the building of new churches when financial help was needed.

From the very beginning provision was also made for such of our poor members who for some reason or other could not well be helped by the regular relief work of the individual churches. A special committee for the poor has functioned more or less all these fifty years.

In 1905 a Deaconess Committee was also created to work up and keep up the interest of our churches in this important work. While the influence of this committee is chiefly through the bringing of reports from the hospitals and homes for the aged, and not through actual deaconess work, it helps it indirectly.

The interest of the conference has not been limited to those undertakings for which special committees were created, but also to such organizations as the Sunday School Convention, Christian Endeavor Conventions, German Teachers Institute, etc., which were invited to bring reports to the conference. Later the Committee for Schools and Education brought these reports.

During the last war in 1917-18 a new committee was created, the Exemption Committee, which did much to help solve the most difficult problems for our men in the camps, especially by distributing information. Experience has proven that, on the whole, the best informed had the least difficulty in the camps. Through the work of this committee not only the sharpest edge of the law was modified, but also its interpretation—just in the nick of time—before it all went into print. There the ground was laid for the present acceptable service in the conscientious objctor camps.

In 1918 the following list of services were taken to Washington by the Exemption Committee and placed in the hands of the authorities, who still have them on file, no doubt:

Agricultural service on government lands
Reconstruction work
Red Cross work not under military control
Forestry
Government irrigation projects
Government draining projects
Bridge building and harbor work
Family relief by qualified leaders in social service
Executives and employees in warehouses for handling civilian relief

In short, any service outside of the military organization which saves and maintains life, and by which national benefits are promoted. We can readily see that the present service is in line with these offered services of twenty-five years ago.

Regarding the growth of the conference in 50 years, the following figures are taken from the reports:

In 1891 there were 17 churches in the conference, now there are 60; around 260 members in the conference in 1891, now there are over 11,000; 86 delegates in the conference in 1891, now 397; in 1891 the conference gave $50.00 for Home Missions now $5,000.00.

One of the purposes of this brief survey of our conference work is, no doubt, to remind us of this and that decision which may have been forgotten more or less, as well as showing our appreciation and gratitude for what the Lord has done for us and through us as a conference.

One of the important decisions was in connection with the problem of training ministers for our churches, namely the resolution of October 25, 1901, which, in translation, is as follows:

"Based on the assumption that it is a firmly established principle of our denomination that each congregation choose its workers through election, the conference considers it right and regular that a congregation give its recommendation for the Evangelistic Course in Bethel College only to such students who have been elected to serve their home church; but the conference also considers it regular that a congregation give this recommendation to such of its members who wish to prepare themselves for evangelistic work outside of their own congregation. The applicant assumes all risks concerning employment later. The church gives with such a recommendation only the permission that he may fill the pulpit, both at home and in other churches, wherever he is called upon. . . .

"The church wishes in this way to hold fast to the principle that no worker can come from a church without first having obtained the permission from the church as the highest authority which we have in our denomination."

If I am not mistaken, this resolution is not always observed, but I may be wrong about it.

Some years ago the conference program had become so exclusively a business program that it, to some extent, became dry and cold. Therefore it was decided to have interspersed among its topics some edifying and inspirational addresses. This has proven very refreshing and beneficial.

That the Lord has prospered the work can also be seen from the statistical reports. The last one, from 1940, contains the following figures:

Members	11,763
Number of churches	60
Children under fourteen	3,675
Members of Senior C. E.	3,044
Members of Junior C. E.	702
Members of Women's Missionary Society	1,499
No. of pastors, (active and retired)	91

Financial contributions:

Local church support	$64,393.00
Foreign Missions	27,171.00
Home Missions	8,295.00
Relief	5,585.00
All other purposes	27,154.00
Total	$132,598.00

In conclusion we give here a list of names of those who held leading positions as founders and committee members, and have passed to their reward: William Ewert, Christian Krehbiel, David Goerz, Dietrich Gaeddert, Jacob Stucky, Jacob Buller, Heinrich Richert, William Galle, J. S. Hirschler, Jacob Gerbrand, Abram Ratzlaff, Johann Ratzlaff, Jacob W. Penner, Heinrich Banman, Jacob Toevs, Peter Balzer, H. D. Penner, Peter Flaming, Napoleon Kaufman, Johann Plenert, J. W. Regier, John Roth, Gerhard Penner, J. K. Penner, J. W. Kliewer, Valentin Krehbiel, H. P. Krehbiel, S. S. Baumgartner, J. J. Stucky.

The following founders and leaders are still among the living: G. N. Harms, John C. Goering, J. J. Flickinger, C. J. Goering, D. D. Unruh.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Ted E. Claassen
President
Newton, Kans.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

COMMENCEMENT AT MENNONITE DEACONESS HOSPITAL

This is the first class to complete the two-year Community Nurses Training Course established by the Mennonite Deaconess Hospital at Beatrice, Neb., April 1, 1940. Left to right, standing, are Margaret Claasen and Tillie Parde; sitting, Eva Schmidt, Sister Elizabeth Wiebe, (class sponsor) and Helen Claasen.

Having completed a two-year course of training and practice, these four ladies graduated from the Mennonite Deaconess Hospital, Beatrice, Nebraska. An effective commencement program was held on March 20, 1942, at the Y.W.C.A. About fifty guests were present for the banquet which was followed by the graduating exercises.

Mrs. Ursula Frantz, the superintendent of the hospital presided. The guests sang "Star-Spangled Banner." Rev. Cornelius Penner gave the invocation. A student nurses quartette sang several appropriate selections. The commencement day message "Four Reasons for Hopefulness" was given by Rev. Walter H. Dyck.

The diplomas were presented by Mr. Henry Reimer, president of the Hospital Board of Directors. Sister Elizabeth Wiebe, the sponsor of the group, presented each member with a class pin. The closing prayer was spoken by Sister Sarah Rempel.

It is encouraging to know that there are young women who are willing to give their life and service for such a worthy cause. They not only minister to the physical needs of the sick, but also feel their responsibility toward the spiritual welfare of the patient. In a smaller hospital an individual is not treated as merely another patient but as one who needs spiritual help and encouragement. Surely, that is the desire of these who graduated from our institution.

May God bless them as they minister unto the needs of the sick. —*Frieda Claassen*

The Mennonite Deaconess Hospital of Beatrice offers to interested young women a course in Community Nursing beginning Sept. 3, 1942. This course includes practice in the care of convalescent and bed patients, care of children, household management, etc.

Full maintenance plus a monthly allowance is granted.

For detailed information address Mrs. Ursula Frantz, R. N., Mennonite Deaconess Hospital. Beatrice, Nebr.

The (C. P. S.) Educational Program

By *Robert Kreider*

Course on Mennonite Objectives

The all-camp course, "Our Mennonite Heritage," is the major contribution of the organized educational programs of the camps under Mennonite auspices. Campers are made acquainted with the richness of the religious heritage which is theirs. They are led to an appreciation of the four hundred year struggle of their forefathers to maintain a way of life. Mennonite assignees study and discuss the current expression of this Mennonite way of life.

The survey or orientation course arose in response to the wishes of campers, constituency, and the Mennonite Central Committee. A keen need was felt for a form of study for the entire camp which would be at the heart or core of the entire educational program. It would unify the camp experience around the central objectives of Mennonite faith and practice.

As originally outlined, the course on Mennonite objectives provides for six units of study. Each unit of study is to be six weeks in length. Class sessions are held twice a week. To indicate the character of the survey course on "Our Mennonite Heritage," the following subjects are the six units of study as outlined by representatives of the Mennonite Central Committee: 1. Mennonite origins in Europe; 2. Mennonites in America; 3 Mennonite principles of faith; 4. Our mission as a Church of Christ; 5. The Christian's relation to the state and the community; and 6. Christian life and Christian service. Alterations in the above outline may be made in those camps with large non-Mennonite representation. Because of the basic significance of the course to the life of the church, all assignees are called upon to attend the class sessions.

As a basis for study, a forty-eight page booklet is being prepared for each unit of the outline by the Mennonite Central Committee. These six booklets will be ready for general distribution to the assignees of the camps. Authors of the six booklets are authorities in their respective fields of Mennonite study. These study booklets provide the outline and constitute the basic materials of study for the course in objectives.

The camp director and the educational director assume the responsibilities of giving well-prepared direction to the "Core" course. To afford capable instruction for the various sections of study, the Mennonite church schools and other church institutions are solicited for their assistance in the leadership of the course.

A prime aim in the presentation of this material on the Mennonite heritage is to guide the study so that it will capture the imagination of the assignees. This calls for graphic presentation of materials and variety in subject treatment. Campers, who become students and disciples of the Mennonite heritage and way of life, may carry this active interest back into their home church and community following their period of service.

Above are the mechanics of the course on Mennonite objectives, but the course, "Our Mennonite Heritage," is more than that. It aims to open new vistas of experience to the campers. The panorama of a great heritage unfolds before them. Courageous Anabaptist leaders move across the stage: Conrad Grebel, leader of the Swiss Brethren; Felix Mantz, early martyr for the faith; Menno Simons, great apostle of Anabaptism. To be seen are groups of Mennonites seeking new homes in America, pioneering in the wilderness of a strange land. Other Mennonites are to be seen trekking eastward to Russia and thence years later to America. All this sacrificial struggle for the sake of the Christian conscience! The assignee-student of the Mennonite heritage begins to glimpse more clearly the nobility of this fellowship of the simple and non-resistant way of life. This is the ideal of the orientation course in the Mennonite camps—to encourage the young man of the church to give more articulate, more devoted testimony to their historically rooted convictions.

Wholesome Recreation

Civilian Public Service camps provide young *men* with opportunities to enjoy recreational and leisure time activity of a wholesome and constructive sort. A problem in many of our communities is that of discovering recreation of a character consistent with Mennonite standards and ideals. The C.P.S. camps are seeking ways in which a group may enjoy such wholesome recreation for the purposes of fellowship, physical development, and constructive use of leisure time.

Virtually all of the camps have recreation halls, provided with games and sporting equipment. This is for the use of the assignees during their non-working hours. Many of these recreation halls have been planned and arranged by the campers. Camps have playing fields and ball diamonds for the more vigorous sports. Some towns near C.P.S. camps have invited campers to the use of community recreational facilities. Notable has been the cordial spirit of the Young Men's Christian Associations who have welcomed C.O. assignees to their program.

In their leisure time, campers' interests turn not only toward the active sports but also toward the crafts and arts. The assignees have taken up the craft of rug weaving, wood etching, leatherworking, stone polishing, model airplane construction, and many others. The Mennonite Central Committee has equipped all of the camps with such woodworking equipment as circular saws, lathes, and hand tools. Hours of leisure time are spent in the shops making gifts, building furniture, experimenting with woodworking. In certain camps zealous amateur photographers have organized camera clubs and have built such photographic equipment as rooms for developing and printing pictures. Such skills as these, acquired while in camp, may lead in later years to many delightful hours of leisure-time activity.

(To be continued)

MENNONITE YOUTH MEETING AT ALEXANDERWOHL

The Western District Young People's Peace Committee together with the Young People's Mission chairman are planning a meeting to be held in the Alexanderwohl church, one mile north of Goessel on highway 15, on Sunday, April 19, at 7:30 p. m.

Representing the peace committee will be Dr. R. C. Kauffman, professor of sociology at Bethel College. His topic will be "Mennonite Traditions in the World Today." Also speaking on this part of the program will be Edwin Stucky, a returned draftee from the C. P. S. camp at Colorado Springs.

The Missions committee has obtained Missionary F. J. Isaac, who, with his family, has just arrived in Newton from Champa, India. He will speak on the topic "Are the Doors Still Open?" Opportunity will be given to ask questions of the speakers.

A cordial invitation to attend is extended to all. An offering will be received.

GLIMPSES OF OUR MENNONITE CIVILIAN PUBLIC SERVICE CAMPS

THE DENISON, IOWA, CAMP

By *Cleo Swope*

Young people of our Mennonite Churches might well look with interest upon the Civilian Public Service program of our present day, for many have already entered its work and more will soon leave home and friends to take up its challenge.

As one of the campees at C. P. S. Camp No. 18, Denison, Iowa, I can say that camp life has become a truly new and worthwhile experience for me. Here is a most unusual opportunity to meet many fine young men from many states. Here we are closely associated—living as one large family, learning new things daily, exchanging ideas, and making new friends. In this environment, however, we do not wish to forget Civilian Public Service as a privilege of performing a service for our government during conscription time and in the way our conscience would have us serve. We are happy to close each day with the thought and feeling of having completed a hard day's work of construction.

In traveling over the rolling countryside of western Iowa on U. S. Highway No. 30, you will find Camp Denison situated right along the highway just a mile west of Denison, a town of four thousand inhabitants. Approaching camp on the highway after night has gently settled and lights are seen shining from windows of dormitories, offices, and the recreation center, you might at first think that you are coming upon a small village. However, the rows of lighted buildings and lighted sidewalks leading from building to building tell you that this is not a village but a camp site.

The twenty-six buildings at Camp Denison, erected in 1935, compose a complete camp unit with ample facilities for accommodating a maximum assignment of 150 men. The buildings, all one-story construction, range in size from long dormitories housing twenty-one men each to small storage buildings for various equipment.

Upon arrival in camp each man is assigned to one of the dormitories where he makes his own small individual home (a cot and wardrobe with space for hanging clothes and shelves for storing small items.) Here each individual lives and sleeps with the twenty or twenty-one other men in the dormitory, often having his bed as close as one or two feet from his next neighbor. After the day's work is finished this small retreat offers a place for each to read a book or write letters before getting under woolen covers for eight hours of sleep.

Civilian Public Service, in order to provide "Work of National Importance" for C. O.'s, has turned over, by government agreement and authorization, a number of camps previously under the direction of the Civilian Conservation Corps (C. C. C.) of our government. The work projects of these camps (C. C. C.) as well as of C. P. S. camps, are under the direction of technical engineers from the Soil Conservation Service, a part of the U. S. Department of Agriculture. The work projects mentioned above include mainly work in soil conservation, reforestation, work in National Park areas, and game reservations.

In many unwooded areas of the United States, which are rolling and sometimes quite hilly, countless acres of fertile farm lands have been made bare and unproductive by erosion of rich topsoil from fields on hillsides and by the creation of deep gullies in cultivated fields. It is the work of the men now at the Denison Camp to continue the program of Soil Conservation on the rolling farm land of western Iowa. Work projects are situated on farms in the community whose fields have in recent years yielded much fertile top soil to the destructive work of erosion. This work includes such things as building small dams to provide for a more steady drainage of water from hillsides and beyond the dam, planting trees on eroded areas, making fill-ins with power machinery, and surveying farms to inaugurate a system of terrace or contour farming. We look upon this entire program as an important task and as an opportunity to help preserve and maintain the productivity of farm land and thus of rural communities.

Homes represented by the 140 men now at camp are located in Mennonite communities of fourteen states in or close to the North Central section of the United States. The state having the most men in camp is Kansas with thirty-one represented. Ohio is second with twenty-four. Other states represented in order of their representation are: Illinois, Indiana, Iowa, Minnesota, Nebraska, Michigan, Missouri, North Dakota, Oklahoma, South Dakota, Pennsylvania, and Wisconsin.

Of the 140 campees at Denison, all except 7 are members of some branch of the Mennonite Church. Other churches having members in camp are: Old Order River Brethren, First Missionary, Brethren in Christ, Methodist, Lutheran, and Full Gospel.

The day at camp, except for those working in the kitchen who arise earlier, begins with the sound of the rising bell at 5:30 a. m. By 6:10 those working in the kitchen as cooks and waiters are ready to serve a steaming breakfast as the men sit around the long camp tables. The "ready-for-work" signal at 7:10 after breakfast and morning devotions finds each cot made and the dormitories swept and dusted for the day. At 7:15 a signal "for work" sounds and men going to the project are ready to board trucks and drive to the place of work for the day. Some drive as far as fifteen or twenty miles from camp. The men are divided permanently into crews numbering twenty to twenty-five men. These crews work at different places independently of each other. Each crew is directed by a selected campee called a junior foreman, who is trained for that work by the Technical Service Superintendent of the camp.

Most of the men in camp will tell you that there is always something to keep one busy from the time of the morning rising bell until the "lights out" signal at 9:30 in the evening. This fact is more particularly true since the organization of a number of evening classes and course studies. A splendid opportunity for utilizing spare moments in camp by study and self-application is offered in the various classes planned especially to suit the needs and background of each campee. Those anxious to learn the use of the typewriter meet one evening a week for instruction in typing. Others wishing to learn and practice the principles of public speaking meet together in a class period each week. Many enjoy working with shop tools, and they do wood and metal work under manual training and shop instructors. In a similar manner other classes in First Aid, Homiletics, Art, and Sunday School Pedagogy meet in discussion periods during the week. One evening each week the entire camp meets in discussion of a topic important to every person in camp. At the present time a quarterly study in "Peace Principles" is outlined for discussion in this weekly class meeting.

An important component part of the camp educational and recreational program is the two organized choruses, which have a combined personnel of thirty-five members. The two choruses meet in regular practice periods and offer ample opportunity for both experienced and inexperienced singers to participate in singing good, standard chorus numbers. The choruses are directed by two campees who have had previous experience in this line of work. Several quartets also practice regularly. They have sung in a number of local churches and have also traveled into Mennonite communities to give entire musical programs.

One of the more popular forms of recreation in camp and one which the men find very interesting is the game of ping-pong or table tennis played indoors. Almost every evening after supper when men who work on the project are free, or during the afternoon when those working in the kitchen have their "time off," two ping-pong tables are kept "going" in a close and spirited game of singles or doubles. Although ping-pong is the most popular active recreation in camp during winter, other interesting diversions are shuffle board, hiking (Saturday or Sunday afternoons), checkers, and reading. A small library supplying a number of choice books on varied topics offers many hours of interesting and informative reading to the one enjoying this pastime. Recreation in summer and during the warmer months of spring and autumn naturally turns to the out-of-doors. During this season of the year softball is undoubtedly the most popular form of recreation. Horseshoe pitching also commands an active interest.

To maintain a happy, well-balanced life in the routine of camp living with its many and varied aspects, proper emphasis needs to be given to the religious and spiritual interests of the men in camp. Each morning after breakfast a short period of time is given to devotion and meditation. In this period of devotion, conducted by some member of the camp staff, a passage is read from the Bible and a short practical discussion presented, which thus gives each one a worthwhile thought to carry through the day.

Each Wednesday evening one hour is set aside from all camp activities for a midweek fellowship and prayer service in the chapel hall. Many of the men feel this service holds a very definite place for them in camp living and would be missed very much if not held regularly.

Regular Sunday School and church services in camp are possibly conducted in a somewhat unusual but not entirely different manner from the way in which most of us are accustomed to meet in our home churches. Sunday School classes, under the direction of the superintendent, meet in class discussion with regularly assigned teachers. A new superintendent and new teachers are chosen quarterly, thus giving opportunity throughout the year for many to gain experience in Sunday School work. The church service following the Sunday School hour is conducted by Brother Gideon Yoder, Camp Director, or in his absence by Brother Foote, Associate Director.

We at Camp Denison feel indeed fortunate to have a staff composed of individuals with a background of wide experience and a genuine interest in Civilian Public Service. Serving as Camp Director is Brother Yoder, formerly the pastor of a growing Mennonite congregation at Crystal Springs, Kansas. Brother Yoder also brings with him to camp his experience of a number of years in public school teaching.

The camp educational director is Albert Foote, whose home is in Hillsboro, Kansas. Brother Foote has in the past been associated with educational work, having served as Dean of Men and head of the Department of German at Tabor College, Hillsboro, Kansas. His interest in the finer and spiritual values of life helps make camp life more rich and helpful to each one here.

The position of business manager, as in almost all C.P.S. camps, is now filled by one of the regular campees for a period of service just as other men are assigned. Willard A. Baer, an assignee from Wynwood, Pennsylvania, serves in the position of business manager here at Camp No. 18. Before being assigned to camp Mr. Baer had gained valuable experience in the position of traveling salesman for a large manufacturing firm.

Our Camp Matron is Miss Alida Schrag, Moundridge, Kansas. Miss Schrag is registered nurse, attends to all cases of sickness in camp and sees that proper medical attention is given each individual patient. Her faithful work in supervising the camp laundry and her daily inspections of the dormitories keep us always alert in doing our best housekeeping.

Planning economical, well-balanced meals for 140 working men is the task of our camp dietitian, Miss Katie Yoder, Parnell, Iowa. Miss Yoder will tell you that her job of planning meals for many different tastes is by no means a small responsibility. However, her excellent work in the past has always kept everyone healthy and happy.

After reading about life in a C.P.S. Camp you might ask the question, "Do you enjoy camp life? Is it worthwhile?" Should this question be asked of each individual campee I am certain the reply would be: "Yes, I am glad for this new experience in my life. I am willing to give my time in this work without material recompense as a testimony to the Christian Principles of Peace."

May we then, as young people and as members of a historic peace church, be willing to support and make sacrifices for so great a privilege of living high, Christian ideals in a Civilian Public Service camp.

SENIOR DEPARTMENT

No. 2 Series of Six Studies
CHURCH HISTORY
BIRTH OF THE CHURCH
Matt. 16:13-19; 21-26
Program for April 26, 1942

I. Worship Service:

1. Songs: "Hark, Hark, My Soul!" No. 261; "The Church's One Foundation," No. 273.
2. Reading of main topic, prayer and leader's opening remarks.
3. Question box on Book of Acts.
4. Offering for foreign missions.

II. Leader's Introduction:

"The followers of the Way met weekly in the homes of believers. With evangelical zeal they daily added new converts to their number. They commissioned representatives to carry the good news of Christ to other parts of the Roman world. They caused the sacred literature to be written which became, in the course of time, the New Testament. In their gatherings they developed forms of worship which became a part of the rich heritage of Christendom. They evolved forms of government and administrative policies which continue to be used by the various denominations and communions today. Their methods of receiving converts and preparing them for membership in the churches should serve today as an example for us."

III. Suggested Topics for Short Talks:

1. Birth of the Church,	Acts 2:1-4
2. Christ, the Corner-stone,	Mark 12:10
3. A new name,	Acts 11:26
4. The body of Christ,	I Cor. 12:27, 28
5. The church in action,	Acts 5:14-16

IV. For Discussion:

1. In what cities did the early Christians live?
2. What work did the apostles do?
3. Discuss Paul's missionary journeys. (Have a good leader for the discussion).

V. Facts for Study:

"The Antioch church, the first one to be called "Christians," was the first church to be composed of people who had been Jews, and also of those who had been converted directly from Gentile beliefs. The Great Commission is about to reach its third stage. The first had been "in Jerusalem;" the second, "in all Judaea and Samaria," and now the third, "and unto the uttermost part of the earth" (Acts 1:8). Formally ordained by fasting, prayer and the laying on of hands, Paul and Barnabas were sent forth to take the story of Jesus to new fields. There were three missionary journeys, each time Paul and his companions returning to make a report. He preached in Europe as well as Asia, establishing Churches as he went. The last journey was the trip to Rome as a prisoner. Acts of Apostles closes with him in Rome, having the privilege of receiving his friends, and making converts to Christ."

The last words of Acts, "none forbidding him" indicate the continuous progress of the church from that day on till today.

VI. Illustration:

The progress of the church of apostolic days was partly due to faithful and fearless leaders.

A girl of twelve was tending sheep on the bare, peaked hills of Auvergne with a dog she had known only a day or two, a surly and suspicious dog. As evening came on and the little shepherdess thought of returning to the farm, the dog sprang at her and savagely gashed her cheek. The plucky little maid herded the sheep together and led them home, where she explained what had happened, and added, "What luck that it happened at turning-in time!" As the doctor stitched up the wounded cheek, he said, "So if the dog had bitten you earlier in the afternoon you would not have come back at once?" The child looked up. "Who would have tended my sheep?" she asked.

VII. Food for Thought:

Loyalty to Christ means consecrated service.

INTERMEDIATE DEPARTMENT

Program for April 26, 1942

SHOWING REVERENCE IN OUR WORSHIP

Song: "O Worship the King."

Leader's Talk:

When we worship, we do so because we want to express our love and appreciation for God's love and care. His flowers, mountains, rivers, the "silent sea"—all inspire us with the majesty of His glory and we want to thank Him for the beauties of the earth.

What is the best way in which to worship Him and show reverence to His name?

All of us have seen men and boys remove their caps when the flag was carried by and on other occasions. This was to show reverence and respect. For this same reason we bow our heads whenever prayer is offered. It is well to close the eyes, for this keeps us from seeing worldly things that are taking place and aids us in drawing closer to the Father.

The Chinese people show reverence by removing their shoes. When about to enter one of their temples they do this and then enter in their bare feet. This custom was practiced in Old Testament times as well.

One way the people of India show their reverence is by bowing low. As they tread toward their temples they will begin bowing even when they are still a great distance away. They quite often bow low enough to touch their foreheads to the ground; in fact, sometimes they go many miles bowing low like this every few steps.

It has been said that there is one way in which the young people of Europe are ahead of the American young people. It is their reverence for God's house. Always when European young people are in their historic old churches, they speak only in hushed whispers. They are always quiet and respectful in God's house. Our American young people often laugh and joke and are very noisy in the house that has been dedicated to the worship of God.

Short Talks:

The Prelude

The prelude is a part of the worship service, and as such ought to be treated with more respect and reverence than is generally accorded it. The average person seems to be under the impression that as soon as instrumental music of any kind is begun, it is a signal to start talking. It is just as rude to talk during a prelude as during prayer or communion. Music of a devotional type should be played for the prelude so as to make folks feel reverent and to create a spiritual atmosphere in preparation for the call to worship.

Call to Worship

The call to worship should bring people to a realization of the presence of God and should call them to praise and worship. It ought to be read in a reverent manner. Sometimes the leader may read one verse and the group read one or the call to worship may be read in unison. A poem may be used, or the words of a hymn such as "Holy, Holy, Holy." The best calls to worship are found in the Book of Psalms.

Prayer

Prayer is the very heart of worship, for it is talking to God. The best prayers are those which folks pray from their hearts. It is sometimes hard for young people to pray aloud. Write out a prayer, and when you have made it as beautiful as possible memorize it, for all of us should learn to pray. Sometimes sing a hymn as a prayer or have a period of silent prayer. Of course, we want to use sentence prayers often, so that many may learn to pray. Most important of all, when we pray let us have an attitude of reverence. Let us bow our heads and close our eyes so that we may shut out the world and draw closer to the throne of grace. This material secured from **Intermediate Expressional Services** and will be concluded on May 3.

JUNIOR DEPARTMENT

Program for April 26, 1942

THE LANGUAGE OF SYMBOLS

I Cor. 1:17, 18

A SIGN MEETING

A symbol is a visible sign of an idea. It is an emblem; for example, the lion is an example of courage. A complete study of Christian symbols is too vast for one meeting, but a few examples should make you Juniors anxious for more. Perhaps the Cross is the best known and most used. It is the symbol for Jesus Christ, because he died and suffered for us on the Cross. In early Christian days the sign of the fish was a symbol of Christian faith. The following are other symbols: **The Lamb**—symbol of sacrifice and salvation; **Golden Candlestick**—symbol of church giving its light to the world; **The Vine, The Rose of Sharon, The**

Rock, The Lion of the Tribe of Judah are symbols of the Lord Jesus.

Encyclopedias and Bible dictionaries will give complete lists and meanings of different symbols used in the Scripture. Many of these symbols are used to show us the character and nature of Christ. When He tells us that He is the Vine, and we are the branches, he wants us to have in our lives, the beautiful fruits of **"Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance."** But we cannot bear this fruit unless we live in and abide in the Lord, who is the Vine. Without Him we can do nothing.

The Question Bee

1. Where in the Bible do we find the Lord referred to as **"The Bright and Morning Star"?**
2. What was the symbol used by the children of Israel in sparing the "life of the first born"?
3. Finish this verse, "I am the true Vine."

The Prayer List

(a) Pray for Christ's return to earth.
(b) Strength to build on good foundation.
(c) Wisdom in doing His will here on earth.

THE MENNONITE

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« « JOTTINGS » »

—**The Herald**, First Mennonite Church, Upland California, "An Air Raid Warden? Yes he (referring to Rev. Earl Salzman) is, 'believe it or not' an air raid warden. What are his duties? To check up in his district that the lights are out during a "blackout." What else? In case of actual bombing, to give first aid, such as helping the suffering, help to extinguish fires, etc. What is the difference in doing this and being an actual soldier? In some ways not very much difference. Technically there are two very real differences; an air warden is not under the military arm of the government. We serve as civilians; second, air wardens are not armed as yet. Some think they should be. It is right here where your pastor dies in his heels. He will absolutely not bear arms to render this service." Those interested in the matter of civilian defense and its relation to pacifism see the pertinent articles in the January and February issues of the **FELLOWSHIP** magazine and Harold S. Bender's excellent article in **The Mennonite** of January 27, 1942. In the same issue of **The Herold** there is the statement. "Our church is far short of its quota for the CPS camps. Let us not forget that $2.00 per member should be paid if our church is to meet her proportionate share." Might more ministers of some of our conference churches point out this responsibility of theirs in a like manner. We very much need such a check-up, for we as a General Conference are still behind in our quota. Paul once wrote, "Owe no man anything."—Dr. Fast spoke at the Upland Church on April 2.

—**Dr. Lloyd L. Ramseyer** in an introduction to certain "prayer pointers" for the use of the constituency of Bluffton College says, "To be most effective in the service of the Mennonite Church, the college must have a Bible Department which is true to the religion of Jesus Christ as understood by our church. It is necessary that our young people attend the college; that not only their classroom work, but their extra-curricular activities as well, might influence them for good; that the alumni represent in their lives the ideals which are taught; that the college remain true to the faith of the church in every phase of life as well as the relationship of the Christian to war, and that the college be able to maintain a staff of administrators and instructors of ability to carry out these ideals. It is impossible to serve adequately a church divided in ideals and purposes. Only as the church itself is able to agree on the basis principles which are to be taught to our youth, can the college adequately serve the church."

—Bulletin, Swamp Mennonite Charge, "The **Bluffton College Spring Ensemble** is making a tour through the Eastern District churches. They will be in Bethany Mennonite Church . . . April 23 . . . Members in this group are: Lawrence Burkhalter, first violin; William Boorse, second violin; Harold Thiessen, viola; Arthur Thiessen, 'cellist; Robert Neuenschwander, accompanist."

—**Sichar Mennonite Church, Cordell, Oklahoma:** The series of meetings held last week (March 15-21) were very well attended. Rev. John Esau is a gifted and consecrated man. We hope that he will come back soon. Mrs. Walter Harms and family are leaving for California this week. Measles are still rampant in this community.

—Mrs. T. H. Kliewer, Corr.

—**Rev. Paul E. Whitmer** held a series of pre-Easter services in the First Mennonite Church, Sugarcreek, Ohio.

—**Brudertal Mennonite Church, Hillsboro, Kansas:** On Palm Sunday the choir gave the cantata, "The Easter Angels." Rev. Lester Hostetler was the speaker at a series of Easter week services. Luetta Bartel will represent this district at the county "Tellament" contest in April.—Corr.

—**Art Landes** (Bethel '35) writes that he and Margaret and David (nine and one-half months) are planning to leave Rochdale, Mississippi. According to plans they will very likely become active in some cooperative project in one of the Carolinas.

—**John Thiessen** wrote on November 28, 1941, "Just a word of 'real' news. . . Day before yesterday a little daughter, by the name of Dorothy Anne, came into our home. She is a very husky, healthy baby. News about the conference in Souderton is very refreshing and encouraging to us. We certainly live in a time of open doors in God's Kingdom in spite of world conditions. Today we expect our daughter, Eleanor, to come home from school on the Himalaya Mountains. She went there directly from Bombay when we arrived in India last May. So she has not yet seen the mission station."

—**John Moser,** active Y. P. worker of the Eastern District writes, "I would like to suggest as a slogan for the Mennonite Peace Certificates, 'They are twice blest. They bless him that gives and him that receives.' "

—**First Mennonite Church, Wadsworth, Ohio:** "The Mennonite Ladies' Christian Service Organization planned a surprise of staples and canned goods to fill the cupboards of the parsonage kitchen for Rev. and Mrs. Donovan E. Smucker before they moved into the parsonage. Members of the Loyal Workers S. S. Class cleaned the parsonage and arranged the articles in the cupboard. After seeing the filled cupboards Rev. Smucker said that he felt he could almost join with Brothers Brenneman and Brown, the grocers in our congregation as a fellow competitor. Our pastor and wife moved to Wadsworth on February 16. However, he has been with us every Sunday since January 18. On March 1 the congregation held a reception in honor of the Smuckers.
—Corr.

—Bulletin, **First Mennonite Church, Reedley, California,** Fifty-six Peace Certificates were recently received by this church. Speaking of giving for the C. P. S. camps the bulletin states, "A good start has been made in giving for the six months beginning March 1, 1942. In this matter our church has done well during the last six months. In general our conference has not done its part, according to an official letter received a few days ago. We are sorry for that."

—**Harold D. Burkholder** is conducting evangelistic services at the Napier (Pa.) Mennonite Church where George Gregor is pastor.

—**Five** members of the General Conference were in the C. P. S. camp at Cascade Locks, Oregon, on March 17.

—On March 15 **Rev. and Mrs. John Plenert** completed six years of service to the First Mennonite Church, Philadelphia, Pa.

—The **Daily Devotional Messages** in this paper are for your use. Try using them. You may prefer them to a devotional booklet. The editor has received a number of favorable comments in regard to them.

—**"Other Sheep I Have."** Rev. J. J. Plenert writes, "We are out of them (copies of this booklet) and are in doubt as to the wisdom of having more printed. We feel that it might be better if we have something else printed, hoping that it will have as great a demand as this booklet has enjoyed. What would you suggest? Should the committee print more or should we print another kind? What kind should it be? We appreciate suggestions."

—**Rev. D. J. Unruh** says in the bulletin of the Emmanuel Mennonite Church, Pratum, Oregon, "You should read one or the other of the conference papers (**Bundesbote** or **The Mennonite**) in order to keep informed on the conference churches and the missionary activities."

—**Every church member** should have paid $1.00 for the C. P. S. camps from September 1, 1941 to March 1, 1942. By June 1 another fifty cents per member will be due, and by September 1 another fifty cents per member, making a total of $2.00 per member for the year. Earnest J. Bohn says, "Each church ought to have some special offerings for this purpose."

—**Hendrix College** discontinued participation in intercollegiate football last year. The president reports that this greatly aided the development of an enlarged health and recreational program for the whole college.

—**Grace Mennonite Church Messenger, Lansdale, Pa.** This interesting paper says that the Mennonites (all branches) gave over $2,500,000 for relief purposes from 1914 to 1926, that the Mennonite Central Committee fed between 25,000 and 30,000 persons daily during the famine in Russia in 1922, that Clayon Kratz of Perkasie, Pa., lost his life in Russia in the service of suffering humanity, and that Professor Klassen, now of Bluffton College, but formerly of Russia, designed and made a medal from lead bullets fired into the walls of homes and that this was presented to P. C. Hiebert, the chairman of the Mennonite Central Committee, as a token of appreciation for their work of mercy.

—**Army meets first industrial C. O. The American Friend** reports an Associated Press story to the effect that a Philadelphia Quaker business house doesn't want war orders. "It stated that the five active partners of the 239-year-old firm of J. E. Rhoads and Sons, manufacturers of leather goods, had made a statement to the effect that as Friends they have conscientious objections to war and therefore do not wish to sell their merchandise for direct military use.' This statement was made in reply to a request from the Government that the firm quote a price on an order for defense material."

—"According to **Allied Youth,** fifty-three per cent of American high school students drink to a greater or less extent," so reports **The American Friend.** It goes on to say that we have a consumption of fourteen gallons of all kinds of alcoholic beverages per capita per year." Let's not ask God to bless this part of America.

—"A parcel wrapped as for a present makes one expect to find a present in it. An addressed envelope makes one expect a letter. **A human life** makes God expect a worthwhile life."
—**J. H. Langenwalter**

—**Printer to editor:** "I intend to start my John (both have small sons named John) out as either a printer or as an editor to teach him tolerance and humility—there isn't a better method!"

Rev. Peter J. Wiens
312 East Fifth Street
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, APRIL 21, 1942 NUMBER 16

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Church Members and the Bible

The Bible is the most powerful means existent for bringing persons into a close communion with God and for bringing about righteous living. It is infinitely more powerful than all the bombers, tanks, and battleships in this world. It is infinitely more gripping than the most eloquent orator. It is infinitely more searching than the probing of the most renowned psychiatrist. It is the only means through the power of which sinners can be won to Christ.

As the "world's best seller" it is in practically every church member's home. Often there are several in a home, every member possessing one or more. Children have the opportunity to be acquainted with it from the time that they can understand what others read or tell from it. Passages from it are treated over and over again in Sunday School, sermon, and Christian Endeavor. It is practically impossible for us to have a better access to the Bible.

It often seems as though the Bible has comparatively little effect upon great numbers of those who belong to the church. There is so little reference to it by some. There is so much living that is contradictory to the teachings of Christ. There is often more yielding to pressure groups in the world than to the will of God as revealed in the Bible. Too many Christians seem to get just enough of the Bible to inoculate them and to keep them from breaking out all over with Christ-likeness.

The effect which the Bible has upon anyone depends upon the use of it. Buried beneath the dust on its covers, its riches are like the natural resources of an undeveloped country; they are there, but unused they are of little worth to the living. The Bible is full of inexhaustible food for the whole of one's life, not for the earlier years only. Each member of a young people's Christian Endeavor society was asked to quote a favorite Bible verse. A rather general impression derived from this exercise was that a considerable number repeated verses learned in early childhood, but which were of no outstanding help to them in solving problems that confronted them now. Bible "bottle-feeding" has its place, but there is food in the Bible that is to be utilized for the various stages of life and for varying situations. Just as one cannot eat enough at one meal to last for a month, so neither can one partake sufficiently of the Bible during childhood to last for the periods of youth and adulthood. Living from the Bible must be a continuing process.

The early Mennonites considered it very important to know the Bible, but there was one thing that they considered more important. That was living the Bible. It is easier to know than to do. The Greeks trusted in knowledge. It didn't make them good men and women. To divide knowledge and the utilization of it is dangerous. Jesus said, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Therefore, it is of utmost importance that every time anyone opens the Bible he does so with a mighty purpose to carry out definitely in his living what he finds in it. Then the seed of the Bible can fall upon well-prepared ground and bear fruit one-hundred fold. Let daily living and the use of the Bible be bound together, and both will be more important to the individual.

The Bible can and should be used for settling specific problems or questions. In I Tim. 2:9 women are exhorted to adorn themselves in modest apparel. When some high school students were asked for their definition of modest apparel, many of them made modesty synonymous with simplicity and comfort. They skipped the main point of that verse of Scripture, for after all attire may be simple and comfortable, but not modest. Consider Adam and Eve. The sharp, two-edged sword of the Word of God exists for the purpose of cutting specifically and not generally as with a dull, blunt edge. Does the Bible have anything to say about investments, movies, dress, and labor unions? I believe it does. Even though these matters are not referred to by literal terms, the implications are there. Paul's letters to the early churches consist largely of his exposition of the implications of Christ's teachings.

Good and necessary as all reasoning is, the Bible must remain the ultimate standard for all conduct. He who neglects this emphasis is bound to find himself in the humanist camp with a slippery tongue and a rationalizing mind. With Jeremiah we must hold and say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." The Christian's faith must be in Christ and His revelation of the Father and His will as given to us in the Bible.

Because of all these facts and others it is of utmost importance that church leaders and lay members reemphasize the historic Mennonite approach to the Bible, that it is not primarily a set of beliefs to entertain, but God's seed for a new birth and His food for a regenerate life in Christ. History seems to indicate that when people take the Bible seriously, not in a hypocritical manner, but in a cross-bearing way, a spiritual awakening follows. Let us love and live the Bible. —rw.

What if They Say

What if they say, "If you were walking down the street with your wife and children, and a gang of thugs were suddenly to rush out of the alley and begin beating your wife and children, would you do anything to stop it?"

In a recent and much-publicized article, "Should a Christian Go to War?" the writer appeals, in the above words, to self-preservation as his crowning argument. This is possibly the most used approach against those who try to take Christ literally in His, "Love your enemies," as a practical procedure in dealing with the wrongdoer. Let us examine the argument a little more closely.

Firstly, it will be understood that there are certain responsibilities a husband and father has to his family. Sacred is this trust in so far as it is humanly possible to fulfill it. But in these days human beings swoop down, not out of alleys, but also from the air, raining death on innocent women and children. We have reason to wonder how much of one's actual personal safety would depend, assuming it to be proper for a Christian, upon the "wielding of a club." There must be, with every proper precaution, and above all, a childlike trust in God's protection. Can we say, "The Lord is my helper, and I shall not fear what man shall do unto me." (Heb. 12:14)

Secondly, it must be remembered that the above described instance would not be likely to happen unless there had been cause for such retributive action by the lawless. When there is no evil intent on my part I have done the utmost in disarming the aggressor. "Who is he that will harm you, if ye be followers of that which is good." (I Pet. 3:13) Or what about the promise, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) Or if in a given instance Christians should have to suffer wrongfully. The Apostle Peter, who was quick to defend himself with the sword, later recognized the value of Christian suffering. See I Peter 2:19-20.

Thirdly, it should be proved of "what manner of spirit" we are. Self-defense assumes—"either my life or yours." Successful self-preservation proves that "my life is more valuable than yours." Self-preservation may be the first law of nature. But the question remains whether a Christian can "love" another to death, especially since the Christian is "saved for eternity" and is concerned about the salvation of the attacker. May we pray the Lord for a calm judgment, and above all, a passion for the salvation of the sinner, lest by defending our "rights," as well as those of our loved ones, we should happen to send a soul to eternity—"lost forever." "For the Son of man is not come to destroy lives, but to save them." (Luke 9:55-56)

HOW READEST THOU?

**It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it as their duty once a week,
But no instruction from the Bible seek;
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed;
Hence understand but little that they read,
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best.
For every party contradicts the rest.
But read it prayerfully and you will see
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified by all.
—Selected**

WORDS OF MENNO SIMON

"Oft have I told you, and tell you again, that all who are born of God, rightly baptized with the Spirit, fire and water, as the Scriptures teach, are of a heavenly and divine mind; their sins they bury, lead a penitent, pious, virtuous life according to the word of the Lord. They show the nature and power of Christ, which dwells in them by word and work; they bring forth the fruits of the Spirit, and subdue the works of the flesh; they are useful members of the body of Christ, and labor according to the gift received."

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

KEEPING OUR BOYS ON THE FARM

There used to be a popular song among farmers a decade ago in which one line asked the question, "How're you going to keep 'em down on the farm?" That question may still be asked in all seriousness. For the last twenty years there have been anywhere from a quarter of a million to a million more people leaving the rural communities for the cities than have left the cities for the farms and rural communities. Only in 1932 was this trend reversed and in that year it did not apply to youth. This city-ward trend applies to Mennonites as well as to people in general. We know that the majority of Mennonites going to cities do not establish Mennonite churches in cities or even become active in those that are established. This is, therefore, definitely a church problem.

Why Do They Leave?

Some leave because of adventure; some are tired of the old home community and the restraining customs; some leave in search of higher education; others because they feel there is no opportunity for advancement and success in life by staying in the small community. The majority of people, I believe, do not leave for any of these reasons, but they leave for the simple reason that there is no place for them to earn a living for themselves and their families on the old home place or in the local community. Thus, many of our people are driven from our rural communities in search of work which can also be said to be in search of a living. To say this is not to reveal anything new to the reader. It is merely restating a fact to ask what is to be done about it. Some may even wonder whether this is a religious problem at all and what the church has to do with it. Traditionally the Mennonite Church has conceived itself a Christian brotherhood in which members should be concerned with the welfare of each other. This was interpreted to mean economic and social welfare as well as spiritual welfare because a man's spiritual welfare depends to a large extent on his economic and social welfare.

A Way To Hold Them

Our General Conference has recently begun to recognize this fact and thus to fall in line with an old tradition. In Saskatoon in 1938 the conference appointed a Colonization Committee to investigate the problems of Mennonites leaving the rural areas for the cities. At the recent conference in Souderton, Pennsylvania, this committee reported on its work, and the report was accepted and the committee urged to suggest further lines of action. This is a recognition on the part of our Mennonite fellowship that it has a responsibility for the economic problems confronting a large number of its members.

Our Mennonite forefathers in Russia had developed a unique method of handling this same problem. A number of small communities united to raise a fund for the specific purpose of buying land for those no longer able to secure farms in the old communities. As the old communities were filled up new communities were established with the funds raised. Young married couples could borrow money from this fund to buy, equip, or rent farms in the newly-purchased areas. When these people became established they paid back this money. The fund was in this way built up again for purchase of another plot of land later on. In this way some of the Russian brethren effectively held their young people, as well as their old ones, within the bounds of their brotherhood. It is no wonder that the Russian Mennonites had a natural increase in population from eight thousand to forty-five thousand in less than a century. American Mennonites can keep their boys "down on the farm" if they act unitedly to help them become established.

THE LIVING BOOK

By *Jean Leathers Phillips*

I have had quite a large garden of perennial plants, bulbs, annuals, shrubs, succulents, old-time medicinal herbs, alpines, and some authentic antiques that are forebears of much improved garden varieties now common. Among them was a certain aromatic plant closely related to the Oriental hyssop of the days of the Tabernacle in the Wilderness and the First Temple. This plant was beautiful to look upon, in both leaf and blossom, and particularly lavish with both blossoms and fragrance. I remember cutting the plant until it seemed there was not a leaf or bud left, only to find a day or two later that it was growing again and ready to offer me more sweet smelling blossoms and leaves.

Somehow I always think of that plant as typifying the Holy Book. I read and think upon a certain portion until it seems threadbare. Surely I must have found and gathered every leaf and spray of bud and blossoms. But a few days later I look at it again, and there have budded new meanings and applications that never had entered my field of perception before. The Bible is a living thing, permeated, saturated, inspired by its Holy Author.

—*Herald of Holiness*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOMEWARD BOUND

February, 1942, was the date we wanted to leave India and travel via the Pacific to America. Until then the Pacific was the safer way. About the end of November the American Express Co. urged us to take passage on an American President Liner which would leave Bombay in the latter part of December, going via South Africa and the Atlantic. They pointed out that shipping accommodation was becoming less and less. We took their advice, but within ten days all these plans were shattered by Japan's declaration of war. All sailings were cancelled by the shipping companies.

However, in the mean time we had wound up all our affairs on the mission field and had largely packed our goods. So we asked ourselves, "Is this the way God leads? Does He let us step out in this way only to have us retrace our steps and begin all over again?" We felt that we should first wait quietly, helping on the mission station without unpacking our goods or making new plans. As the days went by this became more and more difficult and one day we began to unpack more. That evening a wire came saying, "Probable sailing American President Lines Jan. 16. Will you go?" The Japanese war apparently had not made the Atlantic route more dangerous, and having committed ourselves to God, we felt to take this offer. Our fellow missionaries speaking through the executive committee also were willing to have us go.

In three days we were ready to leave Mauhadih (Birra) station. This last effort was exceedingly hard for Mrs. Isaac who was recuperating from a serious operation. During the farewells before the motor car bore us away she could hardly remain standing. In Champa she had to stay in bed for over a day. We left Mauhadih on Saturday January 10, expecting to take the train at Champa for Bombay Tuesday morning. On Monday we received a wire to proceed to Calcutta instead of Bombay—that the ship would dock there. We left that same evening and arrived at Calcutta the next morning only to find that a new order had come to the effect that after all the ship would go up to Bombay, and so we had to make a second trip back through Champa, all the way across the peninsula west to Bombay. (Later we learned that the ship had come almost to Calcutta and was ordered back from there.) In the mean time we were wondering in Bombay why our ship delayed its arrival. News of ships' movements are kept very secret during war time. Even now we are not publishing the name of our ship. Twice, before our ship reached the Indian waters, the Japanese broadcast had announced that it had been sunk. The Americans took no pains to disillusion the Japanese on this point.

Well, our stay at Bombay lengthened to three weeks. During this time Mrs. Isaac could rest, and our son, Donald, riding all the buses and street car lines learned to know the city. We attended various church services and learned to know some new friends, but, most of all, we daily scanned the harbor for new ships. One day our search was rewarded, and several days later we steamed out of Bombay at noon under perfect weather conditions. The first thing on the program that afternoon was life boat drill, and that evening we learned what "black-out" means, although we had seen some partial efforts along this line in Bombay.

We found on board 175 fellow passengers and a crew of 138. Normally this boat carried only about one hundred passengers so there had to be two sittings at meals, and the stewards were kept very busy. Among the passengers were people from China, Philippines, Borneo, Java, Sumatra, Singapore, Thialand, Burma, India, Iran, Palestine, Rumania, and Arabia. They were diplomats, journalists, financiers, business men, missionaries, oil and rubber experts, and some officers and men of the navy. As we became acquainted with more and more passengers we began to hear of most interesting and providential experiences in getting this particular ship. For us the boat had suddenly appeared when none seemed available. Some people got travelling funds by cable just in time to be able to take passage. Some found the ship just in time. Some had only a few hours to get ready. Some had escaped from dangerous areas and came to Bombay to find this boat waiting for them. This evidence accummulated to such an extent as the voyage proceeded that it gave many a strong conviction of God's special protection. Some of the crew said: "We will make it—this is a lucky boat—all along we have been just two jumps ahead of the 'tin fish';" but we knew that it was the good hand of our God upon us which was keeping us. Nevertheless, all felt the necessity of explicit obedience to all safety orders of the captain and careful preparedness for abandoning ship at a moment's notice. Usually fire and life boat drills were called in the afternoons, but one morning the alarm came at 5:30. "This must be the real thing," we all thought, and we were at our boat stations in less than three minutes. Then we learned that it was only a drill, but it was a good test of the morale on the ship. There was no panic, and the captain must have been satisfied because he called no further drills at unusual hours. When we were in the most dangerous waters off the U. S. Atlantic coast he informed us that the alarm would not be sounded again unless there would be an actual emergency.

Christian fellowship on the boat was abundant. There were services every Sunday at 10 A.M. and at 5 P.M. there was a Singsong. Missionaries there were from India, Sumatra, Thialand, Burma and Iran. Exchange of experiences among us proved very profitable.

The children added much to the life of the ship. There were in all about thirty-five. Sometimes they so monopolized the social rooms and the chairs (for building purposes) that some passengers were annoyed. On the other hand, all realized that the children could not be kept quietly confined at all hours.

Sailors guide their ships to a great extent by the stars. In the northern hemisphere an important guide is the North Star with the Great Dipper moving around it. In the southern hemisphere, within which more than half of our journey lay, the outstanding constellation is the Southern Cross. When it is in its upright position two magnificent stars point to it from the east. If sailors sailing the southern seas seek out this splendid cross for a guide, how much more will the Christian seek it out, even if he must rise in the middle of the night, to gaze upon it hanging in the southern heavens a shining witness in the dark night, of God's great sacrifice to redeem fallen man.

Our ship stopped at Durban, South Africa, for three days and at Capetown about a day, but no one was permitted to get off the boat at the latter port. Both cities are clean and beautiful. Especially at night do the myriads of lights on the hillsides present an enchanting spectacle. After that we stopped for two days at Trinidad, an island on the north coast of South America. From the day we embarked at Bombay until we landed at New York was a period of seven weeks and one day—a long journey, but we had no storms at any time and no mishap, nor did we see any submarines or enemy aircraft. However, we learned that toward the last some submarines were near us, and one night a ship was sunk forty miles ahead of us and another fifty-four miles behind us.

In closing we want to give this testimony: We believe that we were following God's will in undertaking this journey and therefore felt safe. If we should suffer shipwreck or even lose our life it would be within His loving purpose for us and therefore would be good. However, it was His will that we should all get through safely and see our loved ones again. We give Him the glory.

—*J. F. and Anna Isaac*

"All Christian action is preceded by hopes, dreams, plans, and, above all, by vigorous prayer." —*Robert Bearden, Jr.*

"The great gift we can give is to help someone achieve his best." —*Evelyn Patton*

INTERESTING REPORT BY REV. SCHULTZ

Rev. Albert Schultz, pastor of the Butterfield Mennonite Church, Butterfield, Minnesota, gave a course on Mennonite doctrine and church polity at Northwestern Bible School, Minneapolis, Minnesota, during the first part of March. In reporting of this experience he writes the following:

"In the examination of twenty questions I asked one in which I might discover the reaction to our teaching and doctrines. The question was, 'What is your impression of Mennonite teaching and doctrine?' Of the 115 students who took the course I discovered a great interest by all the students. Many had been helped. The Church Polity Class members are seniors of the Bible Department. That is, they are graduating from the Bible course, but not from the seminary. There were fifteen Mennonites in this class, and the other one hundred were Baptists, Presbyterians, Dunkards, and a few from other denominations.

"Of the fifteen Mennonite students thirteen were wholeheartedly for our teaching. Two did not express themselves. Of the other one hundred the result was as follows: Your teaching is scriptural—twenty-four. Can't agree on your war teaching—twenty-four. Such teaching should produce spiritual living if followed —eleven. I admire their convictions—thirteen. Your teaching is very good—eighteen. Too much emphasis on minor and secondary things which is evidenced by the many branches in your Church—ten. I had to take all the Mennonite branches into consideration in this course, and I even included the Hutterites (those in the colonies). This may account for some of the opinions.

"I discovered that this course did much for our own Mennonite students. They were surprised at what we believe and teach. My course was outlined and given under four heads: Origin of Mennonites, Peculiarities of Mennonites, Teaching and Doctrine of Mennonites, and Church Government of Mennonites. For my preparation I used all books on the Mennonites by Dr. Smith, the book prepared by H. S. Bender, and the complete writings of Menno Simon."

IN MEMORIAM

W. E. LANGHAM, about thirty-five years old. Church membership: Roaring Springs Mennonite Church and Smith Corner Mennonite Church. He was blind for about the last eighteen or twenty years, knew many songs by memory, and was in his pew at nearly every service. Knew the Braille system and had several books of the Bible in it. A few years ago he read scripture lesson from Luke for a Children's Day program.

HENRY M. PENNER, Sept. 28, 1864 to March 20, 1942. Son of Henry and Marie Penner, née Penner.

(Continued on bottom of Page Six)

DAILY DEVOTIONAL MESSAGES

By *A. W. Friesen, Henderson, Nebraska*

APRIL 26—*For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.* Rom. 8:15.

There is a marked contrast between the spirit of bondage and the spirit of adoption. If we were to write the parable of the prodigal son, we would write it differently from what it is now. We would have the son come home some dark night and rap on the father's door, timidly asking to be admitted. But the Bible tells us that the father went out to meet the son, and before he has time to make a confession, he gives him the kiss of peace. There is no consciousness more blessed than to know that God is our Father and loves us.

APRIL 27—*I was not disobedient unto the heavenly vision.* Acts 26:19.

It was not enough for Saul to scatter the disciples from Jerusalem; his zeal made him devise means to capture them in other cities. His enmity was practical. He put his plans before the high priests from whom he received great encouragement. The Lord saw in Saul great powers of usefulness. Saul was arrested, convicted, and converted. The change in name indicates the change in the man. Saul was bitter; Paul was gentle. God has many ways of converting men. Each one's experience may differ from the other. In every life the question must be answered, "What wilt thou have me do?", "What shall I do with Jesus?"

APRIL 28—*He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.* Prov. 16:32.

The only useful machinery is controlled machinery. The successful life is the controlled life. Too many of us are content to know as little of ourselves as possible. We are apt to think that the only way to happiness is in doing as we please and getting everything we want. There are many whose living and dying testimony is that in the life of humble self-restraint and cross-bearing they find that peace passeth all understanding, and joy unspeakable and full of glory.

APRIL 29—*Now the God of hope fill you with all joy and peace.* Rom. 15:13.

There is in all men a natural desire for joy. It is the quiet of life. Men are willing to sacrifice almost everything in order to obtain this much desired blessing. They travel from coast to coast and in foreign lands in the pursuit of coveted possessions. The joy of the hypocrite is but for a moment. Genuine Christian joy is an abiding possession that grows sweeter as the days go by. Nehemiah said, *"The joy of the Lord is my strength."* The world can give no peace even to its most distinguished subjects. There is a line of demarcation between what belongs to the Lord and what belongs to the world.

APRIL 30—*Therefore whosoever heareth sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.* Matt. 7:24.

God shall try every man's work, of what kind it is. The true and false undergo the same test. The one comes forth out of the trial purefied and strengthened, the other is destroyed. It is too late to start building a life-boat when the ship is starting to sink. Cyclones, floods, and earthquakes do not give long notices in advance. No flood ever yet drowned the true believer, or washed the foundation from under him. It is not so important to know the ages of the rocks, but it is all important to know the "Rock of Ages."

(Continued from bottom of Page Five)

Born at Warnau, near Marienburg, West Prussia. Elementary education in Warnau community. Migrated to America in 1885 because of religious convictions. Occupation: farmed near Beatrice, Neb. Member of the First Mennonite Church.

SAMUEL LOCHER, Jan 12, 1880 to March 19, 1942. Son of Mr. and Mrs. Christian Locher. Married Dora Hilty on June 6, 1906. Survived by his wife, four daughters, two brothers, and one sister. Died suddenly at Bluffton, Ohio. Member of the Grace Mennonite Church of Pandora, Ohio.

ANNA MARY YEAKEL, Feb. 8, 1887 to March 19, 1942. Daughter of Josiah and Rebecca Bleam Ahlum. Born in Haycock Township, Bucks County, Pennsylvania. As a young woman she was received into the membership of the Tohicken Lutheran Church, upon profession of Christ as her saviour. Married Harvey H. Yeakel Feb. 25, 1904. Member of Flatland Mennonite Church since Oct. 19, 1912.

ALBERT S. AUGSPURGER, May 23, 1875 to March 21, 1942. Born at Trenton, Ohio, and died in his home there. Church work: Deacon for more than twenty-five years. Married Ella Mosiman. Survived by daughter, Anne, who so devotedly cared for him during his long illness; Robert at home; and Mrs. Robert Teckemeyer, Zanesville, Ohio.

MARY S. UNRUH, Feb. 15, 1882 to March 26, 1942. Daughter of Peter and Maria (Unrau) Unruh. Born in Marion County, Kansas, and died there. Member of Alexanderwohl Mennonite Church. Elementary education terminated when twelve. Studied at home and learned much. Loved to read the Bible. Survived by mother, one brother, P. P. Unruh, and one sister, Mrs. H. D. Stewart.

IN THE MAIL

"Surely no one will say that your editorial on Peter's backsliding is lacking in anything necessary to strengthen us for our 'day of visitation.' Here are some of the thoughts which it brought to the mind of this reader:

"I think that I know just what Peter's weakness was, and I also learned that he finally overcame his weakness and was found 'faithful unto death.' Peter was both unlearned and slow to learn (like myself), but he was at least teachable. For that reason Jesus gave him special attention, 'never ceasing to pray for him.' It seems that his wickedness and backsliding were to correct him.

"And then, so that he would be rightly prepared to 'feed' Christ's lambs and sheep, he was given a special vision in which he learned just what was necessary for man to be acceptable to God.

"One just cannot doubt Peter's love for Jesus, not even when he was following so far off. So it is with this type of Christian. One can't tell them that they do not love Jesus or His way, but it is the work of the Holy Spirit to reprove them. Let's help them more than ever before.

"Another trait of Peter which we must overcome if we would be witnesses of the fact that Christ is risen, is that when we are indignant enough to cut off an ear we will remember how Jesus rebuked Peter, 'Be ye angry and sin not.'

"For if I am to claim my heritage of Life and Peace I must follow peace with all. Certainly, I must not fear the reproach of men, nor be afraid of their revilings. Such fear brings all that are controlled by it into the company of evil-doers. I have had so much admiration for the youths who go to the C.O. camps that I have been overlooking the plight of the one who has not objected. Christians are taught to pray for their country, and I know that they did pray in the last war. In fact, I have always believed that it was the effectual prayers of a few righteous ones that caused God to stop that war. Men make wars, but God causes them to cease. I have heard it reported that a man cannot stay a Christian while he is in the armed forces. I still say, 'Perhaps not.' But still all things are possible with God.

"As a parent and a wife, I have the same problems which you Mennonites are up against by trying to keep yourselves 'unspotted from the world.' And that is why I read and appreciate what I read in *The Mennonite*."

—A Reader, *Mrs. H. W. Vickers,* Rolstown, Texas

"The world is groping in darkness today because too many Christians have let their lights go out."
—James E. Thompson

C.P.S. CAMP NEWS

Boys in Mennonite Camps

The records at the Akron, Pennsylvania, office list the following number of boys in the Civilian Public Service Camps which are administered by the Mennonite Central Committee:

C. P. S. Camp No. 4, Grottoes, Virginia	136
C. P. S. Camp No. 5, Colorado Springs, Colo.	149
C. P. S. Camp No. 8, Marietta, Ohio	68
C. P. S. Camp No. 13, Bluffton, Indiana	131
C. P. S. Camp No. 18, Denison, Iowa	142
C. P. S. Camp No. 20, Wells Tannery, Pa. (Sideling Hill)	122
C. P. S. Camp No. 22, Henry, Illinois	152
C. P. S. Camp No. 24, Hagerstown, Maryland	22

The total number of boys in Mennonite-administered camps is 922.

C. P. S. Camp No. 21 at Cascade Locks, Oregon, has 28 Mennonite boys and C. P. S. Camp No. 2 at Glendora, California, has 11 Mennonite boys.

* * * *

Civilian Public Service Camps Throughout the Country

There are a total of 26 Civilian Public Service Camps throughout the United States at the present time. Of this number 9 are administered by the American Friends Service Committee, 9 by the Mennonite Central Committee, 6 by the Brethren Service Committee, and 2 by the Association of Catholic Conscientious Objectors.

Eleven of the camps are cooperating with the Forestry Service, 11 with the Soil Conservation Service, 2 with the National Park Service, 1 with hospital service, and 1 with Public Health Service.

* * * *

Denison Campee Transferred to Akron Office

Otto Sommer, a campee from the Denison, Iowa, camp, has been transferred to the Akron, Pennsylvania, office where he assists in the secretarial work connected with the Mennonite C. P. S. Camps. His services as a member of the Akron office staff are being rendered on the same basis as those of any other assignee in the C. P. S. Camps. Mr. Sommer is originally from Iowa and is a former student of Bethel College.

* * * *

Camp Henry Paper

Deep River Echo is the name of the camp paper of the Henry, Illinois, camp. Interested persons will be rewarded by paying the annual subscription price of 75c. The first number gives an account of the staff members: Brother Leland Bachman, Director; Sister Bachman, Matron; Brother Ralph Hernley, Educational Director; Sister Hernley, Dietitian; Cornelius Lohrenz, Business Manager. A complete list of the campees, together with their church affiliation and vocation, makes up a large part of the number. A reading of the paper suggests that Camp Henry is made up of a sincere and energetic group of young men.

* * * *

Bluffton Camp Moves

Plans call for the moving of the Bluffton C. P. S. camp from its present location near Bluffton, Indiana, in Wells County, to Medaryville, Pulaski County, also in northern Indiana. If plans were carried out this removal to the new site, about 130 miles from Bluffton, took place on April 8. The work project at Medaryville will be in connection with nursery and forestry work. The address of the new location is Civilian Public Service Camp No. 13, Medaryville, Indiana.

Compiled by *Grant M. Stoltzfus*, released Apr. 8, '42

Peace Section Notes

(Released by MCC)

Organization of Council on Civilian Service

The Council on Civilian Service convened for its first meeting on March 26, in Washington. It serves in an advisory capacity to the National Service Board for Religious Objectors on matters which concern others than the men drafted under the Conscription Act.

April 27th Registration of Men 45 to 65

For those who feel conscientiously unable to agree to unspecified blanket service, the Council on Civilian Service agreed on a uniform statement for its various constituent groups. It is suggested that the following be inserted on the back of the registration card: "As a conscientious objector because of religious training and belief, I am unable to contribute to the national war effort, but I am willing to serve in a civilian capacity along the line of constructive service which will relieve human need and suffering."

An Anonymous Letter

An anonymous letter addressed to this office is quoted below. It is self-explanatory:

> I am just a little worried about the harm being done to the cause of the C.O. by some of our own people and even our own ministers in trying to get boys now in C.O. camps to be released for farm work.
>
> In our situation, boys who were not even farm boys when they were sent to camp are being recommended as necessary labor on farms. Bitter and unkind remarks have been directed against C.O.'s and already some have threatened to complain to our local board.
>
> Our government has been good to us and certainly we Mennonites should not attempt to evade this duty of service, as some of these people are trying. They are hurting the Cause by their selfish interests.
>
> You are in a position where you can protect our cause from such accusations and we who in the last war learned what a C.O. had to go through are hoping that you will do so.
>
> Can't our ministers be warned of this practice?

This is an expression of the same concern that we have felt for the past while. Unless we accept our responsibilities in the spirit of willing sacrifice, we may forfeit all the considerations we have heretofore enjoyed. We appeal to all conscientious objectors to avoid as much as possible making appeals for deferment. To preserve the cause, we must sacrifice personal advantage.

Questionnaire Changes

In order to avoid any possible confusion in the minds of those who will be receiving and completing the questionnaire (Form 40) in the near future, we call to your attention the following changes in the new questionnaire: First, it specifically states that a registrant will receive notice from his local board of classification. Second, it eliminates under Series 10 the confusing statements regarding combatant and non-combatant service. Many registrants agreed to non-combatant service because in the absence of any reference to alternate service in the old qustionnaire they supposed non-combatant service meant C. P. S. assignment. The new form simply calls for the signature of the conscientious objector under the following statement: "By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a special form for conscientious objectors (Form 47) which I am to complete and return to the local board." This statement also obviates any argument with local boards concerning the giving of Form 47. J. W. H.

DONT'S FOR CHURCH GOERS

Don't visit. Worship.

Don't hurry away. Speak and be spoken to.

Don't stop in the end of the pew. Move over.

Don't monopolize your hymnbook. Be neighborly.

Don't wait for introduction. Introduce yourself.

Don't choose the back seat. Leave it for late comers.

Don't dodge the collection plate. Give what you are able.

Don't criticise. Remember, and think on your own frailties.

Don't stare blankly while others sing, read, pray. Join in.

Don't leave without praying God's blessing on all present.

Don't sit while others stand or kneel. Share in the service.

Don't sit with your hand to your head as if worshiping hurt you.

Don't dodge the preacher. Show yourself to be friendly.

Sponsored by
the Young People's
Union of the
General Conference

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Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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The Challenge of Life

By Alvin Beachy

In the 17th chapter of the Gospel of John there is recorded for us a prayer of Jesus offered in behalf of His disciples as He was about to leave them in a troubled world.

Read this prayer carefully and thoughtfully and you will see that Jesus does not ask that His disciples be taken from the world, but rather that they might rise above the world. Jesus does not ask to have life made easy by removal of its obstacles, or by a retreat into seclusion which evades them. He is not so much interested in "quantity," as in "quality" of life—a quality of life which is bigger than any thing which can possibly happen to it in the universe.

This quality of life is not achieved apart from participation in all that life may bring our way. Participation is the doorway through which we enter into "creative living," and creative living comes only when men and women are willing to participate in life and share its joys as well as its sorrows. True Christianity regards every difficult place in life as a great opportunity. Behold, it says, I set before you the open door of a difficult place in life. Difficult situations always provide great opportunities for service to those who are willing to accept the challenge offered by them.

So, when some of us are discouraged almost to despair by what we see in the world, Christianity says never-the-less that this is our world, and that we do not solve any problems by trying to escape from it. We must by God's grace rise above it, yet at the same time identify ourselves with it, even as did the Christ.

In order that we may be able to look at life in this manner we must view it through the Cross of Christ. The great paradox of the Christian religion is that it knows not defeat. It turns defeat into victory by conquering the would-be conqueror. It turns the valley of trouble into a door of hope, and out of a Cross and a Crown of Thorns makes an open door through which all men may enter into life.

—Bluffton College

News Bits

Immanuel Mennonite Church, Los Angeles, Calif.: The young people's Sunday School Class and the Young People's Christian Endeavor are organized into one department and thus work together in various activities. On Monday nights they call on those who have visited the department and others of the community whom they wish to invite. Wednesday evening the young people have their own Fellowship Meeting. The second Tuesday of the month the church has charge of the evening service at the Union Rescue Mission, 2nd and Main Street, in which the young people take part. The fourth Friday the young people have charge of the John 3:16 mission. This is a great work among the down and out men; it also is an inspiration to those who attend. The third Friday is kept open for their social gathering. After the Sunday night church service a "singspiration" is held. Some of the neighboring churches take part in this. It is an hour of inspiration and enjoyment to all. **Young People's Beacon** is the name of the young people's bulletin, which is published weekly by their publicity committee. The first one is mimeographed. Since then a printing press has been donated, and they now enjoy a printed bulletin.

—Sec. Y. P. D. (Thank you very much for this interesting and inspiring report. May other societies also send in reports of their outstandng activities.—Ed.)

Eastern District Spring Rally:. The young people gathered in the Upper Milford Church Zionsville, Pa., and heard Harold Gross, a student at Hartford Theological Seminary, speak on the theme, "Athletes of the Spirit." He centered his message on Heb. 12:1-2. The service was well attended.

—Arlene Geissinger

BE READY

I would be bravely prepared for the worst of sufferings to which the circumstances in this life may expose me. I would be ready to meet contempt and scandal, poverty, sickness, and death itself. Jesus can support me in the heaviest distress, though all the sorrows I fear should come upon me. He can bear me on the wings of faith and hope, high above all the turmoils and disquietudes of life; He can carry me through the shadow of the dark valley, and scatter all the terrors of it. *—Isaac Watts*

"Let this be your comfort—not that we have such a firm hold upon God, but that God has a firm hold upon us." *—F. S. Eitelgeorge*

Educational Values Inherent in the Civilian Public Service Program

By Robert Kreider

II. The Educational Values of Camp Life

We have presented a brief description above of the nature of the organized educational program as it is to be found among the several Mennonite-operated camps. However, the organized class and activity program is less the major educational value of C.P.S. camps than the total camp experience.

The intimate daily contacts of camp life—these produce the real educational experiences of Civilian Public Service. Stimulating for the men is the work together in the fields, in the kitchen, in the laundry, in the offices, in the shops. The young men find fellowship at the table and in the dormitories. Together they engage in their recreation and leisure-time activities. Such fellowship contributes to a broadening and deepening of educational and spiritual experience.

We now turn to a discussion of the educational values inherent in all phases of this whole camp experience.

The Value of Common Labor

In Civilian Public Service camps the focus of attention is on the work project. The major purpose of the C.P.S. program is to be of genuine service through projects of "national importance." Eight to ten hours of constructive labor in the field each day can be one of the most eloquent testimonies to the world as to the depth of conviction of the conscientious objector. The projects vary in nature among the several Mennonite-operated camps. Under the Soil Conservation Service of the U. S. Department of Agriculture, men in certain camps dig diversion ditches, construct check dams, build irrigation and stock reservoirs, build fence, pursue agricultural research. Their's is the responsibility of saving the nation's most vital resource, the soil. Other camps engage in projects under the supervision of the Forestry Service and Wild Life Commission. Trees ar planted, fire trails are constructed, fish and game reserves are supervised and protected.

Of unique educational significance is this opportunity to work with fellow conscientious objectors at projects of community significance. There can be an enriching fellowship and brotherhood which comes from a group of men in common engaging in long and arduous toil. Labor on socially-significant projects builds morale. Common aches, common sweat may serve to make men brothers. Recognizing the value of work, one camp requires all visiting speakers to spend at least eight hours on the work project. There is the beneficial physical development coming to campers engaged in hard physical labor. On the work project men may learn new skills. They may learn the operation of new power machinery, and the use of new tools. The work project may provide basic training in construction work, in agricultural methods. An understanding may be obtained through the work project of the purpose, value, and program of the agricultural agencies of our government. As foremen, campers may learn the art of supervising the work of others. Many are opportunities for the campers to master new skills while engaged in the duties of camp maintenance and administration—the kitchen, the shop, the laundry, the office. Skills and talents acquired previous to camp may be utilized and developed in the operation of the camp.

A wholesome spirit is to be found in a camp where equipment and furniture has been made by the campers, where the buildings have been planned and decorated by the campers. It is morale-building when assignees can take pride in their respective duties and responsibilities in the camp. Letters home to friends frequently reveal that the camper's consuming passion in camp is the significant responsibility which he shares in the work program of the camp.

Building Christian Fellowship

The draft has forced all conscientious objectors to make a great social adjustment. Young men have been rooted out of their homes and community. They have been torn away from their jobs, their associates, their girl friends. Arriving at a C.P.S. camp, the assignees are confronted with the necessity of adjusting themselves to a new mode of life—camp life, life in a masculine world. Judged from an educational standpoint, these circumstances requiring personal adjustment can be character-building experiences. The individual who has learned to live in the new camp environment, living intimately with many new neighbors, has matured ethically and spiritually. The individual, who can happily resign himself to an extended period of C.P.S. service, has met a high requirement of character.

One of the principal challenges and problems of life in the Civilian Public Service camps is that of forming Christian fellowship and community out of the diversity of personnel represented there. To the Mennonite-operated C.P.S. camps come devout young men from various religious backgrounds: Mennonites,

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Robert Kreider, author of this series, graduated from Bluffton High School, Bluffton, Ohio, in 1935 and from Bethel College, North Newton, Kansas, in 1939. He received his Master of Arts degree from the University of Chicago in 1941. On August 15, 1941, he was inducted into the Colorado Springs C.P.S. camp. Later he was appointed educational director of the camp. His future plans are indefinite, but his major interests are in the field of education. Conscription halted his plans for study at the University of Wisconsin. He says, "I count this period of service in a C.P.S. camp one of the richest experiences of my life."

Brethren, Quakers, Methodists, Presbyterians, and others. From all of the branches of the Mennonite Church there come believers in the nonresistant way of life. Through the channels of the Mennonite Central Committee the numerous branches of the church unite at a common task. Not only is there diversity of religious affiliation in the camps, but also to be found is a variety of educational backgrounds among the campers. There are young men with a grade school education, others with a high school education, others with college training, and a few with professional and graduate school training. Although farming is the predominant occupational preference among the campers of the Mennonite C.P.S. camps, nevertheless a wide range of occupations are represented by the campers. To each camp come young men from many states, from many communities. Out of this religious, educational, occupational, geographical diversity, our Civilian Public Service camps seek to build a wholesome Christian community.

Coming to the camps, the assignees meet on common ground. Together they hold the conviction of nonresistance. The young men of Mennonite backgrounds represent a basically similar faith and way of life. This unity at a common task of service produces Christian fellowship out of camp diversity.

Camp life is a rich experience from the standpoint of learning the art of living together with others. One learns to hold fast to one's own convictions without dogmatism; for dogmatism and bigotry destroy fellowship. One learns to respect the other camper's convictions, his talents, his background, his peculiarities and differences. One learns to avoid unkind criticism, for such criticism undermines a Christian community. One learns the danger to the fellowship of being self-righteous in one's conduct and attitudes. Camp experiences may contribute to the qualities of understanding one another, forgiving one another, overlooking one another's shortcomings, being cheerful and brotherly in one's relations to his fellows. Undoubtedly, one of the finest values arising from the camp community will be the numerous lasting friendships which will be formed.

It is essentially democracy in action, this experience of building a true Christian community. A democratic way of life—respect for the individual personality, tolerance of the minority, willingness to share for the common good. Camp life can be a training ground for the democratic way of life. In all camps the assignees are given a measure of responsibility as regards camp government, camp discipline, camp planning. Periodically, the directors call camp assembly meetings for the purpose of discussing common camp problems. Many have established camp councils composed of representatives selected from the entire camp. Through the council, committees are established to handle specific responsibilities.

Such are the opportunities whereby the campers may acquire a sense of the obligations attendant to democratic living, the responsibilities basic to Christian fellowship.

(To be continued)

SENIOR DEPARTMENT

No. 3 Series of Six Studies **Church History**

Growth in Power: Christianity in the Early Centuries and the Persecutions:

Acts 2:47; Eph. 2:13-22; Rev. 2:10

Program for May 3, 1942

I. Worship Service:

1. Songs: "'Are Ye Able?' Said the Master," No. 392; "Now to Heav'n Our Prayer Ascending," No. 371.
2. Reading of main topic, prayer, and opening remarks.
3. Biographical sketches on life of **Ignatius, Polycarp, Justin, Tertullian, Cyperian, Origen.** Any good church history may be used. Rev. C. H. Wedel's **Sketches from Church History** brings a few facts of each of these men.
4. Offering for peace work.

II. Leader's Introduction:

"The story of the expansion of Christianity is a revelation of the "power of the resurrection."

"The early Christians were not content to keep the gospel to themselves. They sent trusted representatives into every part of the Roman world to proclaim the good news of Christ and to establish Christian churches. These churches persisted in spite of periodic persecutions."

"In confessing their Master the Christians showed great courage. They suffered horrible tortures. A few denied their Lord, but the most of them remained steadfast. This made a deep impression upon many of the heathen, especially when some Christians, even in their dying moments prayed for their enemies. The blood of the martyrs became the seed of the Church, and many unbelievers were turned to Christ."

III. Suggested Topics for Short Talks:

1. Growth of the Kingdom,	Matt. 13:31, 32
2. Christ's Commission,	Matt. 28:19, 20
3. The progress of the church,	I Thess. 1:7, 8
4. Triumph through trial,	Heb. 11:32-40

IV. Facts for Study:

As to the causes of the persecutions in the early centuries, Rev. C. H. Wedel's book says: "The Jews from the very beginning were hostile toward the Christians. When the Christians began to increase everywhere, the heathen also began to hate them. Their clean and blameless lives condemned the wicked ways of the heathen. These then invented all kinds of stories about them and said that the Christians practiced shameful vices at their meetings. Because they would not worship idols their enemies asserted that they had no religion at all. Above all, the priests accused them that they aroused the anger of the gods. When an earthquake or a famine took place, or when the Nile in Egypt did not flood the field sufficiently, the people said: 'The Christians are the cause of it. To the lions with the Christians.' But the educated classes saw in Christianity a dangerous superstition which should be punished with death. The emperors, on the other hand, feared that the Christian religion would destroy the unity of the empire, especially since some of the Christians refused to perform military service. When they also refused to regard the emperors as gods and to burn incense before them, they were persecuted."

V. Ilustration:

A soap manufacturer, not a Christian, was walking with a minister. Said the soapmaker, "The gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people." The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn, and so he said: "Soap hasn't done much good in the world, I see; for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when it's applied."

"Exactly," was the minister's reply; "so it is with the gospel we proclaim."

INTERMEDIATE DEPARTMENT

Program for May 3, 1942

SHOWING REVERENCE IN OUR WORSHIP

(Concluded)

Scripture:

The Scripture passage chosen for the worship service should be truly worshipful and should contribute to the theme of the service. The person selected to read the passage should be informed in advance so that he will be able to read it easily without stumbling or mumbling the words.

A passage may be read in unison if there is a good leader and certain Psalms can be read responsively. In the Old Testament days the people always stood during the reading of the scriptures. The least we can do is to refrain from talking.

Hymns:

The hymns that are used in a worship service should be studied with care and chosen before the meeting begins.

After the theme is chosen the words of the hymn should be read carefully to see if they are suitable. There are so many hymns expressing such a wide variety of thought that songs can be found to fit in with any theme.

The type of music should be considered. Some songs have such good words, but their style of music is not always suitable. For instance, the hymn "Stand Up, Stand Up For Jesus," is rather peppy and the new tune is martial in style. This would be unsuitable to use just before a prayer. On the other hand, the hymn "Take Time To Be Holy" creates a spiritual atmosphere and prepares the heart for prayer.

Offering:

The offering is another feature of the worship wherein all may share. It should be taken in a dignified manner, with a brief prayer consecrating it to God's service. The instrumental music that is played while it is being taken should create the atmosphere of worship, so it will help us to think of our responsibility as stewards and our power to build up God's kingdom throughout the world.

Special numbers:

Special numbers entertain and help bring a variety into the program, but they should never be used as an opportunity for some one to show off.

A story, well told and in a reverent manner, or a beautiful poem read by memory, is suitable.

There are many beautiful gospel hymns which may be sung simply and with expression. These add to the meeting and are an addition to any service.

Instrumental solos of the right type may be consecrated to the Master's service.

When you ask people to appear on your program, make certain that they understand the type of a special number which would be in keeping with your program.

Questions for Discussion:

1. How did Moses show reverence? Exodus 3:1-6
2. Name some places in which we should be reverent.
3. Name some times when we should be reverent.
4. How should we show reverence in the Lord's house? Hab. 2:20
5. Why should we show reverence toward the Bible?
6. What part of the Bible is the most reverent?
7. Is it more worshipful for a person to read a prayer or give it himself? Why?
8. What attitude should we have during any prayer?
9. Which is the most worshipful position for prayer—standing, kneeling or looking upwards?
10. Is it wrong to use the tune of some good old hymn with different words to make a popular or modern song?

Benediction: Psalm 19:14

JUNIOR DEPARTMENT

Program for May 3

GOD'S LAWS GIVEN TO MOSES Ex. 20:1-22

"A Working Program"

We are beginning a new series with the study of the next five lessons. They are all topics that deal with the laws that were given the people, the children of Israel, through Moses.

While the children of Israel were journeying from the land of Egypt to the land of Canaan, they came one day to the wilderness of Sinai. They pitched their camp there before Mount Sinai; then Moses went up into the mountain, unto God, and counselled with Him. The people had prepared themselves, and made themselves pure and clean. There were thunderings and lightenings, and a thick cloud came upon the mountain, and the sound of a trumpet was heard. The Lord appeared to them and gave them the Decalogue or "Ten Commandments."

God is a loving ruler, who looks on his people as a father looks on his children, who makes rules only for their good, and expects their help in carrying them out.

Today we must still live our lives in accordance with these ten rules, if we would walk closely with the Lord and do his bidding here on earth, and walk the "Jesus way of Life." The keeping of the law does not save us, it is our "schoolmaster" to bring us to Christ. When we look at God's law we see how sinful we are, and then we come to the Lord Jesus for forgiveness and salvation. It is **Christ alone who saves us.**

The Question Bee

1. What great truth was taught about the law in verse John 1:17? 2. How do we often break the fourth law, regarding the Sabbath? 3. On what were the ten commandments written, and to whom were they given? 4. Which commandment forbids us to covet? What things are forbidden in this law?

An Ideal Christian Is

In Faith	a believer in Christ
In Knowledge	a disciple
In Character	a saint
In Influence	a light
In Conflict	a soldier
In Communion	a friend
In Progress	a pilgrim
In Relationship	a child
In Expectation	an heir

WHAT DOES IT SAY?

What does the expiration key say that you find close to your name on the first page of this paper? If the date given is one before April 21, 1942, then your subscription has expired. The publication office has continued to send you the paper because it believes you want to continue receiving it. Otherwise, they wouldn't. Why not renew your subscription and get the matter off your mind immediately! It will make you feel better and be a great help to the publication at the same time.

SAFE AT HOME

Brother and Sister F. J. Isaac sent a wire from New York yesterday, March 28, as follows:

"Arrived safely today. Praise the Lord."

Yes, that is praiseworthy, especially in times like these. Let us continue to pray for the safety of all our missionaries. War has now even reached the boundary of India.

P. H. Richert, Sec.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 3, 1942

THE DAY OF ACCLAIM

Mark 11:1-11; Luke 19:41-44

Topic: THE PRINCE OF PEACE

Introduction

Jesus arrived in Bethany six days before the Passover (John 12:1), probably Friday evening. On Saturday evening, after the Sabbath had ended, a supper was given in his honor, in the home of Simon the leper. Here Mary anointed Jesus. On the next day, Sunday, Jesus entered Jerusalem amid the acclaim of the multitude. Great crowds had gathered for the Passover, and when it became known that He was coming into the City there was much excitement.

Jesus' Royal Welcome vss. 1-11

On Sunday morning Jesus and the Twelve left Bethany, about one and-a-half miles east of Jerusalem and joined those who were going into the Holy City. He sent two of the Twelve, perhaps Peter and John, on an important errand. Jesus wanted to enter the City in an entirely different manner at this time. He desired to offer Himself as Christ, their King. He wished to use a colt which had never been ridden. Such an animal was held sacred, and only such could be used for sacred purposes. He was borrowing the colt. The owner probably was a disciple of Jesus and was ready to lend the colt when he was told that the Lord needed it. We should be as ready to lend unto the Lord that which He needs. Jesus clearly knew supernaturally that this colt was available at a certain place. The colt was brought to Jesus—John says it was an ass's colt—and He sat upon it. Jesus purposed to show Himself as the Messiah and Heir of David; so He resolved to enter Jerusalem in royal dignity. He rode in triumph and in a way suitable to the nature of his kingdom. The horse was an animal of pride and of war, the ass of humility and peace. His kingdom is spiritual and heavenly. Jesus publicly claimed and received the honors as the Messiah, the Prince of Peace. He came in gentleness, not that He might be feared, but that He might be loved for his goodness. The large crowd going with Jesus was unbounded in its demonstration of homage to Him. This revealed the power of Jesus over the multitude. He has gained for Himself the right to rule over our heart and conscience.

Hosanna is a Hebrew word meaning "save now." It had become a term of joy and well-wishing. Jesus is greeted as coming to restore the kingdom of David, as promised by the prophets. In doing this they recognized Him as the Messiah. During his last week on earth Jerusalem's opportunity reached its climax. Was the city as a whole willing to accept Him? The rulers were not ready to receive Him.

Jesus' Lament over Jerusalem vss. 41-44

Jesus was coming from Bethany to Jerusalem. At a certain point at the southern shoulder of the Mount of Olives the city suddenly comes into view. The city with "its imperial mantle of proud towers" was an imposing sight. The Holy City was dear to Jesus' heart. He loved her people dearly. As He saw the city, his eyes overflowed with tears, and a lament escaped his lips. Jesus had shown them the way to peace. He had called them to repentance, but they refused to heed the call. Sin has a blinding power. If Jerusalem had accepted Him and his message in their day of opportunity, there would have been peace instead of destruction. The prophecy of verses 43 and 44 was fulfilled when Jerusalem was taken by the Romans under Titus in 70 A.D. Josephus says that eleven hundred thousand perished in the siege of the City. Throught the centuries since they have been scattered among the nations, and in some lands they are despised and persecuted unto this day. The visitation of grace they refused to recognize, and there remained for them only the visitation of judgment. Jesus presents Himself to us as our King and Saviour. It is our privilege to improve the opportunity to receive Him before it is too late. It is a sad day when any people fail to see the visitation of God. We shall have peace, and many other blessings, when enough people do what Jesus asks of them. Only when the world knows and embraces the things that belong to peace, shall we have lasting peace.

What price is the world paying today for rejecting Christ?

Why did Jesus ride into Jerusalem rather than walk?

Who is really Lord and King in my heart? Is it Christ Jesus or is it another?

"The greatest resolves that have enriched and beautified human life in Christian times have been arrived at in prayer." —*Canon Liddon*

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CORRESPONDENCE

EICHER EMANUEL MENNONITE CHURCH

Noble, Iowa

On the first Sunday in the new year our pastor spoke on "With God Into The Future." "He will never leave thee nor forsake thee." The future may be unknown to us or appear dim to us. But God knows the future and stands ready to go with us. Paul's interest was in the future. He forgot the things of the past and was concerned in the needs of today and tomorrow. He was continually revising his program. So if the old methods do not work, we should do away with them and apply new ones. Paul had a forward look. He never looked back to the good old days.

When our newly-elected deacon was installed on January 11 the thought brought out was that we should all work together, and that the church should look upon the deacon as a leader. On the following Sunday our pastor preached on repentance. We need to repent often. We should have a man like Jeremiah. Our congregation is indeed fortunate in having a minister who brings such challenging messages. They are very helpful in such a time as this.

During the week of prayer, which we observed, the pastors of the community brought messages on, "Vision," "Intercession and Forgiveness," "Unity," "Affirmation and Thanksgiving," "Dedication and Renewal," and "Praise and Adoration."

The women of the different neighboring churches joined with us in observing the World Day of Prayer. The funeral of Joseph Schantz was held on February 28. Our mission society sent a box of home-made candy and nuts to our boys in camp for Valentine Day. Our Sunday School is sending used clothing to the Mennonite Central Committee. —*B. G.,* Corr.

GRACE MENNONITE CHURCH

Enid, Oklahoma

The first quarter of 1942 has been eventful for the Grace Mennonite Church in Enid. Many of our members have passed through hard places, but God is faithful and gives strength and comfort for each day's need.

Early in January, Glenn, the youngest son of Rev. and Mrs. Harder, became seriously ill. Physicians were unable to help him, and on January 21 he passed away; funeral services took place on January 23. On February 2 the home of the T. B. Unruh family was destroyed by fire. The church members have had opportunity to grow spiritually by helping and giving to those in need. Later during the month Rev. Harder took Mrs. Harder to the Western Oklahoma Tuberculosis Sanatorium at Clinton, where she will receive treatment for several months. In February we were happy to have Dr. P. A. Penner in our church one evening to show us the pictures of Indian Missions and to tell us about the work that is being done there. On February 12 Viola Unruh, a member of our church, and John Friesen of Medford were married by Rev. Harder. The Oklahoma Bible Academy students and faculty gave a program here one Sunday evening. On Palm Sunday the choir of our church gave a program at the North Enid M. B. Church; and the following Sunday evening the Grace Mennonite C. E. and the Mennonite Brethren C. E. from the city church had a joint program in our church. This joint program with the Enid M. B. Church is an annual event and gives the young people of both churches opportunity to become acquainted and to learn to work together. Rev. Harder conducted services every evening during Holy Week. On Good Friday, between one and three o'clock, the churches of the city had union services, held in various places in the city. Our church was one of the meeting places. The talks given by different ministers on the Seven Last Words of Christ were inspirational indeed. Easter Sunday was Rev. Harder's birthday anniversary. The church members planned an informal celebration in his honor, and the Friday before, after the evening services in the church, everyone met in the church basement for a brief social hour. Our church has had several special offerings for C.P.S. Camps. We are happy that we have now received practically enough contributions to meet our quota until August 1.

We look into the future with trust and confidence, knowing that our Heavenly Father will supply all our needs and will care for us as He cares for all His children everywhere. —*Helen Hiebert Mueller*

EDEN MENNONITE CHURCH

Moundridge, Kansas

Our church joined with other churches in and near Moundridge to observe Passion Week in evening services. The Palm Sunday service was held in our church with Rev. Gilbert of the Evangelical church bringing the message.

An inspirational sunrise service was conducted by our Christian Endeavor on Easter Morning. In the evening a mass chorus of over one hundred voices, accompanied by a string ensemble, presented Handel's famous oratorio, "The Messiah." The chorus was directed by Benjamin Zerger with Mrs. Erwin Goering at the piano. German services were held on the second Easter Day. Rev. John C. Kaufman of Whitewater, Kansas, preached.

We mourn the departure of two of the pioneers of this community, namely, Mrs. Peter C. Goering and Peter J. Stucky. —*Harold H. Goering*, Corr.

« « JOTTINGS » »

—**Brother P. A. Penner** wrote on April 7, "For the coming year I will, with God's help, continue to live out my life's resolution, namely, "Be and do good." One year ago today, we left our dear Champa and all of our loved ones there. How homesick we are! Our hearts will ever be where we have spent forty happy years. Our great desire is to be there in 1950 at the golden jubilee."

—**Prof. William Dick** of Bluffton College recently preached at the Eighth Street Mennonite Church, Goshen, Indiana.—Bulletin

—**Inman Mennonite Church,** Inman, Kansas: The yearbook of this church reveals that the financial contributions of this church increased from $2,282.74 in 1938 to $3,688.96 in 1941.

—**Mrs. J. M. Suderman** is helping her husband with the large amount of work in the Mennonite Publication office. Many, many details must be looked after.

—As soon as all the treasurers' reports are in and the editor has had a chance to compile the statistics the financial report supplement will be published.

—**Twenty-six C. P. S. camps** had been established by March 22nd. At that time the Mennonites had nine camps. In two camps they cooperated with the Church of the Brethren. Of the 2,500 men in camps 39 per cent were Mennonites. The camp which is to open at Weeping Water, Nebraska, during the latter part of April will be practically filled right away.

—The **first Mennonite foreign mission** was established on the island of Java in the year 1851. The Mennonite congregations of Holland have also been carrying on work on the island of Sumatra since 1870.

—The Grace Mennonite Church Messenger

—The **fifth annual Christian Bible** conference will be held in the Newton, Kansas, city auditorium from April 19-26. Dr Robert C. McQilikin will be the main speaker.

—The **Kansas Institute of International Relations** will be held at Friends University, Wichita, June 9-18.

—**Echoes, Bethesda Mennonite Church,** Henderson, Nebraska: Around one hundred copies of the **Men-**

THE MENNONITE

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nonite Hymnary have already been sold privately, and the church has bought several dozen. As soon as the second edition is off the press we will order enough for the whole church. —The story of the conscientious objector in World War II is only being written now. It is more than an experiment; it is another chapter in the history of the Mennonite Church. We don't know the full story yet. This is the day and opportunity of the Mennonite Church to lead the way.

—Correction: **Brudertal Mennonite Church,** Hillsboro, Kansas: Because of age, health, and other conditions only one man has been drafted. Yet the church of two hundred members gave $368.50 for C. P. S. camps. F. B. Friesen

—Elmer A, Claassen of Onaka, South Dakota, son of Mr. and Mrs. H. Albert Claassen and **Neva Ratzlaf** of Henderson, Nebraska, daughter of Mr. and Mrs. Peter Ratzlaf were married on March 7.

—**Freeman Junior College Bulletin:** Twenty-seven students have been assigned to practice teachings. Forty-eight took part in the program a year ago. "During the first week of observation the student-teacher becomes acquainted with the children, the routine of the school room, and the work that is being carried on. The second week brings an intensive program of teaching, making lesson plans, and grading papers. After three weeks of such work, the student-teacher knows quite well what the job takes. School board members are invited to write to the Placement Bureau for recommendations or information concerning prospective teachers." —Reports for February show that $84.37 were sent from the college to the Mennonite Central Committee for relief work. The faculty had pledged themselves to double the amount that the students gave.

—**Mail to Basna, India,** missionaries should be addressed Jagdishpore, P. O. via Raipur, C. P., India, instead Basna, via Raipur, etc.

—100,000 of those who apply for life insurance are rejected annually on account of alchoholic indulgence. This is two per cent of the total applicants. —Selected.

—**Mennonites as Pioneers:** "In 1662 Pieter Cornelisz Plockhoy established a Dutch Mennonite colony on the Delaware, which so far as known, was the first American settlement to forbid the employment of Negro slaves; and in 1683 several Mennonites also joined other Germantown settlers in demanding that the Pennsylvania Quakers go on record against slavery." —Dr. C. Henry Smith as cited the bulletin of the Zion Mennonite Church, Donnellson, Iowa.

—The annual budget of **Bethel College** divided by 365 makes an operating cost of $441.00 per day. New building projects are not included in these figures.

—"**WITH CHRIST ON THE EDGE OF THE JUNGLES** is the title of a book by Missionary S. T. Moyer. . . The book is a very interesting narrative of the mission activities of Brother and Sister Moyer and their co-workers in India. Moreover, it is a beautiful testimony to the power of the gospel and the value of consecrated and Christ-empowered lives. —Rev. D. J. Unruh in the bulletin of the Emmanuel Mennonite Church, Pratum, Oregon. The above book may be secured from the Mennonite Book Concern, Berne, Indiana, for $1.00.

—**Where to?** "A few things might be said to those who are thus faced with the problem of finding new locations in which to live and labor. It is always advisable that people consider first such places as provide church privileges. Settling in isolated communities has brought much spiritual loss to many people. Next, since war work is the main effort of many industries, our people will do well to remain on or to go back to the farm. There are many farming localities which are not crowded and which would welcome new settlers." —John L. Horst in **The Gospel Herald**

—**Grant M. Stoltzfus** writing of the $1.00 pamphlet library referred to in **The Mennonite,** March 31, p. 2 says, "I'm glad to say that we have received the pamphlets of this library, and I feel rewarded for having made the investment. It looks to me as though you have collected a valuable set of peace works."

—"The **tithers** are conspicuous in all gifts of the church, in philanthropics, charities, and benevolences of the denomination. Of course, the tithers, almost to an individual, **take the denominational papers** for they want to know what their money is accomplishing in missions of all kinds." —Selected

—**Bethel Deaconess Home and Hospital,** Newton, Kansas: "For the Family Hospitalization Plan the year 1941 has been a successful one. Its membership has grown from 837 at the beginning of the year to 1,436 at the close of the year which is an an increase in membership of 599. Hospitalization benefits were rendered to members of this plan to an extent of $7,501.05. Our actuarial experience has been that one out of every five members has benefitted under the plan." **—In The Service Of The King**

—Thank you, readers and contributors for the patience which you have shown. It sometimes happens in the forced rush of editing that some contributions are laid away and overlooked, so that they appear belatedly. —Ed.

—Rev. J. N. Smucker conducted a series of forenoon and evening meetings in the Second Mennonite Church, Beatrice, Nebraska, during Passion Week, giving us an exposition of the Biblical events of this week and a discourse of the Lord's Prayer. These were "mountain top" experiences for those in attendance, and the church was usually filled to capacity for the evening meetings.

On Friday of that week our pastor, Rev. R. Weinbrenner, as well as Rev. Walter Dyck of the First Mennonite church and ten other local ministers participated in a well-attended three hour union service. On Sunday we enjoyed an impressive Easter sermon, by our pastor, augmented by the children's choir. Two new members joined the church by letter. **W. C. A. Corr.**

312 East Fifth
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Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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CHURCH MEMBER AND SUNDAY SCHOOL

"O, I don't need to go to Sunday School. I've heard those old Bible stories again and again. We just sit and argue anyhow. It's all right for children, but I don't have much use for it." Is that true? Dr. Wilbert W. White, who founded the Biblical Seminary of New York, "found out that out of a thousand ministers canvassed, 888 confessed that their chief lack was a knowledge of the Bible." If most ministers need more Bible knowledge, might not the great majority of lay people utilize the Sunday School for a greater and deeper knowledge of God's Word? The Sunday School is important.

The Lesson

It is usually assumed that he who had "learned a lesson" has gained something. Definite gain should be derived from each Sunday School lesson. If by Saturday night one cannot point to something gained from the previous Sunday's lesson, then that "lesson" wasn't one in the real sense of the word. Such lessons are comparatively useless, for the individual has learned very little or nothing at all. Why hasn't he?

The key to the answer is the word "use." Use a fact repeatedly and it becomes ingrained within you. That is why we know the telephone numbers and addresses of our closest friends. The Sunday School lesson can become a part of us in the same way. In the first place, if we study and discuss our lesson with the purpose of using it, we will discover that it "sticks" better. Our mind is so made that it tends to discard that for which we "have little use" and to retain that which we judge may be "of use" to us. Therefore, it is very important that we expectantly hunger for the food in a new lesson. But more is necessary.

Whenever we store a dearly-won lesson truth in the attic of our mind, it becomes covered with dust and we soon forget about it. Precious lesson truths need to be put in the "living-room" of daily activity. Discuss the lesson at the table, talk about it to your friends (surely, it is as important as the weather), and think about it while you work. Seek to embody the precious lesson truths in your work. Let them become the leaven which permeates all your activities and lifts them up to God. Do more. Tell of it to urchins on the street who don't go to Sunday School. Share it with the tramp who asks for a hand-out. Perhaps, you can bring the message to shut-ins or to the inmates of a jail. Use the lesson in such a way and you will be an "A" scholar, for the lesson will have become incarnate in you.

"Yes, but that's easier said than done. You see I don't have time for something like that. Monday night I have my club over. Tuesday night we're invited out for dinner. Wednesday night there is something in school. Thursday night is show night. Friday night we are invited to a pinochle party. And Saturday night I am too tired to do anything else. Besides I must keep up on all my other reading material. There's a good serial running in the *Woman's Associate*. Your suggestions are too ideal. Better bring them down to earth." So ends scene one.

Next scene: Member comes in and settles down. Sunday School has been in session about twenty minutes. A question. The member answers. Surely, she does, for is she not a member who must take part in the discussion? Besides she knows all these old lessons and she has had a good deal of experience in life. And so she gives one of the many opinions which she has accumulated in the many weeks similar to the last one. The teacher has a hard time finding the spiritual kernel in it. But it was an answer. That's what he wanted, wasn't it? Now multiply this instance many times and you get a "lively discussion."

Scene three: Superintendent announces song and asks all to sing heartily. Member sings heartily, "Earthly pleasures vainly call me; I would be like Jesus; Nothing worldly shall enthrall me; I would be like Jesus." Member puts book back into rack with actions that say, "Well, I did my part to make this a hearty song."

Final scene: Jesus sternly but sadly says, "Seek ye first the Kingdom of God. No man can serve two masters." —rw.

NOW IS THE TIME

Now, now is the time to remember
To remember like a sharp wound
That will not heal,
What we have learned.
Now, now is the time to remember.
—Lucy Kennedy

THE DIARY OF A BIBLE

Was It Yours?

January 5—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted with other things and put back in my place.

February 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday School.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding them, though they were right there in their places all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-by.

June 3—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, novel, and an old hat on top of me. Wish they would take them off.

September 5—Clean-up. Dusted and set right again.

September 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

September 30—Clean-up again.

—*Western Recorder*

WORDS OF MENNO SIMON

"Again, that we are opposed to the magistracy (government) in the things to which they are ordained of God, is not true; undersand me, in lawful things, such as giving toll, tribute, paying taxes, etc. But that they are to rule and lord over our consciences, contrary to the Spirit of Christ, as they please, to this we do not consent, but we will sacrifice possessions and life, rather than knowingly sin against Jesus Christ and His holy word, for any man's sake, whether he be emperor or king."

How Much a Minute?

By *Charles R. Rosenberg, Jr.*

In one of the government's great departments at Washington a man sat waiting. He was the chief of a bureau that was about to close a large contract. On his desk lay a number of documents containing the bids of a number of contractors who were competing for this very profitable contract.

The chief glanced at his watch. It was 11:59 a. m. Sixty seconds more ticked off, and he swept the bids into his desk drawer.

"I have waited the full time limit, gentlemen," he said. "No more bids can be filed. The successful bidder will be notified within a few days." And he bowed the assembled bidders out of his office.

At five minutes after twelve, a tall, impressive looking man, carrying a brief case, entered the office smiling.

"I represent Jones Brothers," he announced. "I wish to file their bid."

"Five minutes too late, I am afraid," answered the chief. "The bidding closed at twelve o'clock noon, and I am forbidden by law to receive bids after that time."

As it afterward developed, Jones Brothers would have been the successful bidders had their bid been filed in time, for their price was several thousand dollars less than that of the company which actually got the contract. Jones Brothers' profit on this big government project would have been $20,000.

The representative's tardiness of five minutes cost them exactly $4,000 a minute!

That is a mighty high price for a minute, it is true. A minute is a very small bit of time to be sure, but its value may be tremendous in terms of profit or loss, failure or achievement.

Do you keep people waiting for you long after the time you are supposed to arrive? By being five minutes late you have wasted five minutes of your time and shown that you are not to be relied upon. If by your lateness you have kept three people waiting you have wasted fifteen minutes of other people's time as well as five minutes of your own.

Being on time and doing things you are supposed to do at the time you are expected to do them, are sure signs of reliability. Tardiness is not altogether your personal affair. If, for example, you are depended upon to do something at home or elsewhere, and you arrive late, you upset all the arrangements which everybody else depended upon and inconvenienced everybody concerned, perhaps seriously.

Time is the stuff that life is made of. Do not waste it—your own or anybody else's.

—*The Young People's Standard*

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

RURAL FAMILY LIFE

The most important of all human institutions is the family. It is difficult to imagine how society could exist without it. Not only is it essential to procreate the human race, but it is also the last great stronghold of human decency, democracy, and religion. In every society and in every age the breakdown of the family witnessed a corresponding breakdown in morality, in law, and in religion. It was so in ancient Greece and Rome, and it was this condition that caused the great Hebrew prophets of the Old Testament to speak out and predict the consequences of such a breakdown. This is true today as surely as it ever was. In our modern cities vice is greatest, and crime rates are highest in those areas where family life is weakest. Our delinquent boys and girls, our truants, our gangsters, and our criminals come almost entirely from homes that are broken and disorganized and from communities where family life is weak and fragmentary.

It is not a matter of personal opinion but an actual statistical fact that family life in rural communities is stronger than it is in the cities. So too is the crime rate lower in the rural communities than in the cities. This is not difficult to explain. Family life has a chance to develop more normally and more naturally in the rural communities. There is no better place for it to develop than on the farm. Here the whole family, whether it consists of three or thirteen members, can wholeheartedly unite in a common task. Few other occupations offer a similar opportunity. On the farm father, mother, sister, and brother can, and do, work together for a common end. Each member contributes something to the total job of keeping the farm running. Children reared on the farm early learn the meaning of responsibility. There are jobs for them to do at every age. It may be carrying in wood, feeding the chickens, pulling weeds, driving the horses, or doing the dishes; the particular task does not matter. What is important is that each member of the family contributes his share to the total good.

In most rural communities it is possible for families to arrange their work so that things can be done as a unit. They can work and plan and play and pray as a group. The more of these things they do together the stronger will be the family ties, and, conversely, the fewer of these things they do together the weaker will be the family ties. Nothing is more important in preserving and in strengthening family life than the practice of daily family devotions. Not only grace before meals, but also the gathering of the family for the express purpose of a season of worship is important for the cultivation of Christian faith and the strengthening of family life. It is in the family that children should discover the joy that comes daily fellowshiping with the Father. Edgar Guest expressed this in the line:

And the finest of conventions ever held beneath the sun
Are the little family gatherings when the busy day is done.

Father Ligutti, the well known Catholic priest from Granger, Iowa, once said to me: "You Mennonites have a wonderful family life. Hold on to it. It is a priceless heritage." What a truth this man had spoken. It helped me see ourselves as others see us. Are we Mennonites conscious of this "priceless heritage"? Are we doing all we can to cultivate and strengthen it? In many Christian families there are no daily devotions and no grace before meals. We have followed the world in many other things; let it never be said that we have followed in this thing. Perhaps this is one of the missions Mennonites have to perform to the Christian world today. God may want to use us for just such a task. Let us continue to cultivate our Christian ideals and encourage the growth of family life remembering that the rural environment is more conducive to it than the city environment.

A MOMENT IN THE MORNING

And they gathered manna every morning (Ex. 16:21).

A moment in the morning
Take your Bible in your hand,
And catch a glimpse of Glory
From that peaceful Promised Land.
A moment in the morning:
A moment, if no more,
Is better than an hour
When the trying day is o'er.
'Tis the gentle dew from Heaven;
The Manna for the day,
If we fail to gather early,
Alas! It melts away.
Each day is a new beginning,
Each morn is the day made anew,
Each day the Manna descendeth,
Each day there is an omer for you.

—*Author unknown*

The Church Member's Obligation to His Church and Pastor

By *Willard K. Claassen* *

We have a mistaken notion that the success or failure of a church depends entirely upon the minister. Much, very much, depends on him to be sure, but there are also other factors. In the unfolding of the revelation of God, as it is recorded in the pages of the Bible, laymen have a conspicuous place. There is no Biblical foundation for that indifferent shrug of the shoulders and the customary excuse, "I'm only a layman." Some of the greatest heroes of the Bible were laymen. Abraham was a layman; God called him out of a busy life in Ur of Chaldee not merely to become the father of the Jewish nation, but to become a pioneer in doctrine. Who was God's chosen vessel to establish in clear outline the great doctrines of the Bible? It wasn't a priest; it was a layman, Abraham. We might think that it was a priest whom God used to transmit the law to his people. But the great Decalogue was not delivered to the people from the hands of a priest. He was a layman; his name was Moses. Some of the greatest devotional literature in the Old Testament came from the pen of a layman; he has been called a pioneer in ritual. He wore no priestly garb. His name was David. Let him who thinks a layman is inconsequential remember that among the men whom Jesus called to be nearest Him and to be His apostles there was no priest. They were all twelve laymen. The first red blood to flow for the sake of the truth and for the sake of Christ was not from a priest, but from a layman, Stephen. So the record goes. In more recent times Gypsy Smith, Henry Drummond, D. L. Moody were mightily used of God; not one of them was ordained.

I. What is a church member's obligation to his church? It is self evident that a church member cannot meet any obligation unless he is saved. The fulfilling of these obligations takes the supernatural grace of God.

1. Be worthy of the name. When we join a church we have taken upon ourselves the name "church member." We ought to receive that name with a sense of Christian pride. We are fellow-members of a distinguished company. We have the obligation of making a great past meaningful in our present age. Think of that; then think what church members do. Being a church member is a seven-day-affair. It stands to reason that how we account for ourselves on the six days is even more important than the seventh, the day of rest. There is a fashion of departmentalizing life. Into the Sunday department we invite Christ—into the Monday—business department—well, we say business and religion do not mix. But they must either mix or the world will be in a bad fix. Jesus said, by the mouth of John, "By this shall men know that ye are my disciples, if ye love one another."

2. Be loyal to your church. One who is loyal to his church will attend it whenever it is physically possible. To some few this may be denied because of illness. But loyalty and interest are always possible. Loyalty is not a one-sided affair. Up-to-date psychologists tell us the happiest, most balanced personalities are those who have given themselves to great loyalties. Find something worth living for and then live for it.

3. Support your church. A recent issue of the *Religious Digest* quoted this figure for the giving of all churches (Protestant, Catholic and Jewish):—slightly less than 1 per cent of the total income of its members. The church needs financial support. According to all appearances there are many church-hitch-hikers. The cause of foreign missions needs our constant support. The expenses of operating our churches have to be reckoned with. Our denomination is facing a new problem in stewardship with the growing number of our churches which have salaried ministers. When you begrudge a fair and reasonable salary to a minister, are you willing to stand up and say truthfully, "I'm willing to take his place"? The burdens of the church fall heavily upon the pastor's shoulders. Work in the Master's vineyard is of mutual concern to us all. It is every Christian's business to promote that work. We can divide the burdens so that excessive financial burdens, in addition to the cares of the church, do not distract the minister.

4. Serve your church. Not infrequently the deacons or trustees ask for some of our time. We have time for the things we want to do. God has a claim on our time. Among the membership of the church there are persons with a great variety of abilities. We are not all business executives, not all artists, not all orators, but the church needs the sum total of the abilities represented in her membership. When one individual withholds his talent the whole congregation suffers. What is worse, the cause of Christ suffers.

It is the church member's obligation to be a soul-winner. Serve by soul winning. Do the preachers have a monopoly on that? No! Never. The task is too great for them! There are relatively few of them. They are limited. There are some classes of people the minister can never reach; they flee at the sight of a preacher. The Chinese have a unique way of hunting ducks without a gun. The would-be hunter wades into the water until it reaches his neck. He then places a hollow gourd over his head. The gourd resembles the other gourds floating in the water near by. Through small slits in the gourd he is able to see. Slowly he makes his way to the unsuspecting duck, grabs it from underneath the water and fastens it to his belt. A layman might be compared to a gourd among the gourds. Laymen can contact people that run at the sight of a preacher. Yes, it is the church member's obligation to be a soul-winner.

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* Pastor, Salem Mennonite Church, Freeman, South Dakota.

II. What are the church member's obligations to his pastor?

1. Expect him to have some human limitations. Do not expect to see in him the angel Gabriel standing behind the pulpit. Christ is our absolute example; not the preacher, he can only follow Him imperfectly. This by no means excuses the minister from his exacting responsibilities; it is merely an admission that when all is said and done, he is still a man in the flesh, and that in spite of all, the works of the flesh sometimes manifest themselves. It would save a lot of heartache if we could keep that in mind.

Remember that in a congregation of any size there are many opinions on as many subjects. Many minds many thoughts. It is a physical impossibility that the thought of one man can accept at one time all the varying interpretations of a question. This would indicate that we may some day discover that the minister has not yet "got the light" on one of our pet ideas. Moody told the unvarnished truth in the following homely story. He met a man who was plowing with a very unusual group of animals hitched to the plow. On one end was a horse, beside it a goat, a cow, and a calf. He was stupified for a moment and then added, "Whatever are you doing out here with a team like that?" "I have accepted a call to a church," said the stranger, "and I'm trying to get this team to pull together!" The man, at least, understood that although there may be differences we ought to pull together. The minister of the gospel who is at all worthy of that name is not even trying to please the public; he is trying desperately to be popular with one Man and that is Christ; he is striving at the cost of sweat and blood to deliver his soul before God. Knowing this we ought to pull together.

2. Pray for your minister. If he isn't what he should be, pray for him! If his sermons have lost their strength, pray for him; the exercise of prayer works two ways: it will either change him or perhaps enable you to see something you never saw before. If there is that dreaded sameness, if nothing seems to happen, pray for him. If no souls are being won, pray for him. If God is giving him great success get down on your knees and beg God to keep him, pray for him. It will kindle fire in heart and mind if he only knows someone is aware of the struggle and is praying for him.

3. Support him. Cooperate with him. The work in the world, yes even in the church, is so much easier if there is at least a spirit of cooperation.

4. Take him into your confidence. Talk to him as you would talk to other human beings. If there are serious problems go to him; if he has no clear light from heaven, at least you will have found a friend.

5. Share your ideas with him. The minister will welcome advice from a layman. Many very helpful suggestions relative to church administration, methods, spiritual work have come from laymen. Business executives, salesmen, lawyers, and doctors surely have something to share with the pastor. Our job in the churches is a big one, big enough to require the pooling of all our resources!

6. Encourage him. That it will take a lot more than encouragement to keep a preacher going is certain. If there is some word of encouragement that can truthfully be spoken its like the oil that reduces friction. Criticisms come uninvited. Folks sometimes assume that just because he handles the Sacred Oracles from week to week he is immune from the feelings of human weakness and failure. Though he preaches the Word with a Holy passion he may be a lonely Jeremiah among men. If you can "strengthen his hand in God," do it. *(This paper was first given from notes at a ministers' conference.)*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE LATEST NEWS FROM CHINA

The Acting Secretary of State, Sumner Wells, sent a telegram last Sunday, April 19, to Rev. C. E. Krehbiel, Newton, as follows:

> "Washington D. C. Department of State has received telegram April 14th from Embassy Chungking, China, requesting you to be informed that Catholic missionaries who have escaped from Sinsiang, Honan, report two women Mennonite missionaries whose names are not given, but who are from Kai Chow, Hopei, are interned at the Sinsiang Catholic Hospital."

Since we have only the two sisters, Elizabeth Goertz and Marie J. Regier at Kai Chow, the two interned women from there must be these sisters.

While we are sorry for their internment, we are glad to hear of their being alive and safe, and we conclude, as already reported last week, that the three missionaries in Tamingfu are also interned and safe, namely Brother and Sister H. J. Brown and Sister Wilhelmina Kuyf.

Let us continue to pray for their safety, and for an open door for them to preach the gospel even as prisoners.

From the Philippines no further word has come. The father of Marvin Dirks received his last letter from his son the latter part of November, informing him of their having gone into the hills. We know that other students went to the hills from Baguio about the same time, to prevent their being captured by the Japanese, and that they are being cared for in the hills by the natives. That is very likely the case also with our missionaries.

May the Lord continue to protect them all

P. H. Richert, Secretary

WEEP WITH THE WEEPING

We came to Sukri village late Saturday evening. After having cycled twelve miles over very rough country roads, I was tired. After greeting our Christian church and resting a bit, I asked the local church leader, Brother Ramodas, to kindly arrange to have services early next morning (Sunday), because I felt that I had to go to Baiya where our home mission worker Brother Joseph and family are at work. But Ramodas objected to my going. He said, "You are very tired now, and Baiya is eight miles, then returning eight miles to Sukri, and then another twelve miles back to Jagdishpore mission station. You can't do that." I persisted that I felt called to go, and I fully intended to go. My traveling companions Philip, the evangelist, and Samuel, the teacher, heartily agreed to go with me.

We went. We reached Brother Joseph's house near noon. With a sort of confused and sad appearance Joseph and his wife, Neela, greeted us. I thought that they were shocked because they suddenly had three visitors near noon and they had no food ready. So I quickly said, "Do not worry; our meal is being prepared in Sukri. We go back there to eat."

They said nothing for a moment. Then they asked me and Brother Samuel to sit down on the bedstead, and Philip they called in. After just a moment Philip came out and said, "Here is a dying baby in the house; please, come in." Samuel and I went in. Now the father and mother of the baby wept. I squatted down near the little bed (the people have no chairs or stools). I put one hand on the baby's head and with the other I held his little hand. The child was burning with fever. Since Friday, that is, for three days the eleven-months-old, darling baby boy had shown no signs of consciousness. I said, "I have no medicine with me, and, frankly speaking, I do not believe any medicine will help. Your baby will soon be taken up into our Saviour's arms." Philip read II Corinthians 5:1-8. I prayed for comfort for the parents. We said goodbye and left.

The next day, Monday, I came from school on my cycle. A woman came towards me with a big, wide smile, and a baby in her arms. I did not recognize her at first. Who was it? It was Neela with her baby boy. I said, "What does this mean; I can't understand it"? She said, "Look here." She opened the little blanket and there with big, open, blue eyes the little baby boy, whom I had pronounced hopeless just yesterday noon, looked at me. The mother said, "When you prayed over the baby and for us yesterday, I saw at once a change to the better in the baby." Now they had walked twenty miles to show me the baby and to get some medical help.

—*John Thiessen*

Exemplary Living

By *J. J. Regier* *

In a Japanese government school there was a man who signed a contract, in which he promised the government that he would no longer teach Christianity, neither would he be influential in causing others to "proselyte." As for his words, he remained faithful to his agreement. However, the government in making the "contract" failed to consider that a noble, blameless life could not be hid.

Forty of these students at this particular time met secretly, pledging themselves to forsake idolatry for the religion that had been so evident in the life of their teacher. In addition to this, a number of these same students began preaching the gospel in their native land.

Yes, *"a consistent Christian example is a constant proof of Godliness."*

We need but push aside the veil of hidden, unconfessed sin in individual life—there but to see in that life a deep imbedded hunger, in that he or she are searching for a *"door of release."* A sin torn and worn sinner in hunger-like desperation will resort to person, matter, or thing, searching for something that will appease the cry of his own soul.

He makes appeal to the present day scientist, eagerly awaiting to learn what he perchance may have to offer by way of an ultimate cure for the anguish of heart and the yearning of a dying soul. To his great astonishment, he hears the words of Louis Agassiz, who began his scientific research in absolute unbelief and atheism, but later became convinced that "atheism" is but a miserable lying invention and that, furthermore, the studying of nature leads to nature's God. He goes to the present day philosopher, there too but to find that even those once so fascinating and inflated ideas are rapidly being buried in the ever-growing "Grave-yard" of forgotten scientific theories. Even going so far as to say, "That if you do not accept the hypothesis of spontaneous generation; we must have recourse to the miracle of a "supernatural creation."

So far so good! But a mere knowledge of God as creator and as the "Source of Life" is not sufficient to a sin-sick, burdened soul that is in search for release from the bondage of sin and death. He comes hopefully and expectantly to the so-called professing Christian, there to find the 'Open-Door, Jesus Christ, the

(Continued on Page 13)

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* **Pastor, Mennonite Church, Burrton, Kansas.**

DAILY DEVOTIONAL MESSAGES

By *P. J. Boehr, Pandora, Ohio*

MAY 1—*"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of Truth; whom the world cannot receive. . . ."* John 14, 16, 17. This is taken from Christ's farewell message to His disciples. While the Lord Jesus was in His earthly ministry His disciples were very dependent upon His bodily presence. How helpless they were without their Master! He was their comforter and guide. But soon He was to "go away" through death on the cross, the resurrection, and ascension. Our Lord does not leave His children to themselves, nor did His ministry cease after His ascension. He prayed the Father to send "another Comforter," which is none other than the Holy Spirit. Christ could not be everywhere in His physical body, but in the Holy Spirit He is now with and in every believer the world over. Spirit-born and Spirit-filled people are the miracle lives of this age. This life cannot be feigned, for Christ says that He is the "Spirit of Truth; whom the world cannot receive. . . . ."

MAY 2—*"But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* John 14:26. More emphasis is needed on the teaching in the Bible about the Holy Spirit. What a fulness there is in Him! How much we need this One sent by the Father, in the Name of the Lord Jesus. As *Comforter* He is "the God of all comfort" (II Cor. 1:3). The word thus translated is *Paraclete*, or One called to our side, to meet all our needs. That word is also translated *Advocate*, and as such He defends us against all our foes. The Spirit also is our *Teacher*, and *Reminder* of that which He has taught us. "Holy Spirit, faithful Guide, Ever near the Christian's side."

MAY 3—*"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."* John 16:8. The Lord Jesus said to His disciples, on the eve of His departure from this world, "It is expedient for you that I go away." The Spirit could come only after Christ had ascended to the right hand of the Father, thus ushering in the *Dispensation of the Holy Spirit.* We see also emphasized the personality of the Holy Spirit. He is not simply a good influence, an atmosphere, or a temporary help; but a *personal Presence.* Finally we have here the convicting power of the Holy Spirit. We can rebuke sin, but only God can convict man of sin, and effectively so.

"Once it was the Blessing, Now it is the Lord;
Once it was the Feeling, Now it is His Word;
Once the Gift I wanted, Now the Giver own."
—A. B. Simpson

MAY 4—*"Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth; and He will show you things to come".* John 16, 13. The Holy Spirit is the Spirit of God; the Holy Spirit is the Spirit of Christ; He is the Spirit of Truth; and He also is the Spirit of Prophecy. The Holy Spirit is God. Ultimate Truth can be arrived at only as the Spirit of God guides into all Truth on the basis of the revealed Word of God. Jesus said, "I am the Way, and the Truth, and the Life", and in John 17 we read, "I "Thy Word is Truth." The Christian further need not be troubled about the future, in a world of sorrow and death, for the Spirit "will show you things to come." We are not left in the dark about the future.

"Spirit of the living God, fall fresh on me."

MAY 5—*"A new heart also will I give you, And I will put my Spirit within you, and cause you to walk in My statutes."* Ezek. 36:26, 27. The "New Heart" here spoken of is the "eternal life" of Rom. 6:23, and is the "gift of God" to the sinner who accepts the finished work of Christ. In order to have the gift we must needs receive the same. "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His Name." (John 1:12) It speaks of putting the Spirit of God within us. No more than the pain of so much choice between what I should do, and what not, for the Spirit will "cause" me to do the will of God.

"Sweet Will of God, Still fold me closer,
Till I am wholly lost in Thee."

MAY 6—*"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? . . . . What, know ye not that your body is the Temple of the Holy Ghost, which is in you, and ye are not your own?"* I Cor. 3:16;6:19. The Christian's body is the Temple of God, and hence the Temple of the Holy Spirit. He serves God with his body, as well as with his spirit. The Spirit-filled believer is a "living sacrifice, holy, acceptable unto God" (Rom. 12, 1). To serve Christ with a Spirit-filled body is "reasonable service," something that average people can understand. What an exalted life. That person who wanted his pocket-book baptized as well as his body, may well be an example to all Christians, that their bodies as well as their souls be baptized with the Holy Spirit.

MAY 7—*"But ye shall receive Power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . ."* Acts 1:8. After the ascension of our Lord, His disciples were to "wait for the Promise of the Father." In our text we have the *Program of the Church.* That program is evangelism in the power of the Spirit. It is sheer presumption to do that which we cannot do (to bring men to Christ) in our own strength, or by ingenious human methods. There is a lack in the church of power to make Christ known. We need to adhere to God's plan of evangelization, and mighty results will follow. The Spirit of God is power for salvation, and for service—the Spirit does the *inworking and the outworking* of the gospel.

"Once it was my working, His it hence shall be;
Once I tried to use Him; Now He uses me."
A. B. Simpson

MAY 8—*"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him"*. .Isa. 59,19. The great mission fields seem to be in "a bad way" at present. Satan never leaves unchallenged any aggressive movement to "disciple all nations." The Chinese expression for "crisis" is *Dangerous Opportunity*, an appropriate definition of missions. J. Hudson Taylor, many years ago, wrote on the work in China under the title *"Blessed Adversity."* "Man's extremity is God's opportunity," and *the Holy Spirit is for extremities.* Can we not draw an analogy from the first part of the verse above, where it speaks of people who shall *"fear . . . . His Glory from the rising of the sun,"* and believe God for a great ingathering from Japan, which land is called *"The land of the rising sun"*? In the face of terrific odds, when the doors of all great mission fields seem closed, the Spirit-filled believer is planning on an enlarged missionary program.

MAY 9—*"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive. . . ."* John 7:37-39. We are nearing the time when we again commemorate the descent of the Holy Spirit at Pentecost. What a thirst it is that is here spoken of! Our need should drive us to Christ, for He will satisfy, and give us the "well of water" (John 4:14). This is more than just to be saved. It means, as someone has put it, to be saved from the *"undermost to the uppermost."* A Christian life with such an experience, lifts it out of the ordinary into the extraordinary.

"Lord, make me today to be an extraordinary Christian." —David Brainerd

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"He who would valiant be,
'Gainst all disaster,
Let him in constancy
Follow the Master."
—John Bunyan

* * * *

"The imagination of religion, the imagination of history, the imagination of poetry—all these are with the pacifist today. And a greater than all these is with him—the life-instinct of the plain man. And yet a greater still—the living inspiration of Jesus."

HOME MISSIONS

A. J. Neuenschwander, Secretary

SMITH CORNER MENNONITE CHURCH

We have seventy-four enrolled in our Sunday School, and seventy-one are on the church roll. However, this year will show an increase on the Sunday School roll.

These are among the outstanding things of the past year: A membership increase of seven. With this came increased fellowship. Prior to last year the banner attendance in Sunday School was seventy-seven. This last year, by the grace of God, the banner attendance went from seventy-seven to eighty-four, to eighty-eight, to ninety-two. The offerings increased with the attendance. Needless to say, a greater spiritual life developed among those who "desired it." We started a new department for children, ages four to ten, in the basement. There will be several classes with graded instruction. We were able to begin with twenty-six in the new department.

By removing some ground in the basement we were able to build a new room. We installed a new heating stove for the basement and a pressure water system. We waited long for these two items. The meeting house needs some repairs, and there is a move on to make them. Some of the members desire to improve the building by doing some work on it. This may take time, but, I think, it will be done. As most of you know some people think that anything is good enough; while others think that the meeting house ought to be beautiful as well as a good building. In a congregation there are both kinds.

We have a complete church council, and those elected fill their office very well. There are other organizations which fill their place in the life of the church. All work for a "better church to serve a better community."

Spiritually the work is good. True, there are reverses, falling away, sorrows, and many other things that hinder. However, at the same time those who are Christ's understand, and they enjoy the Christian life and its fellowship. They know that these blessings are to a great extent made possible by the loyal brothers who constantly support with prayer and money the work of home missions. Without your support, this work, as well as that of many others, would suffer. These people could not carry on alone, and material things must be taken care of.

—John S. Raugh, pastor

"The man who is too busy to serve God, is too busy."

"We have inoculated people with a mild form of Christianity which makes them immune to the real thing." —E. Stanley Jones

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IS APPRECIATION A LOST ART?

By Cora E. Stutzman

After cleaning the bungalow to spotless perfection, Anne donned her blue sunbonnet and went to the little flower garden back of the garage. She drew a deep breath of delight when she saw there were flowers enough there to arrange a number of bouquets. Snip—snip—snip. Anne, the young bride of but a month, had her scissors in action and many a little kitten-faced pansy and queenly rose was laid in the basket Anne had brought with her. She quickly hurried to the house after cutting the flowers, for it was eleven o'clock and the flowers had to be arranged before Bob came home for lunch.

"My, won't Bob be surprised, and delighted when he sees all these lovely flowers," said Anne to herself as her white slender fingers artistically arranged pansies in a yellow bowl for the dining-room table, and roses in countless thin glass vases for other places in the little home. The most beautiful rose of all Anne put on Bob's desk. She felt he would surely appreciate it while he was straightening up his *daily* accounts.

At twelve Bob came in for lunch. He ate his entire meal without once alluding to the flowers. That evening while working at his desk he seemingly did not see the gorgeous rose Anne had placed there especially for his benefit and delight. Nor did Bob notice the other beautifully arranged flowers throughout the bungalow. Anne felt a bit disappointed but tried to hide it by saying, "I guess men do not care for flowers or notice touches of beauty in a home." Again she said as she sighed, "Yes, I guess men are like that."

"Constance," called her mother, "I am going over to see Mrs. Krammer's new rug. I may want to buy one similar to it. I shall probably be gone for an hour. Be a good little girl while I am away."

After her mother had gone Constance felt as if she would like to do something lovely for her before she returned home. She sat down on the porch step, and tried to think of the nicest thing she could do, and which would please her mother the most. Finally she jumped up saying,"I know what I will do. I heard Mother say that the cupboard in the pantry was such a clutter that she hates to look at it, but that she can't find time to put it in order. I shall clean and put the cupboard in order."

A passer-by would have heard little Constance singing as if her heart would burst as she deftly and neatly arranged box after box and dish after dish on the shelves.

She had barely finished the task when her mother arrived home. It was not long until her mother made preparations for supper. Constance's heart beat wildly when she saw Mother go into the pantry to get food, dishes, and pans. "I wonder what she will say?" said the little girl. "Maybe she will give me a big kiss and hug and tell me what a nice little girl I was for doing that for her." Those breathless seconds Constance waited for her mother to come out of the pantry seemed hours. But when she did enter the kitchen not a word was uttered about the clean pantry shelves. That night before Constance fell asleep several large tears rolled down her cheeks because "Mother didn't seem to see that I did something for her that she wanted done for a long time."

James Brand had to change busses at Kansas City. He found he would have to wait an hour for the next bus. Such a wait seemed so long to James, for he was on his way home to Louise. This made the sixth time the young evangelist had been away from home to conduct meetings. A couple of times Louise had gone with him, but the other times it had not been possible for her to accompany him. At such times James would bring home some lovely gift for her. He had not had sufficient time to purchase her gift yet, but now that he had to wait an hour there was time to find something. "What would Louise like?" he said to himself as he stepped into a large department store. James suddenly remembered with pain that when he had returned from the trip previous to this one he had given his wife a lovely blue vase, and she told him that she did not like the shape of it, and it fitted with no color scheme in the house. Now he felt almost afraid to buy a gift for her for fear she would not like it.

James heard Louise wish for a dress, so with the aid of a clerk he picked a lovely piece of soft gray silk, figured with fine sprays of pink flowers. He felt she could not help but like the material.

Hours later found James at home. But he did not feel so happy as he would have liked to feel, for when he had given Louise the dress material she had said, "James, this material is all right, I guess; but I had wanted a blue wool dress for this fall. I do not know when I'll ever wear this."

"Oh, I do wish I would not have to wash dishes tonight, for I have pages of Latin home-work to do," said Maud disgustedly as she rose from the table.

"Maud dear," said her frail, old grandmother, "you forget about the dishes. I'll do them so that you may go right to those lessons."

Grandmother, who was already very tired, labored over the dishes for nearly an hour. Even if she felt scarcely able to wash them, she was happy to do her granddaughter the favor.

Later when Grandmother was getting ready to retire she looked a bit older and greyer.

"I wonder," she said, "if after all Maud was glad I washed those dishes for her. She—she never said a word about it. No, not even a 'Thank you.' I guess young folks must be different today."

Rachel, good-natured, middle-aged wife of Deacon Tim Matthews, "had been a very good wife to Tim," so folks for miles around had said. But no one ever heard Tim say so.

One day as Rachel was preparing the very nicest meal she could think of for Tim, she was thinking that when she was first married how Tim would say she was such a good cook and the meals she prepared him were the best he had ever eaten. She remembered too in those first weeks how Tim would compliment her on her housekeeping methods, her industry and thriftiness. But that was so long ago! It mattered not how hard she tried to please him, Rachel never received a bit of praise now, and, as she said, "I'm just starved for it. Wish he would be like he was when I first married him. It seems as far as I'm concerned I belong on the farm about the same as the stock Tim owns."

—Reprinted from *The Youth's Christian Companion*

T'WAS SAID IN 1896

"Speaking of the present approved style of women's dress, which involves so much superfluity of material, I believe it is fair to say that the 'wealth of sleeves' wasted in a single month in the one city of New York or Philadelphia would suffice to pay for a substantial garment for every man, woman and child in the crop-blasted counties of the state of Nebraska.

"I remember a remark of one who had a strong sense of the beautiful and picturesque in nature and art, that after beholding the fatiguing styles of fashionable attire, it was a real rest to him to see an Irish serving woman in her simple everyday dress, with its lines flowing straight to the feet without any excrescences or extravagances. So the early Christians, believing that the pursuit of the world's changeable fashions begot a worldly spirit and an antagonism to the cross, encouraged simplicity in this as in other particulars." *The Mennonite*, March 1896

Education Values Inherent in the Civilian Public Service Program

By Robert Kreider

Seeking Cordial Community Relations

Campers in Civilian Public Service camps become aware of their responsibility to establish cordial relations with the local community. The C.P.S. camp symbolizes a way of life. It is as a "city set upon a hill." Young men in these camps are cognizant that their relations with the community must be only the very best—relations characterized by service, goodwill, and tolerance. Awareness of their public responsibility is of real educational significance for a group of conscientious objectors.

Community relationships are established on many fronts. The Christian avenue to this fellowship is through service to others. In essence the work project is such an act of community service. The contribution of the assignees on the work crews—digging ditches, planting trees, caring for wild life, building fence, constructing dam—tends toward friendly relationships with the farmers and ranchers of the community. A job well done is long appreciated by an agricultural community.

Campers are afforded other avenues through which to give testimony to their non-violent way of life. The conduct of camp business relations in the community is such an opportunity. The retail and wholesale merchants and the professional people welcome courteous and friendly relationships with the camp. The periodic visits of the campers to the town to shop, to attend programs, to visit in the homes, to worship in the churches—these can be opportunities to testify by actions to the way of non-resistance. Every week from the camps go forth speakers, quartets, choruses to conduct services in the churches and to appear before civic groups. In several of the camps assignees serve the local community by teaching Sunday School classes, leading youth groups, repairing toys for the Community Chest, assisting needy families and institutions. All of these expressions of goodwill contribute to the mutual understanding between town and camp.

Personal and Spiritual Discipline

The tragedy and gravity of this hour in the world's history impress us with the value and Christian necessity of effective spiritual discipline. "Man does not live by bread alone." Prayer, the reading of the Scriptures, common worship are basic elements in the maintenance of the Christian faith. It is the art of practicing the presence of God.

At the heart of all of the programs of the camps is this spiritual orientation. For many campers the highlight of the day's experiences is the camp devotional service in the early morning hours before the men go forth to their day of labor. Daily services are a unifying influence for the camp. They set a spiritual tone for the day. At the close of the day a period of quiet and devotion concludes a day of activity.

On Sunday mornings the entire camp gathers in the assembly hall for worship services. These services are conducted by the camp director. Also on occasion the camp pulpit is filled by ministers from the home churches. Sunday School classes, led by campers and the camp staff, are held each Sunday morning. In many of the camps Sunday evening services and Christian Endeavor programs are arranged through the leadership of the campers. Mid-week prayer meetings have become an enriching experience of the week.

Special religious services—"Spiritual Life Meetings"—have been arranged by the Mennonite Central Committee for all of the camps. President C. N. Hostetter of Grantham College was secured this year by the Central Committee to visit the Mennonite camps. He conducts the special services, meets and counsels with the campers, leads in the devotional periods. The contribution to a camp by such meetings is indicated by the sermon subjects: "Is Life Worth Living?" "Taking Jesus Seriously," "The Man God Uses," and "Confidence Amidst Confusion." These spiritual life meetings, along with similar special religious services, are particularly fruitful experiences to the young men of the camps.

Not only are there rich opportunities in the camps for spiritual discipline, but also for personal discipline. One is challenged to adjust one's self to group living, to live purposively for the good of the camp community. One is challenged to use to advantage one's leisure time in wholesome fellowship, in class attendance, in reading, in recreational activity, in devotional life. Camp life provides many opportunities for spiritual and educational enrichment. The individual camper is called upon to exercise a measure of personal discipline that he may utilize these opportunities to the full during this period of service.

(To be continued)

SENIOR DEPARTMENT

No. 4 Series of Six Studies—Church History

THE ERA OF CONSTANTINE AND THE RISE OF THE PAPACY

II Timothy 2:1-15; 22-26

Program for May 10, 1942

I. Worship Service: 1. Songs: "The Whole World was Lost," No. 467; 'Stand up, Stand up for Jesus," No. 193. 2. Reading of Scripture passage, prayer, and leader's remarks. 3. Biographical sketches of the early church Fathers: **Chrysostom, Ambrose,** and **Augustine.** Find material in any good church history or encyclopedia. 4. Offering for C. E. purposes.

II. Leader's Introduction:

"In 323 Constantine made Christianity the state religion. The most important offices were given to Christians, and the emperor's sons were educated by bishops. The bishops obtained large incomes and the privileges of the heathen priests and were almost overwhelmed with honors. The emperor built many churches at his own expense and ordered fifty copies of the Bible to be made and distributed among the churches. His mother journeyed to Jerusalem and there built a church over the supposed sepulchre of Christ.

In order not to be obliged to live in the heathenish city of Rome, Constantine built a new city and called it Constantinople, and in this city he permitted only the Christian religion. Through his influence a great change came about. The heathen religion lost its power and Christian ideas began to prevail everywhere." Taken from **Sketches from Church History** by C. H. Wedel.

III. Suggested Topics for Short Talks: 1. Discipline in the church, Matt. 18:15-17; 2. The Temple Purged, Matt. 11:15-17; 3. Errors in the Middle Ages; 4. Monasticism; 5. The Rise of Mohammedanism; 6. Early Reformers; Priscillian and others; 7. The Spread of the Gospel to Germany; 8. Gregory VIII, and his influence.

IV. For Discussion: 1. What good came to the Church through Constantine? 2. What harm came to the Church through Constantine? 3. What proofs of the power of Christianity are there during these centuries?

V. Facts for Study:

"Together with the change of the external conditions of the Church there also came about a change from within. Instead of insisting upon an experience of the grace of God in the heart, they put great stress upon mere confession. At their church councils they quarreled in the most disgraceful manner. Public worship in its outward form became very elaborate: candles were lighted, incense was burned, and pictures of Christ and the Virgin Mary were hung on pillars and wall. First the people prayed before the pictures, but soon worshiped them as divine."

The Bishops did not remain just shepherds of the Church and brethren within it. They developed grades of rank among themselves and the question arose who of the bishops should be the first one and have authority over the others. The desire for wealth and honor indicated that the spiritual welfare of the church was not their uppermost concern. Thus the way for the rise of the Papacy was paved.

The private life of the Christians now also began to change and conform to the world. They still went to church, but also attended and took part in pagan amusements. Many were guilty of lying, cheating, and other sins. No church discipline was exercised anymore, and with many Christianity was only a name.

The real papacy, as it was known later, had its origin in the fact that in the 8th century the popes received grants of land and established a worldly kingdom. In a short time they got control over the greater part of Italy. There were a number of dissolute persons who occupied the papal throne, but the one Gregory VII, through his ability and morally clean life raised it into honor in his day.

A study of its good and bad features would be of value for any C. E.

VI. Illustration: WEIGHED!

There is a machine in the Bank of England which receives sovereigns for the purpose of determining whether they are full of weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable; it affords the most vivid similitude of the certainty which characterizes the judgment of the Lord upon the hearts and lives of men and movements.

INTERMEDIATE DEPARTMENT

Program for May 10
MAKING FRIENDS AT HOME

Hymn: "Saviour, Like a Shepherd Lead Us." **Unison Prayer:** The Lord's Prayer. **Prayer Hymn:** "Saviour, Teach Me Day by Day." **Scripture Reading:** Eph. 6:1-4. **Daily References:** Showing appreciation, Ex. 20:12. Keep good in spirit, Col. 3:18-21. Patterning after the heavenly home, John 11:1, 5. Training for the future, Prov. 22:6. Mutual helpfulness, I Pet. 5:5. A loving home, John 11:1,5.

Leader's Talk: As we discuss our topic today, let us consider the home duties and responsibilities which are common to us all. Let us compare our tasks. As a matter of interest let us set down on the blackboard the types of work we do and the amount of time spent doing them. Then let us discuss the following questions: (1) What part of your work do you like least? (2) Does it take you longer to do it some days than others? (3) Does your work ever make you stop playing? (4) What types of work do you like best? (5) Do you ever forget your chores? (6) Do you ever try to get out of doing them?

Responsive Prayer:

Leader: "We thank thee, our Father, for Jesus who showed us that work is good. We thank thee that we are strong enough to work. Help us to do our work well, being mindful of thy gift of strength of limb and skill of hand. Help us to think of other boys and girls who have too much work to do. Show us some wise and friendly way of helping to get them better ways of living with less work and more play and more time to go to school.

Response: Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline thine ear to us
And grant us thy peace. Amen

—George Whelpton

Informal discussion: What pleasures does your family share?

Song of Consecration: "I Would Be True," **Closing prayer** by superintendent.

JUNIOR DEPARTMENT

Program for May 10
JESUS' SUMMARY OF THE LAW—Mark 12:28-31

"A Brotherly Meeting"

"While the souls of men are dying
For a little bit of love:
And the children, too are crying
For a little bit of love.
Stand no longer idly by,
You may help them if you try.
Go, then, saying, 'Here am I,
With a little bit of love.' "

The Lord Jesus summed all the Law of Moses into two great commandments: **Love for God,** and **Love for our neighbor.**

Jesus sought to develop action in daily life in terms of love, that love is to go toward God, and also toward one's fellowmen. The story of the Good Samaritan is a Biblical example of love. We know that the way of love still works today, even though at times we almost wonder if some people ever knew the law of love.

We do things for our people and friends, because we love them. Love often makes a great difference in our lives. It is the fulfilling of the Law. When we love our neighbor as ourselves, we will do nothing to harm him. The following story explains just this. **Once a man saw a little girl carrying in her arms a little boy almost as big as she was. He asked the question, "Little girl, isn't that little boy too heavy for you to carry?" She replied, "Oh, no, sir, he is my brother."** The little girl loved her brother and nothing she could do for him was too hard. What a change would come into our lives and communities if we sincerely loved others. Remember **we can love others only when we love God, for "God is love."**

The Question Bee

1. Have a good memory drill in reviewing the Ten Commandments. 2. Which commandment is the hardest to keep? The easiest? Why? 3. Apply these scriptures to our topic: Deut. 6:5, Romans 13:10, Jude 1:21, Mark 12:31, John 13:35.

The Prayer List

Thank God for: (a) friends, (b) work, (c) neighbors (d) Christian parents, (e) the word of God.

Ask God for (a) more missionaries, (b) to forgive our shortcomings (c) create in us a new heart (d) our own nation to heed the call to repent.

"If you spend too much time sweeping pebbles out of your path, you will never get time to remove the boulder."

* * * *

"Debate Him
they'll hate Him
Live Him
they'll love Him."

Exemplary Living

(Continued from Page 6)

Righteous'! But the serious question that every professing Christian must be willing to face fair and square is: *"What does the poor sinner friend find in you?"* Does our life bear witness of a Christ experience? Does our life bear witness of *consistent* Christian living? Are we patterns of the believers? If so, can we stand the shock of imitation? Such may be questions that will help us sense more keenly the "responsibility" that we are shouldering, in the light of our calling of God in Jesus Christ.

Some years ago it was my privilege to watch an artist paint the picture of a living, human being. The secret of his success was dependent upon that one who was seated before him. There were three requirements that would determine accomplishment or seeming failure.

1. There had to be on the part of that one who volunteered to pose, a definite *"fixing of the eye."*

2. There had to be *"the establishing of pose."*

3. There had to be *"a quest for attractiveness of countenance and meaningfulness of expression."*

Can we not use the preceding illustration as a fair analogy to that of the "model Christian," and the copying world in which he lives.

Paul in the instruction given unto Timothy as recorded in I Tim. 4:12, goes on to explain in Phil. 1:17 the significance implied when he said: "I am set for the defense of the Gospel." His life was now corresponding to that which he professed was in the power of the gospel. Furthermore, the concern of his life was that neither shame nor ridicule should be inflicted upon the sacredness of such a "Godly Institution," and that the power invested therein may not be minimized, because of his negligence or indifference by the "Critic."

Before a person can become eligible in his own life to defend the sacredness of the gospel, a person must come to the experience of Paul as he reveals unto us the "secret" of his effective ministry (Phil. 3:14). "I press toward the mark for the prize of the high calling of God in Christ Jesus."

1A. The Fixing of the Eye—(Press toward the mark)

1B. The first step that determines the destiny of man's possibilities for the focusing of the eye is wholly and completely dependent upon a personal, definite experience of the power of God as manifested in Christ's Resurrection.

1C. *This means* that there must be a personal acknowledgement, and acquaintanceship with Jesus Christ. Then can we apply II Cor. 5:17, "That old things are passed away and all things have become new." Why? Because we have become new creatures in Christ Jesus. (Rebirth)

2C. *This means* that according to (I Cor. 12: 12, 13) all believers, as described above, are baptized or grafted into the body or invisible Church of Jesus Christ.

3C. *This means* that our life begins to move, act, and live in accordance to our head, which is Jesus Christ. For as in a human sense the head determines the functioning of the outward body faculties, even so, Christ becomes the master head and mind of all above described believers, who in penitent faith have become members of His Glorious Body.

4C. *This means* that we have become recipients of an eternal infinite "Reservoir" in whom is found complete all the attributes of His Grace.

Conclusion: Such is the first step toward *"Exemplary Living."*

(To be Continued)

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Los Angeles, California

As we look into the immediate future and think of the clear evening skies of the summer months, finding ourselves in the midst of wars and rumors of wars, we are reminded of the precious words of our Saviour, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." These words behoove us to work for the night is coming when man's work is past.

The Sunday School contest referred to in the December issue completed itself in the month of January with the older men's class winning the prize which consisted of a large picture of Christ kneeling in Gethsemane.

We had a reception for the Paul Wengers when they passed through in the latter part of January. Rev. and Mrs. Frank Manning who are members of our church left their field of service in southeastern Africa on November 1, 1941, and arrived at Boston on Christmas Eve. They came to Los Angeles on February 26. At our reception for them they related some of their experiences in which God's keeping power was truly manifested. They are in our midst at this time and, God willing, they expect to return to dark Africa in October. We are much in prayer for them and for those of our missionaries who are at their post of service or in enemy-occupied territory.

Miss Virginia Hogan was married to Tom Walker on January 30. Rev. Regier officiated at the wedding which took place in our church.

Our church flower committee has posted a calendar on the bulletin board. Anyone wishing to donate flowers in memory of some loved one or in commemoration of some special event, may do so by placing their name on the calendar. It is quite interesting to see the beautiful flowers and in whose memory they are donated.

With pleasure we report the re-election of Rev. W. A. Regier for a period of three years. On Easter Day we had a children's program and music by the church choir and two choruses. —*Mrs. Frank Regehr*, Corr.

POEM BY MRS. AESCHLIMAN

"We are enclosing a poem written by our former pastor's wife. Many of the readers, no doubt, remember Rev. P. R. Aeschliman who passed on to his reward several years ago. His wife lives alone in the same house just across the yard from her son's place. She composes many pieces of poetry and music. Prior to Rev. Aeschliman's death we called Rev. W. Harley King to our pastorate, and he is still faithfully serving us." —*Some friends*

RESURRECTION MORNING

At dawn before the break of day
An angel rolled the stone away.
The keepers in their fright have fled,
And suddenly became as dead.
Then Christ arose victorious;
The sight must have been glorious!
While His friends were in despair,
Bringing precious spices there
Early at the dawn of day,
Found the stone was rolled away.
And the women mourned and wept
Saw the place where Jesus slept.
There a shining angel said
He is risen, is not dead.
And the angel told them go
Tell His true disciples so.
Frightened from the tomb they fled
There the Lord divine they met.

—*Mrs. P. R. Aeschliman*

THE CHURCH OF THE BRETHREN

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; I Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; I Tim. 5:10); love feast (Luke 22:20; John 13:4; I Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (I Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; I Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12) violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemporance in all things (Titus 2:2; Gal. 5:19-26; Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oathbound societies (2Cor. 6:14-18); games of chance and sinful amusements (I Thess. 5:22; I Peter 2:11; Rom.12:17; extravagant and immodest dress (I Tim. 2:8-10; 1Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

IN MEMORIAM

DAVID HILDEBRAND, August 31, 1863 to March 23, 1942. Son of David and Catherine Olfert Hildebrand. Born in Furstenau, South Russia. Migrated to America with mother in 1874. Church membership: Brudertal Mennonite Church and Alexanderwohl Mennonite Church. Married Mary Schmidt. Survived by two sons, Jake and Ben Hildebrand, and three daughters, Mrs. H. E. Reimer, Mrs. D. S. Nickel, and Mrs. John F. Voth.

PETER J. STUCKY, June 30, 1866 to March 29, 1942. Son of Joseph and Katherine Waltner Stucky. Born in Kotosufka, Russia. Migrated with village group to America when government withdrew privileges of exemption from military service as formerly granted. Parents established home about five miles from "Emigration" house in McPherson, County, Kansas. Often walked to church and to catechetical instruction. Church membership: Hopefield Mennonite Church and Eden Mennonite Church. Married Anna Strausz, who with the children survive him.

ANNA GOERING, née WALTNER, June 16, 1867 to Feb. 8, 1942. Daughter of Andreas and Katherine Stucky Waltner. Born at Kotasufa, Wolhynia, Russia. Migrated to America with parents in great Mennonite migration of 1874. Settled in McPherson County, Kansas. Attended parochial school in the "Emigration Haus" and also a few weeks in a district school. Catechetical instruction from Elder Jacob Stucky. At first member of Hoffnungsau Mennonite Church. When "Hoffnungsau Eden" Church organized, family transferred membership to it. Married Peter C. Goering, who survives her. Leaves family circle of ninety-one.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 10, 1942

MONDAY: THE DAY OF AUTHORITY

Matt. 21:12-22

Topic: RECOGNIZING CHRIST'S AUTHORITY

Introduction

On Palm Sunday evening Jesus and the Twelve returned to Bethany for the night. They returned to Jerusalem, probably early on Monday morning. The experience with the fig tree occurred on the way into the city. Matthew relates the cleansing of the temple first, as it was the most important event. Mark tells us that the disciples discovered next morning that the tree had withered.

Jesus Cleanses the Temple vss. 12-17

It was the Passover week and many people were pouring into the city. All faithful Jews wished to offer the required sacrifices, and many had to buy the animals needed for sacrificing. They also had to exchange of their money for the Jewish half-shekel, demanded from all adults, to pay the temple poll-tax and probably make other contributions. This business of selling animals and changing money was legitimate if conducted honestly and in the proper place. Jesus was indignant that this business should be done in "the court of the Gentiles," within the temple enclosure. In addition, these men, protected by the priests, made exorbitant profits, so that it had become extortion. These men stood in awe of Jesus and quailed before Him. They recognized His authority and left when He ordered them to go. He refused to tolerate these evil practices in God's house. To Him it was the house of prayer (Isa. 56:7). God made provision for a house of prayer and worship for the Jewish people. This was the center of their national life. Jesus acted on His authority as the Son of God and Lord of the temple, when He cleansed it.

Jesus now turned His attention to the blind and the lame and healed them. They knew their need and trusted Him for healing. He gave God's riches freely to these needy ones. Jesus, as King, cleansed His palace and then took His seat in it and distributed gifts to His people. Jesus could not cure the spiritual blindness of the chief priests and scribes. They saw the wonderful things that He did, yet persistently rejected Him. They saw suffering and human miseries relieved. They heard the children's joyful hosannas, and instead of rejoicing, they were deeply indignant at Jesus. When men reject the truth they easily stand unmoved and even scoff in the presence of divine works. Jesus put His approval upon what the children said and thus admitted that He was the son of David, the Messiah. In the mouths of these children true praise was being restored in the Temple.

Jesus Curses the Fig Tree vss. 18-22

It appears that Jesus left Bethany early in the morning and without His breakfast. He saw a fig tree in leaves and expected to find some edible fruit on it. In Palestine the leaves of the fig tree come out after the fruit has formed. He found only leaves. He pronounced a curse upon it and it soon withered away. This miracle is peculiar and unique and has caused much questioning. The disciples did not realize the meaning of it as a solemn warning of certain judgment on the unfruitful Jewish nation. The leaves on the tree were a false sign of fruit. The life that is not fruitful, will wither. God's judgment will visit such a life. The leaves of Christianity are not enough; there must be fruit in evidence.

Jesus wanted to impress His disciples with the power of faith. This miracle was so different from all the others they had seen. They would need great faith in the coming days—faith that could remove mountains of difficulty. They must believe and serve with undaunted faith. Jesus meant to show how great a work could be accomplished by a true faith in God. The miracle was proof that there are spiritual forces about us and that if we are in harmony with God's will, we need not fear. Prayer must spring from true faith—we must believe. This is God's condition for answering our prayers. Jesus had the utmost faith in God. He acknowledged the complete authority of God.

May a church today appear to be flourishing and yet spiritually produce only leaves?

THE MENNONITE

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« « JOTTINGS » »

—Missionary G. A. Linscheid, faithful conference worker, passed away on April 13. Our sympathy goes out to the bereaved.

—**May 1 is the deadline.** The Hon. O. Jolliffe has promised $50,000.00 to Bethel College, this amount to be given as soon as Mennonites raise an equal amount. The deadline set for matching Mr. Jolliffe's gift is May 1. A number of individuals have given or subscribed larger amounts of $500.00 or $1,000.00 each. On March 15 approximately one-half of the amount was still needed.

—Relief worker, John E. Coffman, reports that during December six thousand German Prayer Books were distributed to as many German internees and prisoners of war in England. The main relief projects from November, 1941, to February, 1942, were: the Wickhurst Manor Nursery Home which provides a home for thirty evacuee children; the Woodlands which provides a home for twenty-eight homeless and aged people, and help given to twenty-five Spanish refugee children in Plymouth.

—Rev. P. J. Boehr, who is contributing the devotional messages for May, is pastor of the St. John Mennonite Church, Pandora, Ohio. Brother Boehr taught public school at Henderson, Nebraska, before World War I. In 1915 he entered missionary work in China. In 1925 he received the Master of Theological degree from Princeton Theological Seminary.

—**Greater loss of life** was sustained by reconstruction workers after the last World War than by soldiers in the war. According to **The Columbian,** paper of the Cascade Locks, Oregon, C.P.S. Camp, "the percentage of reconstruction workers who lost their lives in line of duty was actually higher than that of soldiers who paid the supreme sacrifice in the trenches."

—**First Mennonite Church, Allentown, Pa.** Rev. Charles Cline, missionary worker among the Jews in New York brought the message on April 12.

—The **Middle District Conference** will meet this year in the First Mennonite Church at Summerfield, Illinois, on August 16-18. Please note the dates in your memo-calendars.

—John T. Neufeld, Program Com.

—From the **O. B. A. Messenger:** "Several ministers who visited O.B.A. this year have remarked 'What a privilege to have such a Bible school; our people surely should rally to its support.' —Rev. J. R. Barkman and P. Kuhlman, together with the girls' trio and the boys' quartet, have been presenting a musical stereoptic program on 'The Life of Christ.' —'Why not plant a bushel or two of potatoes for O. B. A. (Oklahoma Bible Academy)? Let us know about it. Or are you willing to feed a calf for O. B. A.? We surely need your help!"

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** On Easter Sunday we received six members by baptism and three by letter. Two more will be received by letter soon. The Friendship Circle's quota of $250 to be raised each year for four years to pay the $1000.00 pledge on our proposed church building has been raised in six months time. It would greatly facilitate our work here if sister churches would notify us when any of their members move to Wichita. Some Mennonites have lived here a year or more before this church became aware of them. Mrs. P. E. Franz, Corr.

—East Swamp Mennonite Church, Quakertown, Pa. We praise the Lord for His wonderful care. On April 5th our pastor received twelve new members by baptism and five new members by letter. —The yearly dawn service was held at the St. John Lutheran Church, Spinnerstown, Pa. Following the service the young people visited the sick and aged members and friends of the church and sang carols, making six stops. Ida Carbaugh recently became the bride of Ralph Schaffer.

—**First Mennonite Church, Wadsworth, Ohio:** During our week-day Lenten services our pastor preached on "The Decision of His Friends" and "Christ's Decision for Us." Herbert Baehr of Chicago brought us an Easter message in song. Our church cooperated in the union Good Friday service. The well established tradition of an Easter breakfast after a sunrise service Easter morn and the regular Sunday School and morning worship coucluded our Easter services. With a series of services as inspiring as these as a background the Easter sermon on "The Crucial Significance of Immortality" filled our hearts again with the hope that only our Christian religion can bring. —The Bluffton College String Quartet played for us on April 19. Laurence Burkhalter spoke briefly about the religious situation in India.

—Goldie Wurger, Corr.

—**Rev. A. S. Bechtel** wrote on April 7, "We are having a very wet, snowy day down here today. Had a good thunder shower last evening and rain during the night and then a good snow. It is very sloppy and muddy. This is great for all fields and gardens. Just fine for all growing things. The wheat fields look wonderful down here."

—**Brother A. J. Richert** recently resigned from the chairmanship of the Board of Publication. However, he continues to serve as a member. Elected to the chairmanship at a recent meeting of board members was **Brother Herman Andres** of Newton, Kansas.

—"Rejections for alcoholic indulgence increased during 1932-1936 by over 35 per cent in the Northwestern Life Insurance Company."

—"The Midwest Conference of the **F. O. R.** will be held at Central Church of Christ, Des Moines, Iowa, May 1-3. Among the speakers will be A. J. Muste, Ralph Loomis, Herman Will Jr., and Carl J. Landes."

—The **Bluffton College Vesper Choir** gave a concert at the Ebenezer Mennonite Church near Bluffton on April 12.

—The Christian Youth Volunteers of Freeman Junior College raised some money through the sale of Christian literature and miscellaneous articles and sent some to Miss Elizabeth Foth serving in the Red Hook in New York and some to the Civilian Public Service camp at Denison, Iowa.

Rev. Peter
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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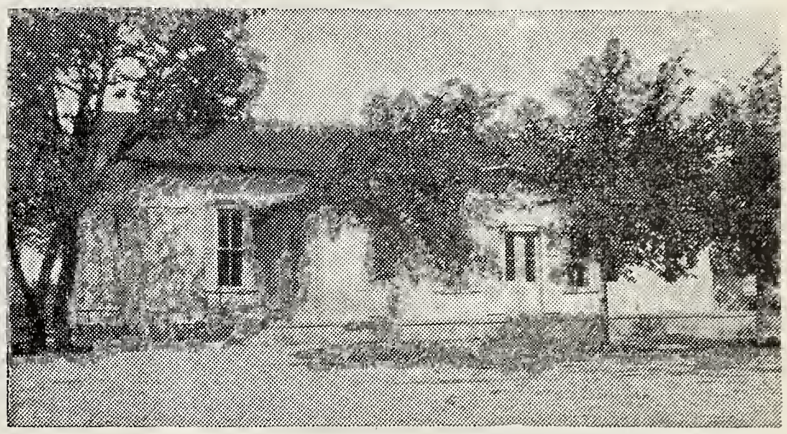
Picture of
COUNTRY CHURCH
First Mennonite Church
Beatrice, Nebraska



COUNTRY CHURCH

"In some great day the country church
Will find its voice and it will say:

I stand in the fields
Where the wide earth yields
The bounties of fruit and of grain,
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In the sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have done;
And speed ev'ry man
In his hope and plan
And follow his work with the sun;
And grasses and trees,
The birds and the bees
I know and I feel ev'ry one.

And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
of the native earth,—
To love and to work is to pray."

—*L. H. Baily*

FAITH EXPRESSED SIMPLY

By Walter H. Dyck *

A typical Mennonite country church is known by the simplicity of its faith, its conduct, its worship, and its architecture.

1. The faith of our Mennonite country folk is known for its simplicity. Jesus spoke common words to common people. "A sower went forth to sow." "I am come that they might have life." "Love your enemies—" "Love your neighbor—" "What do ye more than others?" Simple words, a simple understanding, and simple trust that Jesus meant exactly what he said.

2. The conduct of our country folk is known for simplicity of application. If Jesus meant what he said, then love can't mean hate. This includes integrity, truthfulness, helpfulness, sacrifice, willingness to bear misunderstanding if need be. "As we have opportunity, let us do good unto all men." "Do good to them that hate you." "Let your light so shine before men."

3. The worship of our country people needs to be simple if the atmosphere of the home is to be brought into the place of worship. The group singing which warms hearts for prayer and meditation, is now set up in a larger pattern. Now the love for father, mother, brother, or sister finds application in attitudes toward neighbors. "The Father seeketh such to worship him."

4. The architecture, too, of our country churches

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* Pastor, First Mennonite Church, Beatrice, Nebr.

has a traditional and meaningful simplicity. Church spires and bells used to be forbidden in lands where men feared the spreading influence of such simple but powerful living. Those who dare to live what they believe need no bells to call them to worship, nor steeples to point out that its principles are a part of the community living. They love to worship "in spirit" and aim to prove it in "in life."

FARM AND CITY

By William H. Stauffer *

I am the pastor of a rural church by choice. It is my hope to be the pastor of rural people during my entire period of active service. The city with its speed and artificiality holds no interest for me. My heart and soul lies in the wide open spaces and with the people who make their homes there.

God started human life in a garden with a man, a woman, and some children. He created the family as the basic unit of his social structure. God made the country. Man made the city.

As one looks back over the records of man one discovers that the fundamental characteristics of most groups of people were developed while they were predominantly tillers of the soil. And it is significant to note further that these same groups developed their basic weaknesses in the areas where they became urbanized. The city with its large groups of people, confined in small conjested quarters, creates more problems than it can solve.

In our own United States this fact is abundantly illustrated. The foundations of our American life were laid by men who were closely linked to the soil. Our basic philosophy which started our nation on its way was a rural philosophy. It has only been more recently that urban trends have begun to set the pace. Even today most of our prominent leaders are men and women who have farm and rural backgrounds.

Mennonites are basically a rural people. Our people have achieved the record of the past and present more largely because they were and are a farm and rural people than any other one factor. Today one finds Mennonitism at its best in the rural areas. The whole philosophy of Mennonites is a rural philosophy. It is one that cannot, or at least, will not maintain itself in the cities. If and when we abandon our distinctive rural philosophy we will be

(Continued on page 14)

OVERWORKED

By Ella Wheeler Wilcox

Up with the birds in the early morning—
The dewdrop glows like a precious gem;
Beautiful tints in the sky are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early;
She must not linger, she must not wait;
For words that are sharp and looks that are surly
Are what the men give when meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees;
But here are the dishes and there is the churning—
Those things always must yield to these.
The world is filled with the world of beauty
If she would but pause and drink it in;
But pleasure, she says, must wait for duty—
Neglected work is committed sin.

The day grows hot and her hands grow weary;
Oh, for an hour to cool her head,
Out with the birds and the winds so cheery!
But she must get dinner and make her bread.
The busy men in the hayfield working,
If they saw her sitting with idle hand,
Would think her lazy and call her shirking
And she never could make them understand.

They do not know that the heart within her
Hungers for beauty and things sublime,
They only know that they want their dinner
Plenty of it and just "on time."
And after the sweeping and churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others
She says as she patches their pants and hose,
For the world is quick to censure mother,
For the least neglect of the children's clothes.
Her husband comes from the field of labor;
He gives no praise to his weary wife;
She's done no more than her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle,
When life is done and she lies at rest,
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the wayworn farmer's wife.

May 10th is Mother's Day and Rural Life Sunday

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* (**William H. Stauffer** was born and reared on a farm in Pennsylvania. He is a graduate of Bluffton College and Oberlin Graduate School of Theology. He was a delegate to the World Christian Youth Conference at Amsterdam, Holland, in 1935. He is a member of a staff of Farmers' Institute Speakers of Ohio. But we know him best as pastor of the First Mennonite Church of Sugarcreek, Ohio. Brother Stauffer has served there since 1935).

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

Christian Witnessing in the Country

There is need and opportunity for Christian witnessing everywhere today because of the millions of people who are still without Christ. Sometimes we get the impression that the need for evangelism is greater in foreign countries than at home; in cities than in rural districts. The fact is, however, that there are a great many spiritually neglected people in the rural communities right around us. These needy communities are often passed up by churches looking for mission projects because they seem so small and so unimportant. They may be small but they are not unimportant.

There are several advantages connected with Christian witnessing in rural communities in contrast to witnessing in more densely populated urban communities. In the first place, rural people are not as much rushed and pressed for time as are their urban cousins. It is still possible for country people to take time to speak with those with whom they come in contact. They, therefore, will also be likely to take time to listen to the message of those who come to bring the Good News. In the second place, rural people do not face the large number of competing secularizing and demoralizing agencies that city people face. There are fewer, if any, movies, public dance halls, pool rooms, saloons, gambling resorts and other places of commercial recreation that bid for people's time and loyalty. The rural church does not face the competition in this respect that its urban sister does. Spiritually impoverished country communities may suffer from loneliness and under-stimulation rather than overestimation. The Christian Church is often the chief, and sometimes the only, organization in the community where people can meet in a social group. In such a situation the Christian worker has a wonderful opportunity to secure the attention and the loyalty of the people. Furthermore, the cost of erecting and maintaining church buildings is much lower than in cities.

Building Confidence

Rural people not only like to share confidences with others, but they often need advice and help in managing their kitchens, gardens and farms. To help someone get his equilibrium materially provides greater opportunity to help him spiritually. Trust and confidence in one phase of life leads to trust and confidence in other phases as well. This confidence has to be built up before successful Christian witnessing can be done. Several cases illustrating how this can be done recently came to my attention. A rural mission worker in helping a man roof his chicken house won the friendship and the confidence of a man who had for twenty years been opposed to the church. This relationship led to a reinstatement in the church and the winning of an active Christian worker. In another case the mission worker, who incidentally was a Mennonite, helped a family fight off starvation by teaching its members how to can, dry, and preserve fruits and vegetables for winter use. A few days spent in that home with the help of willing neighbors led to a full pantry and a heavy laden set of cellar shelves. During the course of this work helpful religious discussions were held. The result was a better domestic situation and a renewed interest in the work of the local church.

Witnessing by Working

There is a wonderful opportunity for Christian witnessing by living among people and becoming a part of them and in so doing to demonstrate the power of the gospel. Preaching on Sunday is a fine thing, but application and example through the week is far more convincing. It is easy to point out people's sins. It is more difficult to live among them in such a way as to demonstrate to them that you by the help of Christ have mastered your own sins. One can get closer to men by sharing their daily lives and work than by making formal and habitual contacts with them at Sunday meetings and in Sunday school classes. The rural mission worker can witness for his Lord in the kitchen, out in the garden pulling weeds, behind the plow, or at any other daily task that needs to be performed for those who are economically and spiritually needy. Our churches would be greatly enriched if gospel teams would be organized to minister to needy people all around us. The ministry should be twofold; with heart and hand, with work and the Word.

CONFERENCE PICTURE

We of the Eastern District regret very much that some of you had trouble in getting your conference picture. The photographer proved to be incompetent and unreliable. Rev. Bohn and I have tried again and again to get the pictures but he has failed us. Now the man went out of business and into defense work. Our conference has, therefore, taken upon itself to refund the money to those who to our knowledge did not receive their pictures.

—Olin A. Krehbiel, *Pres. E.D.C.*

Meditations Through a Kitchen Window

By *Esther Ratzlaff* *

Beauty and God in soap bubbles? Sometimes women feel dishwashing is a piece of drudgery that falls to them as housekeepers, with nothing beautiful about it, but rather just good three-times-a-day routine. Spring is here, and as we peer through the kitchen window, our hands may be in soap suds, but our eyes, which are the windows to our souls, can see beyond. Patches of color washed clean by spring rains, the song of birds, reflections of light, people hurrying about their work, children at play, make mental impressions and lift our thinking to a plane which cannot be human. To feel the glow of the morning sun against a freshly cleaned face, a crisply starched house dress, and loosely brushed hair is one experience. Now open the window and let God add to this experience. A soft breeze falls upon the face as a touch of the vastness of God and lightly tugs at the roots of the hair to remind us that there is life there and from whence it comes. Our thoughts are again reflected as the sun through the window reflects beautiful colors and designs on the soap bubbles in the sink. We see trees at a distance—some in vivid yellow-greens, some in deep dull greens; some are budding and others are blossoming as if they had suddenly burst forth with the beauty and loveliness God has stored there through the winter. Beyond the trees there are large areas of blue green—wheat fields which through the graciousness of the Ruler of Nature will soon turn into a golden harvest to supply our physical needs. Sometimes we are so busy attending to our physical wants and needs that we forget that making a living or earning is only a bi-product of a life. We have grown soft because of the comforts and conveniences of the age in which we find ourselves; so soft, in fact, that we feel we are being abused if we have to walk to the grocery store six blocks away. Upon arrival we become even weaker. Instead of getting our hands into some honest-to-goodness soil and growing some of the things we should eat and at the same time live closer to nature, we are satisfied to supply our energy from ready-to-serve foods on the grocery shelf. But we say we must be practical. Yes, but our ideas of practicality need not be stereotyped. Someone has a pet theory about how to be practical and what is the best pattern for living, and forthwith all people try to fit themselves into that certain suggested pattern. Perhaps there are persons who would enjoy supplying their needs in some unconventional way, but they dare not follow their desires because public opinion would frown upon the idea. Is there any reason why individuals should not give expression to some of their ideas even though they do not conform strictly to those of our next-door neighbors? If this were the case we would be surprised at the number of things we regard as necessities that would simplify our living, which in turn would give us more time for some of the higher things in life. We need to give ourselves time to think; we need to free our minds from the many trivial thoughts that clutter them. These few moments of elevated thinking can lift us to a higher plane and make us forget the little things that lead us to worrying. Faith in God, and a connection with the Infinite can make us oblivious to a good deal of idle chatter and can make many minor irritable issues look disgustingly simple.

Nature is a splendid channel through which we can commune with God. It gives us a feeling of security which is unshakable. Man-made things may come and go, but God's orderliness will continue. We can completely depend upon the routine of nature from year to year. The seasons come with planned certainty; the stars and plants move in their orbits with regularity; time marches on surely and steadily, but what about man's relation to this orderliness? Perhaps we feel we aren't being treated fairly and take the attitude that the world owes us more than we are receiving, but how often do we check ourselves to see in which way we are fitting ourselves into God's plan? Too many times we have our pet ideas and expect God to adjust to our plans. Rural life offers tremendous opportunity for self-expression and freedom if we only make proper use of it. What is "proper use" will need to be determined by each individual in his own particular situation. Each person must set his own goal and strive toward it. Mistakes and stumbling blocks are certain to come to anyone who is progressing but if we make these experiences stepping stones our scope of thinking will be broadened by them.

Thus, it may be that a woman in the kitchen can quietly enrich her own life and greatly influence the lives of those with whom she comes in contact, if daily she can

See something beautiful,
Think something beautiful,
Say something beautiful,
Do something beautiful,

in the deepest sense of the word.

"Children have more need of models than of critics."

"Many accept the Christ of the Cross but reject the cross of the Christ." —Selected

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Esther Ratzlaff (according to the editor's memory) teaches home economics and music in the Hillsboro, Kansas, rural high school. She is a graduate of Bethel College and a daughter of Rev. J. J. Ratzlaff, Newton, Kanas.

DAILY DEVOTIONAL MESSAGES

By *P. J. Boehr, Pandora, Ohio*

MAY 10—*"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."* Zech. 4:6. How much man still believes that *might makes right."* We see the application of colossal material equipment among the nations today, to make right what man by his spirit has made wrong. Furthermore, man's saying that *"knowledge is power"* should mean less to the Christian, when men and nations, with the world's wisdom, have come well nigh to their wits-end. It is not by physical might, nor by mental and moral power, that things will be set right, "But by My Spirit, saith the Lord of Hosts."

MAY 11—*"The Spirit which He has caused to dwell in us, jealously over us."* (Weymouth) Jas. 4:5. In the previous verse we are warned that "whosoever therefore will be a friend of the world, is the enemy of God." It is a serious matter not to put God first in our affections. This is placed on an equality with resisting the Holy Spirit, who wants full control of our lives, and that to our best interests. We need not fear, but rather covet, the jealousy of the Holy Spirit.

"Utterly abandoned at the Holy Ghost! . .
Seeking all His fulness at whatever cost;
Cutting all the shore-lines, launching in the deep
Of His mighty Power strong to save and keep."
—*Author Unknown*

MAY 12—*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."* Gal. 4:22,23. The Christian has ground for a wonderful testimony. Nor is it "by works of righteousness which we have done." Whatever of good he does the child of God gives due honor to the Holy Spirit, Who causes him to bear the "fruit of the Spirit." What an enrichment of life and testimony the Christian enjoys by permitting the blessed Holy Spirit to *"fill and fulfill"* his life.

"Spirit of the Living God, Fall fresh on me!
Make me, break me, mold me, use me. Spirit
of the living God, fall fresh on me."

MAY 13—*"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."* Rom. 14:17. It has been said that wherever the religion of Mohammed comes there the garden is changed into a desert. But are not also many people mistaken in thinking that good working conditions, good housing, neighborliness, opportunities for education, and plenty of food for all, is the Kingdom of God? It does not come that way, but the Kingdom of God has a spiritual rather than a material basis. No wonder that righteousness and peace through "the Blood of the Everlasting Covenant" issue in "joy in the Holy Ghost."

MAY 14—*"Then said Jesus to them again, Peace be unto you: as My Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."* John 20:21, 22. Each of the four gospel writers gives the Lord's great commission to make disciples of all nations. In Matthew the *command* is emphasised in the royal commission,—"Go ye"; In Mark *obedience* receives emphasis, when we read that the disciples "went forth, and preached everywhere." In the Gospel of Luke emphasis is laid on the *message* to be preached,—"And that repentance and remission of sins should be preached. . . . among all nations." Finally, in the Gospel of John we have the *motive* for going into all the world,—"As My Father has sent Me, even so send I you."

MAY 15—*"And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."* Acts 5:32. The more we yield to the Holy Spirit the more He will fill us and use us. He uses only such people as are truly "born again." There seems to be no limit to the possibilities of the Spirit-filled Christian. Of supreme importance to all God's children, in order to keep *spiritually fit,* is obedience.

Until the emptied vessel lies broken at His feet;

"Utterly abonded to the Holy Ghost!
Oh, the sinking, sinking, until self is lost!
Waiting till His filling shall make the work
complete." —*Author Unknown.*

MAY 16—*"And be not drunk with wine, wherein is excess; but be filled with the Spirit."* Eph. 5:18. There is here a similarity, and a contrast. In Acts we read that the populace spoke of the Spirit-filled disciples at Pentecost, as "full of new wine" (Acts 2:13). Their boldness in testimony was so expressed, and they were so full of joy, so that people mocked them, like they would do to drunken folks. Christians may be "talkative" and "happy" when they have the message of life to bring to dying people. The contrast lies in that with which people are filled —some with wine, and that to excess; others are filled with the Spirit, Who does not allow excess. It is sometimes said that a drop of spirituous liquor makes a person *"a drop drunk,"* etc.; hence there always is excess in drinking liquor. We also note in this verse that the Christian is commanded to "be filled with the Spirit."

The Place of the Rural School in America

By *Edward E. Kaufman* *

America like Topsy grew up from a simple, social, independent, rural community life into the complex social, industrial and economic order which today is fighting for its very existence.

The colonists came to America to seek freedom of worship and independent enterprise. They found it in the rural and urban life of early America. The challenge of adversity developed in them not only courage, persistence, and the interest and welfare of their friends and neighbors; but it gave them the wisdom to see the need of an enlightened public and the hope and promise of a better day.

These same colonies soon organized into a federated government. Through their vision, courage, and willingness to suffer for a cause worthwhile they forged ahead into the America of today. Early American leaders and many of our leaders in our religious, social, economic, and political life today are the product of men and women who have a rural background.

Maybe it is vain, but may I suggest, and it seems that history bears it out that when the influx of the rural people into the large cities reaches the point where the vitality and opportunity of rural life is endangered or limited, it is the beginning of national decay. History indicates that the health and prosperity of rural life determines the health and prosperity of national life. If that is true, and I believe it is, let us champion this American heritage by seeing to it that rural America not only stays healthy and strong, but that we make America strong by making rural America stronger.

If rural America made America what it is today, let us do our part in seeing that rural America will make a better America tomorrow. Let us analize rural life and see what it has in its stream of life which makes it of so great importance in the life of a nation.

Now some few years ago upon entering a city of eight thousand people as a Junior in high school I was told by my English instructor that she could tell every boy and girl who came up through the rural schools by his willingness to stick by a difficult task without help from his teacher until a solution to the problem had been found. Another instructor in the field of science made the point that in his classes students with rural backgrounds were not often satisfied by being told about something, or to have read it in a book. They had to test it and see for themselves what made it work. Theory was all right but not enough. Inductive reasoning was their way to success. Then the athletic coach said, "Give me boys who work hard and who are farm fed, and I will give you first place trophies."

These conclusions to me are recognition of the fact that rural life serves as a nursery for individual growth in ability, in character, in personality, in self reliance, in a sense of acknowledgement to the greatness of the universe, the beauty of nature, the power of the deity, the depth of love, the value of human and natural resources, the consolation of a friend, the price of vanity as well as the joy of romance.

MOTHER'S CREATION

"Sometimes I think God grew
tired of making,
Thunder and mountains and
dawn redly breaking—
Weary of fashioning gorges and
seas.
Weary of planting great forests
of trees.
Sometimes I think God grew
tired of heating
The earth with the sun—and of
fully completing
The whole of the world! God
grew tired, and so
He just took a bit of the soft
afterglow,
He took just a petal or two from
a flower,
Weary of fashioning gorges and
And took a song bird from a
sweet-scented bower.
The dewdrops he took from the
heart of a rose,
And added the freshness of
each breeze that blows
Across lonely green meadows—
he took all the love
Left over from making his
heaven above,
His kind fingers mixed them—
God's hand and no other—
And made for the first time,
the soul of a mother!"

—Selected

No small part of the contribution of rural life is made by the rural school. To the little red school house of days gone by to the large well equipped consolidated rural school of today we must pay a tribute. From its walls have come many of our great men and women with service today and vision for tomorrow.

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* (Edward E. Kaufman has served as superintendent of the Buhler, Kansas, school system for a number of years. Buhler is largely a Mennonite town. Brother Kaufman is active in the Mennonite church of this town and also serves as treasurer of the Western District Education Committee).

The rural school has served as a vitamin to successful living for all mankind and as a cradle for the propagation of a faith of simple folk with a mission for the world. The dream of Horace Mann originated in the form of rural and urban education, public schools for every child. This dream came true by national legislation in the ordinance of 1787 which set a precedent and provided section 16 and 36 for school purposes for every district of 36 sections. Thus was born the rural school of America, the pioneer of the public school of today. It has been the pioneer of progress for nearly three centuries. From it has developed our secondary schools, junior colleges, and schools of higher learning.

In all this progress the rural school has never lost its mission. Today it still stands the pioneer citadel of adventure and experiment for better things. It is the laboratory for educational growth and development. In its halls flows the spirit of adventure, the willingness to try the new, the hope of a better school tomorrow, the nucleus or embryo for the large well standardized school in the larger city. We as a religious folk have prospered by the inoculation of the vitamins of rural education. It has served us as a green pasture, it has kept us calm by its still waters. It has served us in our mission to the world. Let us nurture it and keep it, that it may continue to pioneer and to serve us that we might serve America better.

A Letter From the Office of the Secretary of the Treasury of the United States

In the hope of clarifying the problem, I, as President of the General Conference, wrote to the Secretary of the Treasury at Washington concerning loans to the Government for civilian purposes. And the following reply was received, dated April 24, 1942:

Dear Mr. Krehbiel:

This will acknowledge receipt of your letter of April 6, 1942, suggesting the issue of bonds for civilian purposes.

Many suggestions similar to the one made by you have been made for the issuance of a special obligation, but such suggestions have not been adopted. The moneys received by the Treasury from the sale of War Savings bonds, as well as from the sale of all other public debt obligations of the United States, are deposited in the general fund of the Treasury and mingled with all other moneys received by the Treasury from the collection of taxes or from other sources. All, expenditures of the Government are paid from the general fund pursuant to appropriations made by the Congress.

The President, in his Budget Message of January 5, 1942, made the following statement:

> "In a true sense, there are no longer nondefense expenditures. It is a part of our war effort to maintain civilian services which are essential to the basic needs of human life. In the same way it is necessary in war time to conserve our natural resources and keep in repair our national plant. We cannot afford waste or destruction, for we must continue to think of the good of future generations of Americans. For example, we must maintain fire protection in our forests; and we must maintain control over destructive floods. In the preparation of the present Budget, expenditures not directly related to the war have been reduced to a minimum or reoriented to the war program."

During the current fiscal year it is estimated that more than six billion dollars will be spent by the Government for other than war purposes, including payments to maintain the agricultural program, general public works, etc. In view of these substantial payments for other than war purposes, persons who desire to purchase War Savings bonds can do so with the knowledge that substantial parts of the Government's receipts are being devoted to "maintain civilian services which are essential to the basic needs of human life," as stated by the President in his Budget Message.

The Postal Savings System accepts deposits and funds placed with that System are utilized by the Government. Also, there are available for purchase the regular issues of Treasury Bonds, Tax Series Notes and other obligations which do not bear any descriptive designations relating to our War activities.

Very truly yours,
(Signed) D. W. Bell
Under Secretary of the Treasury.

It is not for me to say how any one should give his support. But I am publishing the above letter for the information it contains, trusting that it may help some to decide.

The Postal Savings deposits and the Treasury Notes, evidently, are available now as they have been heretofore. Some have used and may want to continue to use the one or the other of these.

Let us also not forget to support the Mennonite Central Committee with outright gifts for the Relief and Civilian Service work of national importance. And may God speed the day when Peace shall return.

C. E. Krehbiel
Conference President

—Bulletins, **First Mennonite Church, Beatrice, Nebraska:** "More than thirty Peace Certificates have been issued to date. Nearly $1,200 (April 15) has been contributed by our congregation for War Sufferer's Relief and Civilian Public Service since the beginning of 1942. Ask for your certificates or stamp album today!" . . . "The Scripture Memorizing Class of ten members receive their diplomas at the close of the Christian Endeavor Program tonight."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Jagdishpur, via, Rapiur, C. P., India

Nov. 17, 1941

To Our dear Friends in the Home Land:

This last October, between the dates of 9 to 16, it was our privilege to attend our first Annual Missionary Conference which was held in Champa. The missionaries used one or more of various means of transportation in coming to Conference. Among these were, Walking, Ox-cart, Special Bus, Train and Automobile—some bicycles even missed out on a well deserved rest.

As we all gather at Champa there was much rejoicing at the privilege of all being together—this is the only time of the year at which all the missionaries do have the privilege of being together. Therefore, it is somewhat of a social event too. Especially were we thankful that Mrs. Isaac could be in our midst because she had just recently undergone a major operation and it looked for a while as though she would not be able to come but, thanks to God, she too was there.

One of the first impressions that came to us was the fact that the entire missionary family was pervaded by an atmosphere of consecrated willingness to do the conference work and some of that work was no easy task. Being new missionaries we had no important responsibilities which left us free to make observations. So, observe we did. We did not even have the responsibility of voting on the issues before our conference. We were glad for that because the work is entirely new to us and we, as yet, have very little appreciation of how the work must be done and of the problems involved. So, if we would have been expected to vote we certainly could not have done so intelligently. We were glad to just listen in and learn what is being done and through thus listening we even learned a little about the pro's and con's of some of the work.

The actual business sessions of the conference were preceded by almost two days of what might best be called "Preparatory Meetings." And it just happened that Sunday followed these two days so it really amounted to three days of preparation. These meetings consisted of Bible study, Consecration and Prayer. Thus our Senior Missionary, Rev. P. W. Penner, who conducted these meetings, led us in our spiritual preparation for the actual work of the conference.

When the time came to carry on the business sessions, Dr. Bauman, our able chairman, led in another short devotional service in which God's Will and Guidance were again implored. Then everybody put their shoulders to the wheel and worked hard. More often than not, the question under discussion was a difficult one. At such times one could feel and see by the way the missionaries made their various contributions to the discussion that everybody there had but one thing in mind and that was to find God's Will in the matter and do accordingly. For instance, when the difficult question of stationing came up for discussion with a view to making some kind of a decision, the discussion grew quiet and many heads were seen to bow in prayer. The P. A. Penners are off the field. Six more missionaries were due to leave in the near future for furlough. Now, how was the work to be distributed among those remaining on the field? It was a most difficult question and everybody was reluctant to allow any part of the work to lapse. The conference was working hard. A couple of hours elapsed but seemingly no satisfactory arrangement could be found and there was a pronounced unwillingness to let the matter come to a vote. Mealtime came and it became necessary to adjourn without making any kind of a decision. Therefore, in the next session the discussion on the same question continued and only after a considerable period of more hard work an arrangement was agreed upon by which the work of those missionaries who are to leave on furlough was distributed among the missionaries remaining on the field. But it must be said that no one was very well satisfied with the arrangements for when 26 missionaries are doing the work for which there should be at least 30 missionaries and then to distribute all that work among 20 missionaries is, to say the least, not ideal. But that is the situation and the circumstances compel us to make the most of it. Is there any doubt as to the need of more workers?

Our stationing too was under consideration and it was decided that we should be stationed at Champa in order to help as much as possible with the evangelistic work there. In order that we might more adequately and rapidly prepare for this we are now at this station (Jagdishpur) doing full time language study. In our studying we are putting special emphasis on the actual speaking of the language as that is our greatest immediate need if we are to do anything among the people. So, in order to do as much talking as possible we have much conversation with each one of the three Middle School Masters who are our language teachers. Besides this we teach Sunday School classes and during the week try to get around among the people and talk with them. Thus by about the middle of February, we hope to be of at least a little service to our Lord and Master by taking a small active part in the work.

With Christian greetings to all,

Ruth and Harold Ratzlaff

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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COUNTRY CHURCH

Set like a jewel on this wind-swept plain,
Its clapboards rising upward from the sod,
The country church stands staunch through wind and rain,
And there they come for miles to worship God.
And now they find Him waiting for them there,
Far from the city's clamoring din and strife,
Among their own fields, swept with clean sweet air
That is fragrant with the essences of life.
Within these walls life has its sacred part:
Here they bless the very young,
And many a heart has here been joined to heart,
And many a farewell hymn has here been sung,
And neighbor joins his neighbor, clear of eye,
In praising God beneath this country sky.

—*Grace Noll Crowell*

WHY I LIKE TO LIVE IN THE COUNTRY

By *Dwight Platt* *

I am only ten years old, but I have lived in two large cities (Chicago, Illinois, and Topeka, Kansas), two middle-sized cities (Newton and Manhattan, Kansas), and two little country towns (Merom, Indiana, and Moundridge, Kansas). I like the two country towns best.

In the country towns there is more place to play. In the country we can make all the noise we want to and do not disturb anyone, and we do not have to listen to other people's noise. We are not always in the way either. I like to watch our milkman milk the cows, too. The milk tastes better if I can see the cows it comes from. The things I eat taste better when I can get them out of the garden. It is more healthful in the country, because we have fresh air instead of the smoke of the city, fresh vegetables right out of the garden instead of the canned ones in the city.

There is work besides fun and health in the country. You have to feed the chickens, cows, and horses, and work in the garden, wheat field, etc., if you live on the farm. If you live in the country town you have to tend the garden. All this work makes you strong and healthy. In school there are not so many pupils, so we get more time to recite. In this way we exercise our brains and become wise.

In the country we can go wandering over pastures and fields watching and learning the habits of certain animals. We may hear the buzz of bees in the country instead of the drone of the machines at work in the city. We can see the sunset in the country instead of the tall buildings in the city.

In the city you drive around always looking out or you will bump into the car in front of you. In the country you can drive around enjoying the beautiful scenery.

So now you see why I like to live in the country rather than in the city. I think the things made by God in the country are better than the things made by man in the city.

WHY I AM GOING BACK ON THE FARM

By *J. Hobart Goering* *

Here in a Civilian Public Service Camp we frequently devote thought to things of the future. "What will I do after the war is over?" is the question one often asks of himself. Many will probably go back to do the same type of work which they did before the war. Some will very probably change their work as a result of camp experiences and training. Opportunities for learning new fields of work certainly are great, and the men appreciate that fact. As for me, I eventually plan to return to the farm.

The question now is, "Why am I making this choice?" There are many reasons for my decision to return to the farm. I shall mention just a few which I consider to be quite important.

I was born and reared on the farm. As I have grown older my interest in the farm and its activities has continued to grow. The various agricultural activities have their attractions. There is real joy in being out in the field in the great out-of-doors on a tractor or some other implement tilling God's wonderful earth, preparing it for seeding. There is the joy of watching and cultivating the seeds and then the plants as they grow to maturity for more food for humanity. Can you imagine a more worthwhile task? Yes, there is another side to this picture. All roses must have thorns, and I am not overlooking that fact for a minute. It is heart-breaking to gaze upon a field of wheat completely demolished by a hail storm. It is most discouraging to find a prize animal in your herd of cattle dead as a result of the dehorning of the day before. I am satisfied that those times come in all occupations. But then there is a joy in finding the first leaves as they burst forth out of the ground to produce a new crop. There is a real thrill in finding a new baby calf in your herd or a new litter of pigs some beautiful morning. In my estimation the joys and thrills of farming far outnumber the times of discouragement.

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* (**Dwight Platt** is the son of Selma Rich Platt, a teacher in the Moundridge, Kansas, school system. Dwight is in the sixth grade. His post office box number is 132).

* (**J. Hobart Goering**'s home is Moundridge, Kansas. He is a member of the large Eden Mennonite Church of that place. On may 5th he will have completed eleven months of service in the C.P.S. camp at Colorado Springs, Colorado. He has been active in camp activities. He is the superintendent of the Sunday School and director of the chorus. He works as one of the four assistant cooks. Before conscription he taught school in McPherson County, Kansas, for four years. Previous to that he attended Bethel College (1836-1938). After the "duration" he intends to return to the farm).

The Mennonites have always been a rural people. They have lived and made their most valuable contributions to humanity on the farm. They are known the world over as good farmers. I am proud of that heritage and I want to do my part in keeping up that record. To become a good farmer is a great goal toward which to strive. Farming is a noble calling with vast opportunities and, therefore, worthy of everyone's consideration and respect.

Then too, the farm offers many opportunities for the expression of basic Mennonite principles. One farmer is building a new home. His neighbor comes over and helps him, not for wages but because of a spirit of cooperation, love, and goodwill. Some day, of course, this farmer may help his neighbor when he is in need. But that is not the motive behind the service of the first neighbor. He does not help because he expects to be repaid. He helps out of a spirit of cooperation. Does that not present a wholesome picture? I fear that some of our Mennonite communities are losing this neighborliness to some extent. That spirit is vital to Mennonitism. We dare not lose it. In this respect the farm presents a situation which can hardly be duplicated in the city. There is a great difference between merely visiting together and working together. The same holds true on the farm. This working together and helping each other develops an understanding among people. Understanding leads to cooperation and cooperation leads to success, progress, and real happiness in life.

In connection with farm life, I also like to think of the place of the rural church. The rural church is an ideal place for fellowship with God and man. It's various activities, which should very definitely be social as well as spiritual, contribute a great deal toward a unified and cooperative community. The rural church, therefore, presents another great area for service.

My growing interest in the farm is not confined solely to the time when I was actually living on the farm. I realize more and more every day the importance of the farm. My desire to become a farmer has grown continuously during these past months in camp. We have had some very stimulating and inspiring lectures on rural life recently by President Ed. G. Kaufman and Dr. J. Winfield Fretz. These talks have meant a great deal to me.

I am not looking at the vocation of farming from the financial standpoint either. I do not think a person who wants to become rich will try to do so by farming. I truly believe that the farmer's life should be a life of service. I see in it not merely the opportunity of raising food for humanity, which in itself is very noteworthy, but the opportunity of helping to develop good relations among people, that spirit of cooperation and friendship which this world so desperately needs today. Some day, God willing, I hope to do my part.

Education Values Inherent in the Civilian Public Service Program

By Robert Kreider

The Non-resistant Testimony

Civilian Public Service is affording young men opportunities to grow in the faith. There is little doubt that the conscientious objectors who return to their homes after their period of service will be more intelligent and effective witnesses for peace. C. P. S. camps are valuable for the apprenticeship they provide in disciplined non-resistant living.

The situations are many where conscientious objectors have opportunity to make their peace convictions known. An early occasion was the declaration before the local Selective Service board of their intention of being a conscientious objector. The prospective assignees were confronted with the responsibility of making known their decisions in the home community.

Upon arrival in camp the assignee has varied opportunities to deepen his convictions, to make more articulate his peace testimony. Notable is the stimulating study of pacifism and non-resistance in the course on objectives. The devotional periods, worship services, lectures by readers from the peace movement —all these aid the camper in formulating a clearer, fuller conviction of the non-resistant way of life. Not to be forgotten in importance are the "bull sessions" on the project and in the dormitories. Such discussions frequently center about the conscientious objector's position.

The Mennonite camps have established camp papers which have a wide circulation among the Mennonite constituency and among the friends of Civilian Public Service. These publications afford avenues for the campers to give clarified expression to their peace testimony. When the assignees return to their home communities on furlough they are called upon to explain their C. O. stand and describe camp life to their church and to their friends. Every week groups of boys go forth to the churches of the community and environs to present programs. These groups welcome the campers for their service. It is of significance to the assignees who must present their peace testimony humbly and with conviction.

A challenge of camp life is to discover practical alternatives to war. It is imperative that the young men of Civilian Public Service offer a better way to the world than the way of military force. To be effective Christian witnesses for peace it is important that the conscientious objector understand the Scriptural and historical bases for his position, the nature of the peace movement, and the channels open for the peace testimony to the community and the world. Civilian Public Service lays before the C. O. assignee manifold opportunities to become a more enlightened and articulate witness for Christian non-resistance.

Many young men in Civilian Public Service camps are looking forward to new areas of service wherein they may be even more effective witnesses for peace. Such opportunities for service are relief and reconstruction work in the latter stages of the war or following the war. There are campers who are preparing themselves for this type of service through the study of foreign languages, first aid, and vocational subjects. A real testimony to the world will be the service of these young men who volunteer for works of relief and reconstruction in areas of conflict. Reconciliation is a cardinal purpose of the followers of the non-resistant faith.

CONCLUSION

An educational program is in progress in all of the Mennonite-operated C. P. S. camps. We have noted the nature of that program. It is diversified in character and varies somewhat from camp to camp. In this stage of Civilian Public Service such organized education frontiers—planning and developing a systematic adult education program for the Mennonites in Civilian Public Service. It is to be hoped that some expression of the adult education of C. P. S. camps may be continued in Mennonite communities after the camp programs have come to a conclusion. Could it be that Civilian Public Service will contribute to a revitalization of the Christian education program of our churches?

We have indicated some of the opportunities which Civilian Public Service presents for a great educational experience. The areas of educational opportunity are many: common labor, fellowship in camp, community friendship, peace testimony, and spiritual discipline. These are at once the characteristics of the camp educational experiences as well as the challenges and the problem of the program. Civilian Public Service has its many problems. These educational goals and opportunities have been only partially realized. Therein lies the challenge of our Mennonite camps that we give ourselves with devotion to the attainment of these goals.

Civilian Public Service is a golden opportunity in the life of the Mennonite Church. It summons the sacrificial support and devotion of the entire church—campers, camp staff, church leaders, and laymen. May God's blessing rest upon the church in this common enterprise of faith and service.

SENIOR DEPARTMENT

Program for May 17, 1942

No. 5 Series of Six Studies—Church History

THE CRUSADES AND NEW RELIGION MOVEMENTS

I Cor. 13:1-13

I. Worship Service: 1. Songs: "Fairest Lord Jesus," No. 97; "Christ for the World We Sing," No. 327; 2. Reading of scripture passage, prayer, and remarks by leader. 3. Talk on "The Dark Ages." 4. Offering for Foreign Missions.

II. Leader's Introduction:

The Crusades

The land in which Jesus lived has always been of interest to Christians and has been visited by many of them. In these years when the Church began to lay more and more stress upon works, a pilgrimage to the Holy Land was thought of as an act of special merit. After the Turks had conquered the Holy Land they often treated such pilgrims cruelly. One of these, Peter of Amiens, described conditions there so vividly that the pope and the people were aroused to free Palestine from the Turks by force of arms.

The pope promised every crusader remission of sins and salvation. Various crusades were undertaken. Many perished on the way, but their zeal never abated and finally in 1909 the city of Jerusalem was captured with the slaughter of thousands on both sides. A so-called Christian kingdom was organized. More crusades took place, even a children's crusade which brought terrible hardship and suffering and uncounted deaths. In the end the Turks again regained control of Palestine, Jerusalem falling into their hands in 1187.

III. Suggested Topics for Short Talks:

1. The Children's Crusade; 2. Church worship in these centuries; 3. The Waldenses, their origin and doctrines; 4. Persecutions of the Waldenses; 5. John Huss; 6. The Bohemian Brethren.

IV. For Discussion:

1. What was the effect of the Crusades?
2. Why did the Waldenses and similar groups come into being?
3. What kind of life did they lead?

V. Facts for Study:

"Hatred of true Christianity was one of the saddest signs of these dark days. Whoever departed from the teachings of the Church, or would not recognize the authority of the pope and the priests was called an apostate or a heretic, and was persecuted and even killed." One of the orders who made it their business to hunt out the Christians were the Dominicans, a society of monks.

The more the church lapsed into the worldliness and formalism the stronger became the opposition of small groups of Christians to its course. These became known under various names in different countries, such as Novations, Priscillians, Paulicians, Bogoniles, Albigenses, and Waldenses. Membership in these groups was voluntary and a holy life in imitation of Christ was essential. They called themselves Brethren or Apostolic Christians.

VI. Illustration:

Peter Waldo was the leader on one of these groups called Waldenses after his name. He insisted on the careful study of the scriptures. He had been shaken out of a life of ease and indifference by the sudden death of a friend. He gave part of his property to the poor, and with the rest had the Bible translated into the native tongue. He organized a society of preachers to bring the gospel to the poor, and so reached thousands. Everywhere hungry souls gladly accepted the gospel message.

The Waldenses, as this group was called, valued the N. T. very highly, especially such parts as the Sermon on the Mount. They accepted the commandments of Christ without reserve, and tried to observe the command, "Love your enemies," literally. They generally regarded the oath and military service as wrong. They did not take part in the abuses of the Roman Church, pilgrimages and worship of the saints.

Their apostles often came from the best families and had attended the best schools. They could have occupied important positions, but preferred for Christ's sake to travel about in simple garb, often selling small household articles, and using every opportunity to talk about the gospel. They practiced the precepts of Christ as given in Matt. 10.

No one was admitted to membership except by baptism and on confession of faith. Their knowledge of the Bible was astonishing. They had it in their own language, and the children learned to read it and memorized long passages. This group was at home in the South of France, the North of Italy, and in part of Germany.

INTERMEDIATE DEPARTMENT

Topic for May 17

MAKING YOURSELF GOOD COMPANY

"There is an old proverb which says, 'The hand that gives, gathers.' How truly this is stated, for everything which we give to others multiplies before returning to us.

"Don't be afraid to give of your time and talents. Give words of cheer. Give of your material possessions, for God has promised a blessing to you if you give freely and generously. Malachi, one of God's prophets said: 'Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

"So you cannot lose. Besides the spiritual blessing which comes from giving, God has promised that if you share with Him, He will pour blessings upon you."

Qualities you need to develop to make yourself good company:

1. Have confidence in yourself—Believe in yourself and you are well on the road of success. However, beware of being over-confident. Be willing to accept corrections and help as well as to give suggestions to others.

2. Be yourself—"Ape no greatness. Be willing to pass for what you are."

3. Amiability—Amiable people, though often subject to imposition in their contact with the world, yet radiate so much of sunshine that they are reflected in all appreciative hearts. Duelzy.

4. Cheerfulness—The cheerful live longest in years, and afterwards in our regards. Cheerfulness is the offshoot of goodness. —Bovce

5. The art of conversation—"To listen well, is as powerful a means of influence as to talk well, and is as essential to true conversation."

Never hold any one by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them. Chesterfield.

Not only to say the right thing in the right place, but far more difficult, to leave unsaid the wrong thing at the tempting moment. Sala

6. Fidelity—To God, thy country, and thy friend be true, then thou'lt ne'er be false to anyone.
Vaughan

7. Forbearance—Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses. Spurgeon

8. Manners—One of the most important rules as to manners is to be for the most part silent as to yourself. Say little or nothing about yourself, whether good, bad, or indifferent: nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

JUNIOR DEPARTMENT

Program for May 17, 1942

GOD'S LAWS FOR THE UNIVERSE

Psalm 8:1-9

If the days, seasons, and years did not come regularly, it would cause us to wonder. If the sun did not give us warmth and light, the moon light at night; if seeds did not transfer to life, we would think all natural laws were broken.

There are fixed laws which govern all these processes, and all witness to the genius and power of the Creator. When God made the earth, He said, "Let there be light," and there was light. God also said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree, yielding fruit after his kind." God wants His children to bear fruit after their kind. One has said, **"The fruit of a Christian is another Christian."**

In one of Gypsy Smith's meetings, a lad of ten accepted Christ as his Savior. The next night, the lad returned to the meeting, bringing his mother, and she, too, accepted the Lord Jesus. The next night, the lad returned again, bringing this time his grandfather, who also accepted the Lord Jesus. The lad was **bearing fruit after his kind.**

The Law of the Harvest

Another law of the universe is the law of the harvest. "Whatsoever a man soweth, that shall he reap" (Gal. 6:7). If we want to reap peaches we plant peach trees. If we wish wheat, we plant wheat. It is just as true in the spiritual world as in the physical world.

A man asked his servant to sow barley, but the servant sowed oats. The master asked why he sowed oats and the servant replied, **"I hope to grow barley."** The master said, "What a fool you are! Don't you know you cannot reap oats from barley?" The servant replied, "Well, master, you yourself constantly are sowing wild seed, and yet you expect to reap life everlasting. Don't you know you cannot reap life everlasting from evil seed?"

The Question Bee

1. Complete these Bible phrases.
   - (a) Follow me and I will ____
   - (b) In the beginning ____
   - (c) For whatsoever a man soweth ____
   - (d) Let your light so shine ____

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 17, 1942

Tuesday: The Day of Conflict

Matt. 22:41 to 23:11

TOPIC: *How Do We Reject Christ*

Introduction

Our lesson events occurred on Tuesday of the Passover week. Jesus and the Twelve returned to Jerusalem from Bethany, and came into the temple. There the chief priests, scribes, and elders tried to entangle Him in his words, so they could accuse Him before the authorities. They questioned his authority for cleansing the temple. Their questions clearly revealed the growing conflict with the Jewish leaders. In each instance Jesus silenced his questioners. Even the lawyer's question did not lead Jesus into an argument. He quoted Deut. 6:5, God's commandment, as an all inclusive answer.

Jesus Asks a Question vss. 41-46

Jesus could ask questions and He directed attention now to his own person and office. He gave the naughty Pharisees an opportunity to do some real thinking. **Christ, is the** New Testament term for the Hebrew word, Messiah. Jesus was known as Christ only to his inner circle of disciples. The Jews were excepting the coming of their Christ. Jesus' question challenges the Pharisees to change their thinking concerning the Messiah. They thought this question was easy to answer, for it was generally believed that the Christ would be the son (descendant) of David. God had promised (II Sam. 7:12, 13). This question, "What think ye of Christ?" is of the uttermost importance to each one of us. He alone is the anointed, the eternal Son of God.

Jesus quoted Psalm 110:1 in asking another question. The Jews believed that David was speaking about the Messiah. It was not customary for a father to call his son, "Lord." How then could He be the Lord and still be David's son? This question they could not answer. Jesus wanted to teach them the idea of the spiritual lordship of the Messiah. Jesus did not tell the answer to His question to the Pharisees. Christ has two natures. He is both "Root and Offspring of David (Rev. 22:16); both of David and Son of God." The Pharisees refused to think of the expected Messiah as divine, and would not admit that Jesus is the Messiah. They were completely silenced.

Jesus' Warning Criticism vss. 1-11

Matthew 23 consists almost entirely of criticisms of the scribes and Pharisees. Our lesson portion sets forth the vanity and self seeking of these religious leaders. As a body, they were the official guardians and interpreters of the law, the teachers who were in the sense the successors of Moses. What they taught out of the law and in accordance with God's word, was to be obeyed. Their practice however did not agree with their preaching, and hence was to shunned. Their interpretations of the law, and their added traditions and ceremonials of their own invention, made its observance an almost impossible burden. They opposed modifying and single requirement. They did not attempt to keep their own rules. Instead of doing things with a sincere desire to honor God and help their fellow-men to know Him better, these men primarily wished to be seen and honored by men. They coveted the reputation as being very pious and godly. "Broad phylacteries" were worn upon the forehead and large "borders," tassels were fastened to the corners of their garments. Such piety—not so rare in our day—is put on for display. Sincere piety emanates from within the heart. They loved the most prominent and honorable places in public worship, seats of special honor. They wanted people to address them with titles of honor, and noticeable greetings in public places. Rabbi, "my teacher" or "my master," is a

Jewish title given to their learned teachers. Jesus warns against eagerness for such distinctions. *He censures the proud grasping at personal distinctions.* All of Christ's followers are brethren in faith and love for Him. The sacred name, "Father," as here used, is the believers' address to God alone. Good teachers make men look to God, and not to themselves. Jesus announces Himself as their Messiah, Teacher, and Guide. Christian workers and leaders must be humble in spirit, willing to serve before they can be much use in God's service. True greatness is measured by sincere humility.

What are some ways in which people show religious pride today? How do active people in the Church sometimes dishonor Christ? How do we at times reject Christ?

CORRESPONDENCE

FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas

A class for young married people has been organized with Herbert Kaufman as teacher. Waldo Goering has been appointed as song leader for the Sunday School.

This winter Miss Aganetha Fast visited our church, and Missionary **P. A. Penner** brought us the message on a Sunday morning. In the evening Brother Penner showed us his films of the India mission field. After having seen these pictures we certainly can praise God for the wonderful ways He has used this pioneer missionary in India during forty years of service.

The choir of the Lorraine Avenue Mennonite Church of Wichita presented a sacred program on Sunday evening, February 15. This choir came in the interest of their church building project, and a free-will offering was taken. On March 1 Mr. Harry Martens and Dr. P. S. Goertz visited our church in the interest of Bethel College.

Dr. Klassen, a dentist of Hillsboro, spoke at a recent C.E. program. He also showed his pictures of the C.P.S. camp at Colorado Springs. Brother Klassen was a C.O. during World War I, and after the war he did reconstruction work in France under the supervision of the American Friends Service Committee.

The following marriages occurred during the year: Jean Vogt and Ben Krehbiel, Edith Sharon and John Niehage, Thelma Krehbiel of Washington, D.C., and Curtis Adams of Fort Washington, Maryland.

At the semi-annual business meeting the matter of revising the church constitution was considered. Our church participated in the community union meetings during Holy Week. On Easter our mixed choir, directed by Ed. A. Wedel presented the Easter cantata, "Life Eternal" by Fred B. Holton. Mrs. Gene Wedel was the accompanist, and the soloists were, Linda Stucky, soprano; Laura Mae Wedel, contralto; Orval Kaufman, tenor; and Reford Wedel, bass.

—*Orlando E. Unruh,* Corr.

Farm and City

By William H. Stauffer

(Continued from page 2)

swallowed up by other groups.

In the city the individual is the basic unit of society. The father is the breadwinner. The mother keeps the house going. The children run around for want of something constructive to perform. Many are at home hardly more than to eat and sleep. Frequently there is no other common basis of family interest or unity than in the biweekly pay check. Each member of the family is a separate unit unto themselves, and often operate and get along quite independently of one another. The home is simply the base of operations.

In the rural areas the situation is quite different. In rural life the family, instead of the individual, is the ultimate unit of society. In this case they are closely linked and interdependent. The welfare and efficient operation of a farm and home requires the united effort of the entire family. Each has a task to perform. Each is a vital part of the farm and home program. Each has a sense of belonging. This is very vital to healthy Christian living.

In the city one of th biggest unsolved problems is that of leisure time. Urban families find it impossible to find constructive, steady work for their growing, energetic children to give them a sense of responsibility. This problem finds easy solution on the farm. Each member of the family has definite chores and other tasks to perform. These must be performed regularly and well. This is very valuable for growing children. There is nothing quite as valuable in the stabilizing of character than the discipline of having to do chores regularly, winter and summer alike. That does something to one's moral fiber for which the city has no counterpart.

The city church is a church of individuals coming from wide geographical areas and interests. The country church is a family church. Its members gather more regularly as a close working unit with common interests and backgrounds. They speak a common language. The church is a more vital part of their lives. They haven't so many diversions and distractions.

The city man deals with nuts and bolts, with gadgets and mechanisms. He lives in artificial material surroundings. His philosophy of life is colored by this. The farmer deals with plants and animals, with growth and harvest, with life and death. This too colors his outlook on life. The latter has a much more wholesome opportunity to live a normal Christian life. The city boy gets his milk from the milkman. The country boy gets it from the cow.

All of this is not to suggest that the city should be forsaken. The task of the church in the city in many ways is greater and just as important as that of the country. But what I am definitely suggesting is that we as Mennonites are basically a rural people. Our genius lies with farm and rural families. We should concentrate our efforts there, and leave the city problem to others who are better fitted for that task. When one goes fishing he takes bait in accordance with what he wants to catch. I am suggesting that our bait is rural bait which is much more needed in the country than in the city.

We have a unique contribution to make in giving to rural life in general the flavor of Mennonitism at its best. That flavor is a farm and home as a homestead with a fine family in it in which the outlook is not primarily the making of a living through soil mining; but the living of a life, the rearing of a family, the preservation and improvement of the soil, the goal of passing on to coming generations a sense of stewardship that is akin to God's plan.

This our fathers did well. This we must do. This we must inspire our children to carry on. The only solid and permanent basis for any agriculture is not commercialized farming on a large scale, but rather family-sized farming with the operator the owner. Our goal should be to farm less acres better.

Our Church as a rural church is in a unique position to carry on this task. We have the proper facilities to make the church the base of operations of an entire community. I can think of nothing more inspiring than to see a group of rural families making up a church, a school district, a social unit, a cooperative business unit—in other words—a real community in which every family and every member in that family has a sense of belonging. This must be the task of our Church. Unless religion permeates the whole of life it will ultimately lose out.

Where should we begin? There are many starting places. In my opinion, however, the most vital and immediately necessary place to begin is for the church to make provision to set up its young people on farms; bring them together for study and discussion of every phase of their individual and corporate lives—economic, social, political, religious; and to assist them in devising methods of action to live life as God had planned it in the Garden of Eden. We'll never save the souls of our people unless we follow the example of our Lord in making provision for the whole man.

—Need for church paper in every Mennonite home: A Mennonite pastor writes, "Then very few people get **The Mennonite** and they are more interested in supporting outsiders than our Mennonite works."

THIS ISSUE

Dr. J. Winfield Fretz of Bethel College helped to get the various rural life articles. Busy persons give of their time to write them. May they bring enjoyment and inspiration to many Mennonites who live close to the soil. May they remind city Mennonites of happy work and play on the farm.
—Ed.

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« « JOTTINGS » »

—**Ernst Harder,** freshman from Paraguay, recently spoke to an Indiana alumni group of Bluffton college when they met at the Y.M.C.A. building in Fort Wayne.

—Five **Bluffton College** professors visited and spoke in Mennonite churches in Indiana on April 12. This is a good way for church and college to become better acquainted. It is unfortunate that some of our people have never been inside of one of our own schools for a visit. Thus, visits from college men and organizations are a step in the right direction.

—The Bethel Home for Aged at Newton, Kansas, had thirty-five residents on December 31, 1941, according to the paper, "In the Service of the King."

—"Let a young man just beginning his Christian life in a church with real giving leadership, form the **habit of systematic and proportionate giving** and he will rarely abandon the principle, but let him form the habit of giving only occasionally and as he may then be induced and that will become his fixed policy in all his giving. Let a man grow into middle life under a preaching that because of its lack of real leadership in the matter of giving develops the 'tight-wad' spirit and a 'tight-wad' he will die." —Arthur M. Harris

—**A price of 100 Gulden** was placed upon the head of **Menno Simons** after he had quit the priestly office and had renounced the Catholic church in January, 1536.
'Grace Mennonite Church Messenger"

—"**Brig. Gen. Lewis B. Hershey,** national director of selective service, predicted Tuesday (April 14) that all A-1 draft registrants would be inducted into the army by late summer and that the nation would start calling on 1-B men and the 3-A's whose dependents do not rely entirely on them for support." —**The Berne Witness**

—The government suggests that Americans invest **10 per cent** of their income in War Savings Bonds. Will Christians give 10 per cent of their income for the Kingdom of God and invest 10 per cent for their nation?

—**Rev. and Mrs. Paul Wenger** recently spoke in the First Mennonite Church, Berne, Indiana.

—Bulletin, **First Mennonite Church, Reedley, Calif.,** "Miss Florence Aurenheimer, who has taught the Week Day Bible School for four weeks, was called to resume the responsibility of Camp Dietitician at Placerville. This camp (C.P.S.) is to be opened by April 23." As kindergarten teacher in the Reedley school system Miss Aurenheimer refused to sell defense stamps to the pupils. Her resignation was requested, and she tendered it. Might all Christians be as true to their convictions!

—**Marietta, Ohio, C.P.S. campees** work an average of nine and a half hours a day in the nursery of the Ohio Forestry Service. These sixty-nine campees and others during March ate: 806 lbs. of meat, 203 lbs. of butter, 34 lbs. of cheese, 161 doz. eggs, 421 gal. of milk, 70 No. 10 cans fruit, 254 qts. fruit, 50 lbs. dried fruit, 107 No. 10 cans of vegetables, 52 lbs. dried beans, 129 qts. syrups, spreads, etc., 519 loaves of bread, 190 boxes of cereal, 268 lbs. of flour, 33 doz. oranges, 1529 lbs. of potatoes, and 17 doz grapefruit. These facts are taken from **Whispering Pines**, the camp paper.

—**Bethel College** requires a minimum of ten hours of Bible study for graduation. . . . The Booster Banquet will be held in the new Memorial Hall on May 7 with Dr. Albert W. Palmer of Chicago Theological Seminary as speaker. . . . Dr. A. Warkentin is spending the spring quarter in Oklahoma visiting the churches in behalf of the Home Mission Committee (Western District) and Bethel College. He delivers Bible lectures in the various churches. . . . Dr. Herbert Schmidt, college physician, has arrived in Paraguay where he is spending some weeks assisting his brother with a number of surgical operations waiting to be preformed in the Mennonite colony of that place. He made the trip by airplane and has sent word to his family of his safe arrival. Facts from **Bethel College Bulletin.**

—Bulletin, **First Mennonite Church, Philadelphia, Pa.** "The Menno-Friendly Beneficial Association has been in existence for thirty-nine years for the protection of its members in time of disability and death. It has paid in benefits to January 1, 1941, $2,625. Meets second Tuesday of each month in this church. Entrance fees are moderate. Dues—fifty cents a month."

—"**Christ's approach** to the problem of **true liberty** was not a nationalistic one, but rather one that laid the emphasis upon the development of the **individual character.** He did not encourage His followers to overthrow the power of the Roman Empire. Rather, He pointed out a slow, difficult, but the only efective, way to achieve lasting freedom. His way was one in which the individual spirit was made free from the bondage of hate, selfishness, intolerance, bigotry, deceit, and brutality. Only as we discourage the growth of these attitudes that are in opposition to the spirit of soul freedom and build within ourselves, our churches, and our communities the spirit of Christ can we make the greatest contribution to the cause of true liberty." —Melvin Gingerich in **The Youth's Christian Companion.**

—**The Nebraska All-Mennonite Sunday School Convention** has been invited to Nebraska for May 10th by the First and Second Mennonite churches. Dr. H. A. Fast has been asked to speak during the morning and evening sessions, and he is making every effort to keep this date open.

—The **Bethel Mennonite Church of Fortuna, Missouri,** commemorated its seventy-fifth anniversary on April 19, 1942. For the occasion the church printed a very attractive and interesting booklet. In it are pictures of the meeting house, of pastors of this church, and of the workers which have gone forth from it. In it are articles describing the activities of the church. Included in this booklet is a history of the church by Rev. P. P. Hilty. If possible this historical article will be reprinted in this paper. Pastors who have served this church since 1919 are: P. P. Hilty, J. W. Warkentin, C. H. Dirks, Jacob Unruh, and H. L. Metzker, the present pastor. Brother Metzker is a son of the Roaring Spring, Pa., Mennonite Church and is a graduate of Bluffton College. Among the workers who have gone forth from this church are: Ella Bauman, missionary in India; H. H. Hilty, pastor of a Friends church; Joe Aeschbacher, pastor of a Congregational church; Harley King, pastor of the First Mennonite Church, Colfax, Washington, and John Moyer, treasurer of Bethel College.

—The **Eastern District Conference** met in the First Mennonite Church, Allentown, Pa., April 30—May 3.

—According to the last census the **drink bill** of the United States was $880,000,000 more than the total bill for education.

—"Today the so-called Christian nations have no testimony among the heathen nations, for they are just as warlike and bloodthirsty as the savages in their native state." —**The Well** quoted in the bulletin of the **Grace Mennonite Church, Lansdale, Pa.**

—**Bergfelder Mennonite Church, Delft, Minnesota:** "Truly the Lord blessed us in the past two weeks, and we are grateful to Him for the many opportunities we still have of worshiping and serving Him so peacefully. The Rev. Albert Schultz of Butterfield, Minnesota, served us in a series of special services, and through his clear, inspired messages Christians were strengthened and quite a number of young people took a stand for Christ. May the Lord bless Rev. Schultz for his untiring efforts. Our pastor, Rev. John Bartel, is conducting a catechism class on Sunday afternoons. The beautiful spring weather which we in Minnesota are enjoying makes one realize more and more the greatness and goodness of God, the maker of all things.

—**Mrs. Abraham P. Baerg**, Corr.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE ASCENSION OF JESUS

One of the important holidays occurring in the month of May is Ascension Day. It commemorates one of the great events in the life and work of Jesus and should have a place in the church calendar similar to that of Good Friday and Easter. For forty days after His resurrection Jesus appeared intermittently to the disciples in order to give them "many infallible proofs" of His resurrection. Incredulous at first everyone of them seems to have been absolutely convinced that Jesus did rise as He had said He would, after they saw Him in person, heard Him speak, and observed the telltale marks of the crucifixion upon Him.

But it was also necessary that reliable witnesses should see His final departure to be with the Father. And so we find Jesus taking with Him a group of believers and leading them out to the Mount of Olives. Here He gave them His final commission to be witnesses for Him in all the earth. Here too, as He lifted His hands in blessing, He ascended into heaven in plain sight of them all. It took this added experience to make them qualified witnesses for Him. They had walked and talked with Him during His ministry. They had beheld His crucifixion. They saw Him risen from the dead, and now they beheld Him ascending to glory. All that they needed now was the enduement of the Holy Spirit, and after that they would be flaming evangels for their Lord.

But it may be asked why the ascension of our Lord is so important. It was the necessary culmination of His work on earth. He needed to go away at the proper time so that the Holy Spirit might come, as He had promised. The disciples needed to know that He had actually gone, in order that they might take up the work that He had delegated them to do in His stead. He needed to go in order that they, by the power of the Holy Spirit, might do the "greater works" that He said that they should do. He needed to go to glory in order that He might take up His work as Intercessor in behalf of His people. He needed to be in the presence of God in order that He might be our High Priest to give us continual access to the throne.

The ascension of Jesus was an important event in the great chain of events which went to fulfill the marvelous plan of God for the salvation of man and the preservation of the saints. In a measure the Church has appreciated its importance, but in our modern life we do not seem to hear as much about the observance of the day, or of the significance of the event which it commemorates, as in days gone by. It is another illustration of the apathy of people today toward the things that are of great spiritual importance. The tendency of some communities to observe the day by special meetings is to be commended and encouraged. In the rush of modern life we need to guard that we do not become so absorbed in the less important, even though legitimate, that we lose sight of the greater things of Christ.

—*Christian Monitor*

MENNONITE PRINCIPLES AND THEIR APPLICATION TODAY

By *Olin A. Krehbiel* *

It is not the purpose of this paper to hand down ready made formulas but rather to provoke thought and discussion in the hope that from such a free exchange of ideas constructive conclusions might emerge.

In considering principles and their modern application we are reminded that since early times Mennonites have coupled faith with practice. It is right at this point that we have the opportunity to render a great service for the cause of Christ, as there is much in Christendom which is neither faithful nor practical. Doctrines are empty shells without works; while works lack a pattern without doctrine.

In brief the following principles are held by our church as given in the constitution of the General Conference and as summed up in *The Guide to Christian Teaching* published under the supervision of our Board of Education; Salvation by grace through faith in Jesus Christ, the Scriptures as the Word of God and only infallible rule of faith and conduct, baptism on confession of faith, separation of church and state, non-resistance, avoidance of oaths, scriptural church discipline, sanctity of marriage, and simple living.

Salvation by grace through faith in Christ is the very heart of the gospel and has been held by the church in general from the beginning. It is therefore not distinctively Mennonite, as there are other denominations who have built on this foundation stone. But don't we often make the mistake of taking the greatest truths for granted? It is my firm conviction that frequently the most important and obvious facts of life are the ones least observed. We human beings are so forgetful, and experiences become rather hazy over the years. Should not this sweet redemption tune be sung again and again until the whole being reverberates continually with the thought?

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* **Pastor of Grace Mennonite Church, Lansdale, Pa., and president of the Eastern District Conference.**

The Scriptures as the Word of God is also a generally accepted fact among Christians. However it has a special meaning to Mennonites who have maintained the right of the common people to read and interpret the Bible for themselves. How well are we succeeding in our time to impress our people with this concept? Are they a Bible studying group or are they living on canned theology? How can we get them to read expecting the inner light of the Holy Spirit to lead them into all truth? Is there not a great need to make this doctrine take on living freshness?

Although new converts are still baptized on confession of faith we have departed from the Anabaptist practice of rebaptizing those who received this rite in infancy. In that day a radical break was needed to emphasize the necessity of heart belief over against mere form. Now most of the churches which baptize babies recognize the need of a confirmation, which means a concession toward our view. So we are not violating the spirit of the conviction of our forefathers when we accept into our membership adults who have been baptized in infancy and are satisfied that they are born again. Or is this a wrong analysis and evaluation?

In self-examination while thinking over the matter of the avoidance of oaths, I discovered that never had I preached on this subject even though the topic had been discussed during the course of teaching and in private conversation. How many other ministers must confess the same neglect? It would be interesting to know how our laymen regard this doctrine and how many practice it. Another phase of this tenet which deserves attention, is the Mennonite custom of being as good as ones word. This used to be a distinguishing characteristic of our group. Aren't we slipping? Why? Which is more important, the letter observance or the spirit?

There was a time when Mennonite home life was a model to others in showing forth a fine Christian relationship between husband and wife as well as between parents and children. It is with alarm that we note the divorce evil creeping into our fold, together with the policy of letting children run wild. What can we do to stem the tide that is beating down the sanctity of marriage and home ties? Must not parents accept more of the responsibility instead of shifting it to others? How can ministers guide husband and wife to a happy home? Should our conference create more literature on this subject?

Although non-resistance is becoming increasingly difficult to apply in a world where total war is the order, this is not the time to give up the Christ-given principle, but rather we must find new means of expressing it more effectively under the modern conditions. Our efforts have been too much on the defensive. Is it not time to take the offensive? Should we have waited to be drafted, or would it not have been better to have organized a volunteer peace army ready to do various types of constructive work for the government? As long as our nation was not involved in the war the present system seemed to be the best method of meeting the peace time draft, but now that war is upon us it appears that the camps are more of a stop-gap. Have we been out-maneuvered by military men and pigeonholed in Civilian Public Service camps where we will fall prey to an exemption complex while others make sacrifices in blood and tears? We must seek out the weaknesses of the C. P. S. program and help our leaders remedy them. Exploration of other veins of undiscovered worth should also be made. If something isn't done even the opportunity to do work among civilians will have slipped through our fingers. What is our responsibility to the soldier boys? Must we stop our ears to the cries of human need simply because there are organizations linked up with the military arm who are doing this work? Can't a field of service be cut out for us? There is no question as to the worth of relief work, however the number of persons that can be used in this labor of love under present conditions is limited.

Another angle which threatens to be the greatest undermining to our peace witness is that the home folks have not fully met the issues facing them. The regimentation of manpower and money for defense thus far has only been a taste of what is to come. What can we do when the country is really geared to total war? It is easier for the farmer to be a pacifist than the machinist. The policy of the government is to cut out civilian goods so as to drive persons into war work. This makes the situation in the industrial sections more acute than in farm communities. Factory owners find their plants commandeered for war production. What shall these who are forced in that direction do? Although the minister personally may be a lover of the non-violent principle his hardest task is to counsel those who are directly battling with tough opposition. More often he is disappointed that so few seek his advice. If church members in peace time did not hesitate to work on Sunday because it meant holding their jobs and making a living, then they won't give up their jobs when forced to turn to war work. What would some of these same church members think of a preacher who did not speak on certain subjects just to hold his position? Sacrifice is neces-

(*Continued on Page Four*)

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

The Church and Home Ownership

Within recent years numerous studies have been made of farming conditions in America. The studies show that farm ownership has been decreasing annually. Less than one hundred years ago 75 per cent of the American farms were owned by the people who lived on them. Today only about 58 per cent of the people who operate farms own them. This means that farm tenancy is increasing. The recent depression found many farmers having to surrender titles to family farms that had been in a single family for three and four generations. In a high percentage of cases the titles did not pass into the hands of other farmers but into the hands of absentee landlords such as insurance companies and mortgage companies. These absentee owners generally live far away and have no other interest than that of deriving profits from their investment. They have no interest in the local community, its organization or its people except as it is profitable to be so interested. This is detrimental to the best interests of any community.

Scriptures and the Land

There are a number of reasons why this problem of land tenancy is a matter of concern to the church. In the first place, the Scriptures have much to say on this matter. All through the Old Testament we are taught about the sacredness of land. Man was looked upon as a trustee and God as the full and rightful Owner of the land. Man did not, therefore, have the right to abuse or exploit it for selfish purposes. In Gen. 2:7-8 and 3:17-19 we are told of the intimate relation that exists between man and the earth. Not only is that the substance from which God made us and to which we shall again be changed, but it appears that God meant man to be closely dependent upon the earth throughout his life. All of man's food, clothing and shelter comes directly or indirectly from the earth.

Numerous references in the Old Testament indicate that God meant man to be the possessor of land. When Moses led the Israelites out of Egyptian slavery into the land of "milk and honey" each family received a portion of land (Josh. 17:2-6). The basis of land ownership was laid down in the twenty-fifth chapter of Leviticus. The chief provision of which was that in the fiftieth year, the year of Jubilee, each again secured possession to the land originally belonging to his family. The law read: "ye shall return every man unto his possession, and unto his family." Within this fifty year period land might be sold outside the family but in all sales the opportunity of redemption was to be given to the seller. This law had two remarkable practical results. For one thing, no family could be denied ownership of land for more than forty-nine years and secondly, no family could add permanently to its ancestral holdings. It is clear that the law was designed to prevent dire poverty which results when successive generations are denied land ownership and, on the other hand, it guarded against luxury and waste which characterizes the accumulation of landed estates through successive generations. This law was effective for many years. It is illustrated in the case of Naboth who refused to sell King Ahab his vineyard on the ground that it was "the inheritance of my father."

The prophet Micah expressed the wish of individual land ownership when he pictured the day in which "they shall sit every man under his vine and under his fig tree, and none shall make them afraid." (Mic. 4:4). What is this but saying that every man would one day own his own home?

Our Fathers and Land

Many of our present day farmers have forgotten this ancient law. They see no relation between religion and land tenancy. They conceive themselves masters of the land and not God's stewards. Our Amish brethren have been more conscious of this than we. Abuse and exploitation of the land has been considered so sinful that a member practicing it is subject to church discipline. It is important that we again discover the close relationship of land ownership and religion that our fathers once held. A growing tenancy is a serious threat to a prosperous community and a thriving church life.

IS THERE A DIFFERENCE BETWEEN C.O's AND NON-COMBATANTS?

Today a young brother in my church asked me this question, and he added that some of his friends had told him that there is no difference. He seemed rather disturbed about it in his mind. I told him that our enemies can give the best answer to this question. Our enemies see a difference between the two, because they are not afraid of the C. O.'s, but they are afraid of the non-combatants. On the other hand, our enemies can see no difference between a non-combatant and a combatant when it comes to meeting them on the battlefield. Are they right, or are our non-combatant brethren right? We need all the light for our young men on this question that we can get.

In Love, *P. H. Richert*

Mennonite Principles and Their Application Today

(Continued from Page Two)

sary. Have we instilled in the hearts of our people enough of the spirit of self-denial?

Four hundred years ago separation of church and state was something new. Now it has become one of the foundation stones of our democratic form of government. In recent years with totalitarian views making such inroads into the thinking of the peoples of the world there is danger that democracy bow to such practices. Evidence the fact, that some are now refused citizenship because of their religious beliefs. Dan Gilbert writing in an article "Inside Washington" has issued a warning that socialistic trends threaten to squeeze out the small Christian schools which depend on private gifts, and thus again the state is increasing its control over the church. What can we do to stop or counteract this trend?

The application of simpler living is becoming more difficult as society becomes more complex, and yet the importance of this feature is not to be underestimated. It demands a sort of non-conformity to the world. One of the great dangers among the General Conference Mennonites is that in attempting to proclaim our freedom from the plain garb we have become enslaved by the fashions of Hollywood and Paris. Our church architecture also shows that there has been too much of an endeavor to copy the larger denominations rather than to develop designs that express our own faith. Why not have Mennonite architecture as well as Mennonite literature and art? The materialism of the world has fastened itself as a leech on our denominational body. We are not free from the spirit of keeping up with the Joneses. Installment buying has encouraged living beyond ones means and going into debt. Is it not essential that our people capture again that thrift and industry that they once possessed? The spirit of brotherhood and helpfulness is stifled by the new grasping commercial trend. Is the mutual aid conception outmoded? I think not, but rather it needs a wider application. Christian cooperation is more advanced than the cold way of the world which would have everyone look after himself or let the government do it. We need men with pioneering faith to show mankind what a real Christian community can do. This age could well profit by a practical demonstration of a simple living of the Christ-like graces. Are there not real possibilities in this direction? The fact is that our members have been influenced more by the five or six days a week spent in the factory, shop, and school than by the two hours weekly in church or the four years in a denominational college.

How are we to attack these problems and translate old truths into fresh patterns? To my mind it was a mistake for Mennonites to give up their schools in favor of government operated public schools. One must admit the Catholics and other denominations which maintain their own schools were wiser than we. Can we hope to have our colleges counteract all the anti-Mennonite and non-Christian exerted on our youth by state schools and other outside agencies, especially, when only a small percentage of our young people are privileged to attend these institutions of higher learning? Is this attacking the problem from the wrong end? Too frequently we have dissipated our energy fighting among ourselves. Everyone passing the buck on someone else. Ministers have blamed the college and parents. Colleges have blamed the home folks and the ministers. This calls for a united attack by the home, the church and the school. Any criticism that is given should be constructive with a view to strengthen as a whole the effectiveness of our testimony for Christ. No seeking of scape-goats and no branding of honest criticism as disloyalty.

Two things stand out in my mind if the Mennonite church is going to make a worthwhile contribution to society. One is a strengthening of the home base and the other is a launching out in new directions. Most of this paper has to do with the former but let me close with a word about the latter. The historical beginnings of the Anabaptist movement was not narrow sectarianism. That is a lesson to keep in mind. Although I have grown up in an atmosphere that has given me a strong conference concern, nevertheless, I realize the danger of hide-bound denominationalism. True, if we don't support our own work no one else will, but we must not be afraid of expanding and making wider contacts. Have we not too frequently thought of ourselves? If we are interested only in holding our own, we are of all men most miserable. Would not an aggressive evangelical missionary zeal to spread our convictions be a valuable asset in the work God has given us? —*Lansdale, Pa.*

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DAILY DEVOTIONAL MESSAGES

By *P. J. Boehr, Pandora Ohio*

MAY—17—*"And be not drunk with wine, wherein is excess; but be filled with the Spirit."* Eph. 5:18. There is here a similarity and a contrast. In Acts we read that the populace spoke of the Spirit-filled disciples at Pentecost as "full of new wine." Their boldness in testimony was so expressed, and they were so full of joy, that people mocked them, like they would drunken folks. Christians may be "talkative" and "happy" when they have the message of life to bring to dying people. The contrast lies in that with which people are filled—some with wine, and that to excess; others are filled with the Spirit, Who does not allow excess. It is sometimes said that a drop of spirituous liquor makes a person "a drop drunk," etc; hence there is always excess in drinking liquor. We also note that the Christian is commanded to "be filled with the Spirit!"

MAY 18—*"Did not our hearts burn within us, while He talked with us by the way, and while He opened unto us the Scriptures?"* Luke 24:32. The Emmaus disciples only then got their *"heart-warming"* when they knew it was the Lord. They give two reasons for this experience—"while He talked with us," and "while He opened unto us the Scriptures." This will cause anyone who knows the Lord to have the chill taken off from his spirit. Many a person since then has gotten, what has been called, "the religion of the burning heart." Charles Wesley had his spiritual life transformed that way. Graf Zinzendorf had this experience. He said, "I have but one passion, and that passion is Christ!"

MAY 19—*"Being seen of them forty days, and speaking of the things pertaining to the kingdom of God."* Acts 1:4. The risen Lord is in conference with His disciples for forty days; what a theme that conference has—"the things pertaining to the Kingdom of God!" How much we could have wished to "listen in" to such a far-reaching gathering as this was. The disciples, who were sitting under the Lord's instruction about the great things to come, were so well impressed about "the Glory that shall follow," that they asked, "Lord, wilt Thou at this time restore again the kingdom to Israel?" In a troubled world every child of God should long for the Prince of Peace to come and set up His everlasting kingdom.

MAY 20—*"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."* John 17:18. The Christian is in the world, but not of the world. The total number of Christians throughout the world make up the Church. We have our mission ("to disciple all nations") to perform among men everywhere till the Church in completed. Then those who were "called out" from the world to become members of the Body of Christ will be "caught up" (I Thess. 4,17) and taken out of the world. The Christian's outlook is very hopeful, like Adoniram Judson's saying goes, "The prospects are as bright as the Promises of God."

MAY 21—*"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."* Isa. 40:31. We live in a very active world. To some it seems folly to take out time for prayer and Bible Study. How encouraging this word from Isaiah is for all who are the Lord's. It means, like someone of the saints has said, "let us advance on our knees." Prayer links our impotence with God's omnipotence, so that the weakest saint can do exploits for God. There is buoyancy for soaring like on eagle's wings; the race is won by the waiting soul; also the walking is in the strength of the Lord.

MAY 22—*"But tarry ye in the city of Jerusalem, until ye be endued with Power from on High."* Luke 24:49. After many days of fellowship with the risen Lord and receiving instructions about the "things concerning the Kingdom," there came the tarrying, "until ye be endued with Power from on High." The Lord Who sends us into His work also gives us the equipment for the work. Here as also in Acts 1:4, the "Promise of the Father" has reference to the Holy Spirit. The tarrying was not a time of idle waiting, but a time of active prayer and preparation fo heart. The disciples obeyed their Lord's command to wait until they were filled with the Spirit's power and were in blessed fellowship one with another. Waiting in prayer before God in our day will still do wonders.

"More things are wrought through prayer, than man dreams of."

MAY 23—*"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."* Acts 1:11. There is intimate connection between Christ's ascension and His Return at the close of the Church age, or the Holy Spirit Dispensation. The passage makes it clear that the One we are to look for, is not death, or the descent of the Holy Spirit, but "this same Jesus." He ascended with uplifted hands, in the attitude of blessing, and shall come again "in like manner." What a "Blessed Hope" at this time when all other hopes disappoint us.

"O, Lord Jesus, How Long, Ere we shout the glad Song? Christ returneth, Hallelujah, Hallelujah, Amen."

MAY 24 (Pentecost)—*"And when the day of Pentecost was fully come, they were all of one accord in* *one place.... And they were all filled with the Holy Spirit. . . .*" Acts 2:1-4. What a fulfillment of prophecy it was when the time "was fully come." Hearts were ready to receive the mightiest and most spectacular outpouring of the Holy Spirit in history. Given the same conditions of waiting before the Lord, of heart preparation, and of Christian fellowship ("they were all of one accord") that prevailed just before the greatest Pentecost in history, the Church would experience and the world would see very extraordinary spiritual results. Christians need a Pentecost now, a baptism of power and of testimony; so that many more will say: "We do hear them speak in our tongues the wonderful works of God."

"O Lord, send a Revival, and let it begin in me!"

EXEMPLARY LIVING

By *J. J. Regier*

The second step toward "Exemplary Living" is: 2A. The Establishing of Pose.

How important in this day, to be able to say: "For I know in whom I have believed." II Tim. 1:12. Such experience comes only to those who have been faithful in the exercising of "Divine Power" that is to the disposal of every child of God.

Too many times we are found in like attitude with the young man who was living in an illusion of "Extreme Economy." This young man thought it would be possible to operate his desk light with a door bell battery in the basement. When circumstance compelled the usage of light, he to his amazement discovered that his economic idea would not produce desired results. An electrician was called—with but a moments hesitation the electrician replied, *"Sir, your trouble is lack of power, it takes more power to produce a light than to make a noise."*

In order that we may produce a light such that will turn others "Heaven-ward," there must be a passing from the stage of "Experiment" to the degree of "Knowledge." Yes, from the youth of doubt to established unshaken matured faith in Christ Jesus. To be a pattern, a model believer before a critical world, we must pose as it were steadfast, unmoveable uncompromisingly before them, so that they who are of a contrary part may have no evil thing to say of us.

To be of such usefulness to our "Heavenly Father," there must be a daily exercising of this available God-given power. FIRST—

1b. Through the Soul's Sincere Desire, which is PRAYER.

1c. Definition of Prayer:
  1d. Lifting up of desires—Matt. 26:39*a*
  2nd. It is the exchanging of "Self Will" for God's Will.

(*Continued on Page Twelve*)

HOME MISSIONS

A. J. Neuenschwander, Secretary

EVANGELIST J. J. ESAU TO VISIT CANADIAN CHURCHES

At the annual Home Mission Board Meeting, held in Newton plans were discussed how to aid our churches and the members to develop a deeper spiritual life and also to link the churches in Canada more closely to the churches in the United States. For two years the Home Mission Board had been in contact with Rev. J. J. Esau, Bluffton, Ohio, and had encouraged him to conduct evangelistic meetings in the churches in the States. In his work he was encouraged to visit the smaller and far removed churches as well as the larger ones. This work proved a real blessing. During the past Rev. Esau made his own itinerary.

At the meeting it was decided to engage Rev. Esau to visit the Canadian churches, starting in Ontario and working to the west. Plans for this visit and the itinerary for Ontario were worked out by a group of ministers headed by Rev. Jacob H. Janzen. The first church to be visited is located at Leamington, Ontario, May 3rd. On the average two services are to be held in each church. It will require the entire month of May to cover all the Ontario churches.

Rev. Benjamin Ewert and a committee of fellow ministers in Manitoba will arrange for the visitation in the province. The work in Manitoba is to start with the first of June.

The plan is to have Rev. Esau bring Biblical messages that are evangelistic in nature and also to weave in some facts and information to make all members and churches feel that each individual or church is a vital part in the great work done by the Conference through the various boards, and to encourage the brethren everywhere to stand firm in the faith and to be true in their Christian service. The Home Mission Board kindly asks that this important work be remembered in daily prayers before God.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" Eph. 4:11, 12.

Thanking you for every prayer and financial support for Home Mission work in the past, I am,

Very sincerely in Him, A. J. Neuenschwander

The Holy Spirit will not put His seal on a partial surrender.—*Sel.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HIS TOUCH

Medical Report from India

Repeatedly we read that Jesus touched someone and "The fever left her," "his leprosy left him," "and their eyes were opened," "and he spoke plainly." What a difference His passing by made in the lives of those whom He touched. What a difference His life and touch has made in our lives, physically as well as spiritually. Diphtheria, once so dreaded, now causes few deaths. I have never seen a death due to smallpox. "Child bed fever" continues to decrease.

Our duty as medical missionaries is to serve as a medium through which Christ can helpfully touch people, that they may be healed and that His truth may free them from ignorance and superstition. Phulmat was some six months pregnant. Associated with this there was an illness causing considerable suffering. When I saw her she had six or seven third degree burns on her abdomen each about two inches long and three-fourths inch wide. When asked why they burned her thus, the husband said that they had no doctor, so "what could we do?" Bhagat is another example. He lived with his parents some twelve miles from the hospital. He had been at the point of death for some time. This little innocent babe had burns on his neck, arms, and abdomen so severe that even some of the ignorant Christians of the village attributed his death to the burns which he had received.

Following are the statistics of medical work in India during 1941: out-patients, 18,000; in-patients, 1,775; return visits, 15,000; major operations (including cataract), 194; cataract operations, 114; minor operations, 757; obstetric cases, normal 54; abnormal obstetric cases, 16; laboratory tests, 4,350; average daily in-patients, 42¾; income, Rs 13,200 (about $4,000).

To you who read this, these statistics may be merely so many figures. To us they mean so many contacts through which we have tried to do our part in this great fellowship of believers, in Him whose touch reaches and influences every phase of life.

"Then touched He their eyes." There were 114 cataract operations the past year. At Basna there were 560 eye patients treated and an estimated 1,200 eye treatments were given.

The Leper Home had an average of 536 in-patients. Since the home cannot accommodate nearly all the patients who apply for admission, an out-patient clinic is conducted where 5,468 treatments were given.

Janjgir reports a successful health program in which sixty babies were entered in a baby show. Twenty-three prizes were given. The babies of the Christians rated much higher than those of the non-Christians.

The foregoing statistics represent an increase of 25 per cent as compared to 1938. At Basna there were six times as many in-patients as ten years ago. And "There is yet much land to be possessed."

—*H. E. Dester*

ITINERARY FOR MISSIONARY AGANETHA FAST

May 17	Fortuna, Mo.	Bethel	morning & evening
May 18			
May 19	Summerfield, Ill.	First Mennonite,	evening
May 20	Summerfield, Ill.		
May 22	Donnellson, Ia.		evening
May 24	Wayland, Ia.	Eicher,	morning
May 24	Wayland, Ia.	Emanuel,	evening
May 25	Wayland, Ia.		
May 26	Pulaski, Ia.		evening
May 27	Pulaski, Ia.		
May 29	Wisner, Nebr.		evening
June 5- 6	Avon, S. Dak.		evening
June 11-19	Freeman & Marion, S. Dak.		
June 21-23	Doland, S. Dak.		

Sister Fast is also hoping to meet with the sewing societies whenever they arrange for such a meeting.

She may also visit the camps at Denison and Henry.

May the Lord bless such visits for the mission cause.

P. H. Richert, Sec.

WHO WILL FEED THESE?

A few weeks ago *The Statesman*, the so-to-say official newspaper of India, told us that now in 1941, India has a population of 388,800,000. If Burma is included the number is over 400,000,000. This comes very near to the population of China. In case India can remain at peace and no wide-spread famines come, and China should remain in strife and destruction, then it is likely that India will overtake China in numbers.

In the last fifty years India's population has increased a full hundred million. It was 287,300,000 in 1891. In the last decade (1931-1941), it has risen fifty million.

British India has 667,000,000 acres of land. Of this 232,000,000 acres are cultivated. Fit for cultivation but not cultivated are 154,000,000 acres. Covered with forest are 89,000,000 acres. So the average amount of cultivated land per person is .72 acre.

In our school at the Basna mission station (P. O. Jagdishpore) we teach how to bring such land under cultivation as is fit for it. But all this is physical. What is our reply to Christ's challenge, "Feed my four hundred million sheep in India the bread of life"?

—*John Thiessen*

RELIEF

Letter from Brother M. C. Lehman

Sister M. C. Lehman received from the State Department on April 12 a letter written by Brother M. C. Lehman written on December 22, 1941. Brother Lehman wrote from the Grand Hotel, then headquarters of the American Embassy at Bad Nauheim, Germany. Quoting from his letter:

"We are all, one hundred and thirty-two in number, in a nice large hotel here and are well treated and cared for in every way. I will come to the States with the Embassy. Route and time are still uncertain, and you will have to ascertain from Washington as I will not know myself when or where we will arrive..." "I am well and busy writing and reading."

Clothing Shipment to France

During the early part of April a shipment of five tons of new and used clothing was made to France on a Portuguese vessel. The contents of the shipment were various, including men's, women's and children's clothing of all descriptions and sizes.

This shipment, valued at over $11,000 will be distributed among the refugees now in concentration camps in France.

Compiled by Grant M. Stoltzfus, Released April 15, 1942.

Dr. Herbert R. Schmidt to Paraguay

Dr. Herbert R. Schmidt of Bethel Clinic, Newton, Kansas, left on April 19 by plane for Asuncion, Paraguay, where he was scheduled to arrive on April 22. Dr. H. R. Schmidt is a brother to Dr. John R. Schmidt who since last summer has been serving the medical needs of the Menno and Fernheim colonies.

Dr. Herbert R. Schmidt will perform surgical operations among the Mennonite colonists in the Chaco. Present plans call for Dr. Schmidt to work in these colonies for five weeks and then return to the United States.

New Relief "Front" Opened in India

Reports from Mennonite missionaries in India as well as recent war developments bring to attention another field for relief service to refugees and war sufferers.

After a representatives meeting of Mennonite and Brethren in Christ missionaries Brother Peter Penner sent the following cable to Brother Orie O. Miller.

Champa, India
April 10, 1942

Representative meeting convened organization relief planned cable rupees three thousand monthly."

A recent meeting of the Executive Committee of the Mennonite Central Committe authorized the sending of 3,000 rupees per month to India beginning with April.

Brother Byler Visits Switzerland

In a letter dated February 28, Brother Joseph N. Byler gives interesting impressions of a visit which he made to Switzerland. Besides visiting Bern and Geneva, Brother Byler worshipped with the Mennonites at Langnau. Brother Byler's purpose in visiting Switzerland was to make investigations regarding a long-range relief program for which contacts with the Swiss government would be necessary.

—Compiled by *Grant M. Stoltzfus*, April 1, 1942

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE

December 1, 1940, to December 1, 1941

Receipts		
Cash balance from previous year		$ 3,069.53
Clothing on hand from previous year		6,646.55
Cash donations during past fiscal year	$100,254.80	
Clothing donations during past fiscal year	48,066.95	
Total donations		148,321.75
Total operating funds for 1941		$158,037.83
Disbursements		
Relief expenditures:		
French relief	$35,492.68	
Polish relief	8,450.00	
English relief	26,641.13	
Paraguay relief	5,182.47	
Holland Relief Committee	100.00	
Miscellaneous and Individual relief cases	1,465.00	
Total relief expenditures		$ 77,331.28
Clothing distributed:		
Clothing shipped to England	$38,975.40	
Clothing shipped to France	3,851.00	
Total clothing distributed		$ 42,826.40
Operating expenses:		
Relief workers expenses, travel and Allowance	$8,104.05	
Overhead expenses	3,709.02	
Total operating expenses		11,813.07
Total Disbursements for 1941		$131,970.75
Balances		
Relief workers cash reserve to cover return expenses	$3,600.00	
Cash balance	10,579.98	
Clothing on hand	11,887.10	
Total balances December 1, 1941		26,067.08
Total Balances and Disbursements		$158,037.83

Sponsored by
the Young People's
Union of the
General Conference

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Beatrice, Nebr.

Mennonite Youth

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Love In Courtship

By *John R. Mumaw*

It has been a genuine satisfaction to me to know that real friendships are a great asset to Christian living. Friends make vital contributions to life in its varied and in its many prospects. The youth who steps into social activities among young people must learn how to make himself worthy of the best friendships. He needs to possess the noble quality of social dignity; that quality of honor that makes one trustworthy, respectable, and esteemed. Deepened friendships pave the way for courtship.

The urge to be in company with others is a perfectly normal impulse. The desire to associate with those of the opposite sex is only another step in the usual development of youth. It has its fundamental basis in the sex instinct. From this instinct there are impulses developed which are the strongest man possesses. When left to express itself without control it can lead a soul into the most degrading filth of social vice to pierce itself through with the deepest of sorrows. It also has in it the possibility of creating the most beautiful relationships in the whole structure of human society.

I like Browning's poem "Love Among the Ruins." He describes the place where "the quiet-colored end of evening smiles miles and miles." He imagines the position on a sloping hill where two lovers met. On that particular site a great city once was the pride of its people. As he anticipates meeting "a girl with eager eyes and yellow hair" who waits for him there on the side of the hill while she hears the sheep cropping near by, he thought of the great palaces that once stood on that site. He called to mind the marble walls that once stood there. He thought of the lust of glory among men. He thought of their wealth and their gold. He thought of their triumphs and their fame. He mused in contemplation of "Earth's returns for whole centuries of folly, noise and sin," and concluded that "Love is best." I agree with him. Don't you?

Recently I came across a long list of things that help to bind people together. The author referred to the sorrows of life and the disappointments that come. He reminded the reader that our possessions may be taken from us and that our hopes in life may be darkened. But to people who really love each other, even though all else is gone, they will conclude as they sit together: "Life is after all worthwhile so long as I have you." "Love is best."

I think we fail sometimes to rate love properly. Too many people give reasons to the critic for giving it a low rating. They use occasions of love for other purposes than that which God intended. But I still believe that love is best. One may contemplate the glories of human power, things that can be attained by human activity, but all that is superseded by love. There is something beautiful about love. It is ennobling to character. It strengthens the spiritual life when it is pure; love strengthens the life.

There are enemies of chastity that would spoil the beauty of love. They mitigate against the ordinance of marriage and against the institution of the home. Do you know that sins against the laws of purity are more frequently mentioned as a prohibition in the Scripture than any other form of transgression? They are labeled with such terms as fornication, uncleanness, abuse, adultery, and whoredom. Take the various catalogues of sins recorded in the Bible and you will find one of these in those lists more frequently than any other kind of sin.

The psychologist tells us the sex impulse may be aroused by various experiences. There are four different kinds: first, ordinary physical causes; second, abnormal physical contacts; third, emotional states; fourth, imagined situations. These suggest certain laws that dominate in the social life.

In order to avoid the tragedies that come from being overpowered with sex impulses it is necessary to be very cautious in our social contacts. Men and women need to be careful in the use of their eyes. David should have made a covenant with his eyes. People need to be careful in the movement of their bodies, in their dress, and in their speech. One sees again and again that a breach in social contact which leads into social sin leaves its scar upon the victim for life. Courtship if not engaged in according to the principles of purity will leave a mark that can never be erased. On the other hand, courtship can make a distinct contribution to life happiness. We want to adopt such principles of conduct that will leave no regrets. Love is responsible for a multitude of life's tragedies, as well as for a multitude of life's triumphs. For that reason, Christian young people, as you approach the years of courtship you need to choose the principles of right to assure yourselves against the many forms of social sin.

I have eight proposals to offer for your consideration: Exercise a reasonable restraint, employ good judgment, use common sense, make use of safe counsel, practice fidelity, guarantee honesty, pledge yourself to discretion, and seek divine guidance.

(The above is the first installment of an article published in the *Christian Monitor,* a publication of the "Old Mennonites." The rest of the article will appear as parts of a series).

Freeman Junior College, Her Place and Need

"Other foundation can no man lay than that is laid, which is Christ Jesus," I cor. 3:11. This is her motto. Our aim is to live up to its meaning. All our endeavor is to be in harmony therewith. To change the figure, our existence, development, fruit-bearing must proceed from Him who is the true vine. Our inmost longing and satisfaction is to bear much fruit wherewith to glorify the Father.

That this has not always been nor is now our true manifestation we humbly and with repentant hearts confess. With faith in God and His Word, who cleanseth us, we face the future. Deeply conscious that we need His cleansing and reviving care, we consecrate ourselves to serve Him in these dark and disturbed days. We believe this school is vital to the work of the Lord and our Mennonite Conference. He has kept and provided for the continued maintenance of Freeman Junior Collge during a decade of very scant supply. Drought, plagues, depression, and war have sapped and depleted our resources which were supplied. Nevertheless, our expectation is from the Lord. He brought the school into existance for His purposes; He sustained her in days of supernatural and natural testings; He must sustain and provide for her in sore trials which are upon us, as a non-resistant people amid a world at war.

Freeman College is served by a faculty of men and women who know the power of faith and believing prayer. They meet at regular intervals in early morning hours for prayer to seek guidance and grace to meet the problems of their young people. As for the students they are supplied with regular chapel periods, Christian student organization and activity wherewith to be drawn into the presence of the Lord. They study the Word under the guidance of outstanding men of God. And all other classwork is done under capable and believing men and women of God, so that all studies are properly related to the authority of God and His Word. In this manner our school is seeking to prepare its students for life duties, the foremost of which is to become branches in Christ, the true vine, and to honor His Father by bearing much fruit. —*H. Albert Claassen*

SENIOR DEPARTMENT

Program for May 24, 1942

No. 6 of Series of Six Studies in Church History

THE REFORMATION

Matthew 13:1-23

I. Worship Service:

1. Songs: "A Mighty Fortress Is Our God," No. 549, "The Work Is Thine," No. 550.
2. Reading of scripture passage and prayer.
3. Biographical sketches of Hans Denck, Balthaser Hubmeier, Martin Luther, and Ulrich Zwingli. See church history book or encyclopedia.
4. Offering for home missions.

II. Leader's Introduction:

In the year 1517, Martin Luther, who had found a Latin Bible at the University of Erfurt and had read it, posted 95 theses on the church door at Wittenberg. In these, he condemned the sale of indulgences. People had been led to believe that repentance was not necessary; all they had to do was to buy a letter of indulgence and their sins would be forgiven. When Luther refused to recant he was excommunicated. He was then secretly brought to the castle of Wartburg by a friend and there he translated the New and then the Old Testament into German. Later he returned to Wittenberg, resuming his work as teacher, preacher, and author.

The people accepted Luther's leadership, and whole cities and countries separated from Rome and introduced an evangelical manner of worship. The Bible came to be accepted as the only guide of our lives and faith. Cloisters were suppressed, pictures were removed from the churches, and the German language was introduced into the religious services. Luther's small and his larger catechism, his songs, and hymns, among these "A Mighty Fortress Is Our God," as well as his efforts for the establishment of schools and the education of the children of common people did much to further the progress of the Reformation.

III. Suggested Topics for Short Talks:

1. The Anabaptists and Their Leaders: a. Felix Manz, b. Konrad Grebel, c. George Blaurock.
2. The Great Church Council at Augsburg in 1527.
3. The Moravians.
4. Jacob Hutter and the Hutterite Brethren.

IV. For Discussion:

1. What abuses within the Catholic Church led to the Reformation?
2. What influences of the time helped the progress of the Reformation?
3. Why was the translation of the Bible into the native tongue so important?

V. Facts for Study:

The Reformation also gained a strong foothold in other lands at this time. **In Switzerland** Zwingli and later Calvin worked. **In England** King Henry the VIII broke relations with the Catholic Church, because the people would not let him divorce his wife, but he retained many Catholic practices and his reformation was not that of the inward life so much. Under his successor Edward VI a more thorough reformation set in which under the reign of Queen Elizabeth gained ground. Under her the English Episcopal Church was organized. Later those groups known as Puritans, Presbyterians, Baptists sprang up who wanted a simpler form of worship and a deeper spiritual life than they found in the State Church.

In France much blood was shed because of the Reformation. The Protestants, called Huguenots, met terrible persecution. On one occasion, on the night of August 24, 1572, occurred the so-called massacre of St. Bartholemew, when the Catholics killed thousands of men, women, and children. Later, however, religious freedom was granted.

In Scotland the earnest and determined stand of John Knox won the hearts of the Scottish people for the reformation, and his prayer, "O God, give me Scotland, or I die," brought forth ample fruitage.

In the Netherlands and **in Sweden** the re-discovered gospel spread and gained ground. In the former country the Mennonites found willing friends, and in the latter the Lutheran Church became strong and well established.

Thus these various groups, breaking away from the Catholic Church and making the Bible their handbook, proved that the gospel has power to renew, cleanse, and purify the Church as well as the lives of individuals.

INTERMEDIATE DEPARTMENT

ACTIVITIES FOR THE SUMMER MONTHS

It is our hope that we are not too late to offer some activities that your Intermediate society might engage in during the summer months.

1. **Union meetings** with other societies in your town or community.

A most worthwhile feature of these meetings would be a question-box. We believe you could all benefit much by this sharing of experiences. Some questions which might be considered are these:

1. How can we secure promptness? 2. How can we be sure that people will do what they promise to do? 3. Who should sum up the results of the meeting? 4. What is the value of a pre-meeting session? 5. What about "clipping readers"? 6. What is good publicity? 7. How should the discussion of the topic be conducted?

2. Musical evenings:

1. Singing of hymns. 2. Interpretations of great hymns. 3. Instrumental numbers. 4. Study of the complexity of the church pipe organ.

3. Outdoor meetings:

This may be held on a hillside, beside a lake or on some shady spot of the church lawn, but be sure the middle of the meeting coincides with the setting of the sun.

4. Recognition service:

—In June there may be a recognition service for young people who are graduating from high school or college. Those who return from schools may be recognized in some special way.

5. Echo night:

—Toward the latter part of the summer have an evening when those young people who had the privilege of attending retreats or camps will tell of their experiences and the inspirations they received.

6. Picnicking day:

Plan a day for a picnic in some favorite spot. Invite young people who are not members of your society and show them what a wholesome good time Intermediates can have.

7. Visitation day:

Have a certain day set aside when each member is expected to visit at least two shut-ins.

8. Nature study hikes:

Invite some one who really knows birds or flowers to conduct this hike. God will seem all the more real to you after such a hike.

JUNIOR DEPARTMENT

Program for May 24

WHAT HAPPENS WHEN GOD'S LAWS ARE BROKEN - - MATT. 5:17-20

A Penalty Program

There is always some result whenever a law is broken. If this law pertains to ourselves—our health, character, mind—we always pay a price, even though we cannot see it at the time. If the law broken touches others, for example, lying, stealing, murder, and the like, it never escapes the attention of the just judge. When we break God's laws, we bring punishment upon ourselves.

Adam and Eve

God put Adam and Eve in a beautiful garden of Eden. They were allowed to eat of every tree, but of the tree of the knowledge of good and evil. If they did, they would die. There was happiness for a time, until Satan persuaded Eve to disobey God, and she yielded and gave Adam too. The result we all know. We suffer every time for our sins.

Other examples in the Bible were Achan, Saul, and David.

The Question Bee

1. Why is the sinner always miserable? 2. Can we let conscience always be our guide? 3. What is meant by "Dividing the sheep and goats"? 4. What happens when we disregard the rules of health? 5. What are the wages of sin? 6. What are the rewards of a true follower?

The Prayer List

Thank God for: (a) A mind to know right or wrong. (b) healthy bodies, (c) a form of government by the people.

Ask God for: (a) wisdom in doing His will, (b) a greater desire to serve, (c) our hearts to be fertile soil for his vineyard.

EXEMPLARY LIVING

(Continued from Page Six)

3d. Broadens spiritual scope and penetrates God's Power.

2c. Purpose of Prayer:

Many times we are under the impression that prayer is a means that awakens God to a human need. Not so, prayer neither awakens or is intended to make God more willing to bless, but in its reactionary influence it makes the "petitioner" more receptive and fit to be blessed from a God who is continually knocking, thus suggesting His concern, and furthermore denotes His longing to come in and share His victory with our defeat. May we remember, "That nothing lies outside the power of prayer except that which lies outside the will of God." How many failures and mistakes would be avoided if we would take Christ into account, from the greatest to the minutest detail of all activities of life.

How can we pose in spiritual effectiveness before a "Sin Sick World"?

2b. By looking through the eyes of God and see what we can see. (Seeing ourselves as God sees us).

Where can we see a greater revelation of ourselves than in the lamp light of God's Word?

1c. He sees there a weakness that is pointed out in behalf of man. But looking through the eyes of God we can also see a possible STRENGTH. II Cor. 12:9

2c. He sees in us a "Hobby Sin;" maybe it is known or unknown to us, but He also sees the possibilities for victory over the practice and dominion of that sin.

3c. We see implied in His Word man's blindness, deception, counterfeit, such resulting in stunted, dwarfed Christians. But there is also given the "Counter-part," Jesus Christ, Who is the Light of the world, the light of life and the life of all light.

We cannot make our own lives effective through earnest effort and desire; it is confined with-in the realm of God's provision and it is only as we resort to that proven and established fact that we in our pose will bear forth meaning and exemplify significance for the cause of Christ.

How can we meet the challenge that confronts every child of God namely: "To keep the lower lights a burning, to represent Christ here as He represents us there"?

3b. By Listening and Heeding to *"The Still Small Voice."*

"An Indian who was asked to define conscience said, 'It is a little three-cornered thing in here. (Pointing to his chest). When I do wrong it turns around and hurts very much. If I keep on doing wrong it will turn until it wears the edges off and then it will not hurt anymore.' "

As we look into our own lives, it may be wise for us to pray the prayer of the Psalmist: "Search me O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked in me, and lead me in the way everlasting. (Psalm 139:23, 24)

Many of the "essential values," that contribute to the spiritual welfare of a "Born Again Child of God," have been forfeited to the "Hush" but "Rushing" trend of time. We conclude that "Haste makes waste," even exposing the spiritual make-up of man to the dart of the adversary.

Are we indulging with unhindered, compromise in those activities that bore conviction yesterday, but where we today cohere with him who through coercive persuasion has brought about a "grinding off of sharp edges;" where that once responsive key of your life has lost its tone of melody and has become dull and irresponsible to the *"Still Small Voice"?*

May God grant that though we are weak, yet through our realization of our own weakness we may look into the face of Christ and claim His all sufficient strength to create in us a keenness to sense to see, to hear and to know the joy that comes in heeding to His bidding, as we continue to "exercise in His abounding Grace."

(To be continued)

C.P.S. CAMP NEWS

Appreciation for Services of Henry and Bluffton Boys

Newspapers in the recent tornado areas carried interesting stories about the work of the Henry and Bluffton boys in clearing the rubble and debris in the town of Lacon, Illinois, and Goshen, Indiana. Remarks of commendation came from many people who observed the spirit and quality of work which the boys performed.

Brother Bachman, director of the Henry, Illinois, camp and Brother Hartzler, director of the Bluffton, Indiana camp (now Medaryville) report that the boys in their respective camps showed an excellent spirit and a willingness to do their part in this emergency.

Florida Health Project Begun

A new type of "work of national importance" was begun with the opening of a twenty-five men unit at Crestview, Florida, in the latter part of March. The camp will be composed of boys from Mennonite and Brethren administered camps and will be jointly administered by the two groups.

The work program will be under the Florida Public Health Service and will consist of hookworm and malaria control measures.

New Units at Hagerstown Open

Units 3 and 4 of the Washington County, Md. (Hagerstown) camp have received their initial assignments of four and five boys from Grottoes and Sideling Hill respectively. Unit 3 will accommodate Old Order Amish boys, and the assistant director is Brother Henry Beiler. Brother Noah Miller of East Aurora, New York, will serve as assistant director at Unit 4 in addition to assuming oversight of the religious life of the other units which comprise C.P.S. camp No. 24.

Unit 4 is located on the farm which was recently purchased by the Mennonite Publishing House of Scottdale, Pa. and made available by the House for C.P.S. use.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

Thursday: The Last Day With The Disciples

Luke 22: 14-30

TOPIC: *The Lord's Supper*

Introduction

Jesus sent Peter and John into Jerusalem to make the needed preparations for the Passover meal. Jesus gave definite directions for finding the right room, ready, equipped with the necessary table and couches. There they made ready for Jesus and the Twelve. When evening came they all met in this room, and then began the most memorable evening which Christ spent with his disciples, a period of deeply intimate fellowship and spiritual instruction.

Jesus Institutes the Lord's Supper vss. 15-23

Jesus had an intense longing to keep this last passover with the Twelve before his sacrifical death. As their best Friend, He would make this his last solemn farewell. In this last talk with them, He gathered his deepest teachings. He purposed to transform the solemn passover feast which commemorated the great deliverance from Egypt, into a spiritual feast which should be a memorial of deliverance from sin through his death. This feast is for every race under heaven. This was to be the last official passover. Jesus indicates that this is his last earthly meal with them. He would not eat again thereof until the new kingdom had been eablished by his death. After his death and ascension Jesus was separated from his disciples, but He will come again and establish the kingdom of God on earth. (vs. 18, Matt. 26:29)

Jesus took a loaf of unleavened bread, blessed it, and broke it—bread was not cut with a knife—and gave to the disciples. He often spoke in metaphors: "I am the door," "I am the living bread," "I am the way," etc. Jesus meant quite naturally; "This bread represents my body which is given for you," *not given to you.* Note the distinction. God has given us bread to sustain life. This bread must be broken and received into the system before it can nourish us. Christ's body had to be broken, crucified for us before it could be the bread of life for our soul. The sacrifice of Christ's body was necessary for our eternal life. This new supper is a memorial of our deliverance through Christ. The Lord's Supper commemorates a past event, and looks forward to a future event, the coming of the kingdom. God has made a new covenant with man, for the forgiveness and remission of sin. This covenant is based upon the sacrifice, upon the blood of grace and salvation by faith.

Christ's death on the cross means everything to us. It spells the difference between eternal life and eternal doom. He laid down his life for us. He died that we might have everlasting life. He wants us to hold this memory. He instituted the Lord's Supper for this purpose. When we partake of the Supper, we thus testify that we believe that his death has atoning virtue and that we are trusting in Him for salvation. The value of the Supper to us, will depend upon the spiritual preparation we make for observing it. There is no place for mere admirers around the Lord's table. It is for those who have confessed Christ as Lord and God.

Judas sat down with the Twelve: Mark 14: 17-21, Matt. 26:21-25, and John 13:30 indicate that he did not partake of the Supper, having gone out before Christ instituted it. Christ's death was in God's plan of salvation. He knew what wicked men would do to Christ. Judas was free to choose for himself. He had to assume full responsibility, and to bear the full consequence of his guilt.

True Greatness vss. 24-30

How disappointed Jesus must have been with the disciples. They appear to have been disputing with covetous feelings about the positions of honor they were to hold in the coming kingdom. Jesus had been saying so much about this kingdom. This hurt Christ's sensitive soul. They were not to be like earthly kings. Greatness expresses itself in service in the kingdom. Christ's followers will see true greatness in a readiness to be of service. The disciples stood by Jesus in his trials, and they shall share his glory and authority with Him in his kingdom.

In what sense did Jesus fulfill the meaning of the Passover lamb?

What is the main condition that fits one to receive the Lord's Supper?

Under what conditions may the Lord's Supper prepare us for service?

Spirit of power, Spirit of God,
Spirit of burning, work through Thy Word;
Search us and sift us, spare not the dross,
Show us that self-life ends at the cross.

—*D. W. Whittle*

IN MEMORIAM

PETER MILLER, SR., Feb. 14, 1859 to April 8, 1942. Son of John and Maria Schrag Miller. Born in Poland, Russia. Came to America with parents in 1874 and settled with them on a homestead farm in Turner County, South Dakota. Church activity: Member of Salem-Zion Mennonite Church, Freeman, South Dakota, and was very much concerned about the spiritual well-being and growth of the church. Took great interest in missions. Many ministers and missionaries enjoyed hearty welcome in his home. Married Anna Kaufman, Nov. 1, 1888. She preceded him in death in 1936. His children Mr. and Mrs. H. J. Brown, missionaries in China, could not be informed of their father's death because of war conditions.

ROSA WUETRICH BERGMAN, Oct. 11, 1870 to Feb. 24, 1942. Born in Switzerland. Was married to Cornelius Bergman January 11, 1895. Lived in Oklahoma, California, and Washington. Member of the First Mennonite Church, Monroe, Washington. In the early nineties she was employed as a helper on the Mennonite Mission Field in Oklahoma. Funeral was conducted by her pastor, M. M. Lehman.

CORRESPONDENCE

GRACE MENNONITE CHURCH

Pandora, Ohio

We owe our Lord praise and thanksgiving for His goodness and mercy towards us.

The sisters of the St. John Church Mission Society gave us a very interesting program. On February 9 our church was host to a fellowship supper for the members of the church councils of the St. John, Bluffton, and Ebenezer churches.

Our pastor gave us a series of six sermons on "Understanding Jesus." The subjects were: "Love," "Faith," "Does Prayer Change Things?," "Jesus' Idea of Victory Without Defeat," "Church Fellowship," and "Perfection of Jesus Life."

On February 15 Dr. C. Henry Smith was our speaker at a special peace program. On the World Day of Prayer Missionary Walter Schutz from Africa spoke to us. On the following Sunday he told us of his experience among the people they had learned to love and also showed African curios.

The Senior Fellowship meets once a month in the different homes. It consists of unmarried folks above high school age. They presented the religious film, "King of Kings" for the benefit of the community.

Our pastor lead us in a study of "What Does It Mean To Be a Christian?" during six prayer and study services. In March the Men's Gospel Team from Bluffton College visited us. Brother Sam Locher, one of our Sunday School teachers, died on March 19 from a heart attack.

At a silver tea for mothers and daughters the Dorcas Mission Girls had Mrs. Paul Wenger of India and Mrs. Walter Schutz of Africa serve as the speakers. We received twenty-two new members on Palm Sunday. On Good Friday our choir sang "The Seven Last Words" by Dubois. Mr. Loren McNeil directed the forty-five voices.

We lifted an offering for the Gideons that they may present testaments to the boys in service. For the past ten weeks Bible instruction has been given to the six lower grades of the public school. One teacher from each of the four churches served. The pupils gave a program to show what they had accomplished. On April 19 Dr. Pannabecker, Bible instructor at Bluffton College, gave a talk on China and showed slides. Those married the past quarter are: Victor Bucher and Lucille Burry and Robert Neiswander and Helen Geiger.

—*Mrs. L. A. Amstutz*, Corr.

EMMANUEL MENNONITE CHURCH

Pratum, Oregon

After Rev. Unruh had attended the meeting of the Foreign Mission Board in Newton, Kansas, he came home by way of Marion, South Dakota, and while there conducted a series of meetings at the Bethesda Mennonite Church. While our pastor was absent the Salem chapter of Gideons rendered a very timely program. Miss Goodrich, who is a missionary to the Jews in Austria, Russia, and America, spoke to us and showed pictures of her work. The Westmont College of Los Angeles presented a good program in our church. Their conduct, as well as their voices, was a bright testimony of their love for the Lord Jesus Christ.

At a congregation meeting we resolved to take an offering every fourth Sunday of the month for our C.P.S. camps. In February our missionary society brought together an attractive lot of canned fruit and non-perishable foods, which our pastor and wife, accompanied by Miss Etta Davis, delivered to the Cascade Locks camp. On March 29 Brother Unruh and camp. Lyle Krug and Roy Rutschman are in service there. So is Arthur Franz formerly of this church. Melvin Lehrman, Ernest Gerig, and Edgar Nafziger will report at this camp on April 23. Eldon Wenger, David Gerig, Clayton Dalke, and Harry Palleson are in military service. Let us pray much.

On Psalm Sunday our pastor delivered a very timely message on, "We Would See Jesus." May we as His children so see Jesus in His beauty and glory that our lives may shine with His glory and unsaved souls will see Jesus in us. How shall they see Jesus if they cannot see Him in you and me? Let us not forget to pray for one another. —*Corr.*

SALEM-ZION MENNONITE CHURCH

Freeman, South Dakota

On March 1 Rev. and Mrs. H. Albert Claassen concluded six and one-half years of faithful service in our church. At the farewell program words of appreciation were spoken by representative members of the church organizations and by visiting ministers. We wish them God's blessing in their new home. Our loss will be another's gain.

With deep regret we accepted the resignation of Rev. and Mrs. H. N. Harder, who had accepted our call. We pray that the Lord may speedily restore Mrs. Harder to her family and to her service in their chosen work.

Rev. and Mrs. P. A. Penner have kindly consented to take over the pastoral duties of our church for the present. We regard it a privilege and a blessing to have these sincere Christian missionaries with us.

Two weeks ago Grandfather Peter Miller died. He will be missed, not only in our congregation but in Mennonite circles as well, as he was widely known as the father of Mrs. H. J. Brown, still serving in China, and Mrs. Sam Goering, formerly of China and now at North Newton, Kansas. Many church friends were welcomed to his home during his lifetime.

At present three of our young men are in camps, Alfred Schmidt in Nebraska, Ervin Schrag in Colorado, and Felix Graber in California.

We have purchased two hundred copies of the *Mennonite Hymnary*. Many families got extra copies for individual use. We have been "Spring housecleaning" our church and grounds. The church interior has been redecorated. Furnishings were added to the mother's room and new seats to the choir loft.

We are looking forward to June 6-10 at which time the Northern District Conference convenes here. It is the fiftieth anniversary of this conference, and the motto chosen for this meeting is "Hitherto hath the Lord helped us." If we think of God's goodness to us we can truly say, "Hitherto hath the Lord helped us." —*Mrs. Albert Schwartz*, Corr.

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

On January 18 Mr. Jacob Wiens visited our Sunday School and conducted services afterwards. Mr. Wiens is engaged in Sunday School work for the American Sunday School Union.

Communion services were held on Good Friday, when He died that we might be free. Each family was represented in song, verse, or story, in an Easter program given April 5. It was truly a blessed time for all attending.

The members of the sewing club have been busy during the winter months preparing fancy work and several comforters for the annual sewing club sale. The weather has been favorable all winter so that the semi-monthly meetings were well attended. —*J. G. Q.*

« « JOTTINGS » »

—**Missionary Arthur Friesens** of Oklahoma are the happy parents of Delbert Ray who was born on April 18.

—**Rev. H. Albert Claassen** recently preached at the Wisner Mennonite Church, Wisner, Nebraska, and also conducted a communion service there.

—Bulletin, **Inman Mennonite Church, Inman, Kansas**: "The Publication Board of the General Conference has again and again made urgent appeals to the churches to try to get one of our conference papers either the **Mennonite** or **Bundesbote** into every Mennonite home. The young people are making a canvass of the church at the present time. A good many churches have already reached the goal. Will you not do your part to help our church adopt the 100 per cent church paper subscription plan? Your cooperation will be appreciated."- - -

—Bulletin, **First Mennonite Church, Reedley, California:** "The Civilian Public Service Camp at Placerville was opened last Thursday (April 23). . . Dr. Fast spent two days at Placerville to get things started and then hurried East to start another camp. The government is pushing the establishment of more of these camps."

—The **cabin "Wilhelmina"** is being built at Mennolan, the retreat grounds of the Eastern District.

—**Freeman Junior College**: "We are pleased to announce the adition of two new members to our faculty for the next school year. **Miss Etta Davis, from Portland, Oregon,** will come to take over the commercial work both in the academy and the college. Plans are being made to offer several courses in commercial work to college students for next year. Miss Davis has an A.B. degree from Elizatethtown College in Pennsylvania. She has spent two years at Bethany Biblical Seminary in Chicago. In addition she has done other work in Bible schools and spent two full years of study at the College of Chinese Studies in Peking, China. This latter was in preparation for mission work in China under the direction of the Foreign Mission Board of the General Conference. Prior to her preparation for mission work Miss Davis had five years experience in secretarial work. We look forward with delighted anticipation to the coming of Miss Davis. . . . **Mr. C. F. Plett, Lehigh, Kansas,** will assume his duties as Director of the Bible Department when school opens in the fall. Mr. Plett is at present carrying on graduate study at the Central Baptist Theological Seminary in Kansas City. He has studied at Tabor College, Emporia State Teachers College, and Wheaton College, where in 1939 he received his A.B. degree. At the seminary he is working for his masters degree in theology. While in the seminary Mr. Plett has been active in practical Christian work. He has also been a member of K.M.B. Conference Peace and Education Committee for several years. We pray for him and his family rich blessings in the work here at Freeman. —**Dr. P. A. Penner** will give the Baccalaureate sermon on May

24. **President Ernest E. Miller of Goshen College, Goshen, Indiana,** will give the commencement address on May 26.

MENNONITES AND THEIR HERITAGE

Edited by Harold S. Bender

This series of six booklets is published by the Mennonite Central Committee. They are especially designed for the use of the men in our C. P. S. camps. Consequently, the facts of Mennonite history and heritage are given in a very compact and readable form in these booklets which should also prove very valuable for church study groups. The editor makes this statement about them: "They are but an introduction to the fields of study indicated by their titles, but they are full of rich material. May they contribute to a greater appreciation of the church and its splendid heritage of faith and life which has come down through more than four centuries from martyr saints in distant lands. But may they contribute still more to deeper insights of truth, more sturdy convictions, and an continued, unreserved commitment of life, without which faith has no meaning."

Number I. Mennonite Origins in Europe

By Harold S. Bender

The opening number of this series of study booklets on Mennonites and Their Heritage deals chiefly with the beginnings of the Mennonites in the countries of Europe. The three parts of the booklet cover a wider scope than that: A. The Soil Out of Which Grew the Life of the Mennonite Church. B. The First Mennonites and Their Faith. C. The Experiences of the Mennonites of Europe to the Present Time.

The author who has a keen insight into the history and faith of the Mennonites has here presented a brief yet intelligible survey of this large field. The student or reader will get a clear-cut view of the causes that led to the rise of the Mennonite Church and of its history for over four centuries in Europe. The author has in preparing this book drawn considerable material from the manuscript of John Horsch's book, **Mennonites of Europe**, which is now being published. The booklet breathes a spirit of deep devotion to the faith of the Mennonite Church and enthusiastic appreciation for the martyr courage of the men and women who have lived out this faith under difficult and trying circumstances. 71 pages.

Number II. Mennonites in America

By C. Henry Smith

This is a seventy-two page booklet dealing in a brief way with the history of the Mennonites during the two hundred fifty years they have lived in America. The author has accomplished a difficult task in condensing this history within such a small compass. Two main divisions are found in the booklet: A. How the Mennonites came to America and Where They Settled. B. One Vine but Many Branches—Origin, History, Peculiar Emphasis and Contributions of the Various Mennonite Branches. In a clear way the several tides of Mennonite and Amish Mennonite immigration to the American continent are outlined, together with the story of how the main settlements were formed. Very helpful for members of all groups of Mennonites is the brief and sympathetic treatment of the various branches of the Mennonite Church that is given here. From it one can gain an intelligent understanding of the main reasons for the existence of these branches, which will do much to help him appreciate groups other than his own.

Number III. Mennonite Heritage

By Edward Yoder

In this 62-page book the author discusses the basic principles of the heritage of faith which has been handed down through the more than four hundred years of Mennonite history. Considerable attention is given to the unique and original contributions of Mennonitism, such as believers' baptism, voluntary church membership, freedom of conscience, separation of church and state, nonresistance, nonswearing of oaths, relation of the Old and New Testaments. Especial emphasis is given to our nonresistance heritage, its basis, meaning, and implication. It is a helpful and inspiring presentation of both the Mennonite faith and its resultant way of life.

Number VI. Life and Service in the Kingdom of God

By P. C. Hiebert

This sixty-four page booklet is organized in two parts: A. The Christian Life and Its Meaning. B. The Christian's Service in the Kingdom. In the first part the author gives a splendid brief treatment of the essential principles for beginning the Christian life and for the growth and development in that life. Special attention is given to the place of worship, prayer, and the Bible in living the Christian life. The second part contains many practical instructions for exercising one's Christian faith and for expressing Christian life in forms of service in the Church and its activities. There is felt in this booklet a spirit of true devotion and spiritual earnestness. Its study will help many young people to deeper spiritual life and consecration to Christ.

The two books in the series yet to be published and which are now in manuscript form, are

IV. **Our Mission as a Church of Christ**, by Ed. G. Kaufman.

V. **Christian Relationships to State and Community**, by Guy F. Hershberger.

The books are uniformly bound in attractive and durable paper covers. Price, 20c each; in quantities of ten or more, 15c each. Order from the publishers, Mennonite Central Committee, Akron, Pa.

We must be responsive both to the restraint and to the urge of the Holy Spirit.—*Sel.*

[illegible]
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, MAY 19, 1942 NUMBER 20

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Ye Shall Receive Power

There can be little or no power until that which makes for power is given the opportunity to express itself in the form of power. Jesus made this clear. He promised the disciples that they would receive power through the Holy Spirit. He told them to *wait* at Jerusalem. That is, they were to give the Holy Spirit the opportunity to express Himself in and through them. The Holy Spirit could not express Himself in power until consecrated men and women permitted Him to operate in and through them. Man's cooperation is all-important in the realization of power, be it physical or spiritual.

Today monstrous steam locomotives hiss by us, pulling loads which in former days would have required thousands of horses to move. A huge spiderweb of steel covers our continent. To all cities and to nearly every town and hamlet come the products of industry and commerce, brought by steam.

Steam means power to men who choose to use it. Once steam did not denote power. Once it climbed lazily into the air from hot mineral springs and was lost. Once it hovered over the food pots of early peoples. It hovered and was lost. Once it shook the lids of tea kettles, but that was all. Today the power of steam is manifested in great works. Why? Because man gave steam the opportunity to express itself in power.

Today hundreds of thousands of dots of light punctuate the darkness in which some city lies. Somewhere rushing water whirls a massive turbine. The rush of water is transformed into electric current. Long lines stretch across mountains and plains. A childish finger moves a switch. Electric power floods the room with light. Once rushing water did no such thing. Wasn't it capable of lighting a room? Yes, it was, but man had to give it the chance.

Today more than half a million windmills in the United States lift underground water to the surface and make it available for animals and vegetation. Once the wind turned no wheels and lifted no water. The wind blew then as it blows today, but man had to give it the opportunity to express itself in power.

There can be little or no spiritual power in us until we give the Holy Spirit the opportunity to express Himself in and through us. The power of the Holy Spirit is as available to us this day as it was to the disciples on the Day of Pentecost. God yearns to fill us with the power of the Holy Spirit. However, unless you and I give Him the opportunity, He cannot. What we do or fail to do determines whether or not the power of the Holy Spirit will be ours.

Today we need to do as the disciples once did. We need to permit God to lead us into that condition of spiritual life in which He can fill us with His Spirit. The disciples were to wait at Jerusalem. They didn't just "pass time." They waited yearningly, expectantly, for the Holy Spirit. We must hunger and thirst if we would be filled. We must want with all our might. Furthermore, it is very likely that while they waited, they pondered upon many of the significant sayings of Jesus which now began to come back to them. The study of Jesus' words is a wonderful preparation for an outpouring of the Holy Spirit. The Holy Spirit can do little with heathen people until they have the words of Jesus. The Bible was read and the Holy Spirit worked a Reformation. We need to dwell upon the words of Jesus if we would have the Holy Spirit fill us with its power. The disciples continued with one accord in prayer and supplication. When God-loving men and women are as one in worship and fellowship, then the Holy Spirit can fill them with power. When love for the one God unites us, then great power is ours.

The power of the Holy Spirit is ours today, if we do our part. Wait, and do not hurry. Ponder the words of Jesus, instead of neglecting them. Assemble with God-loving people, and not with those who are unmindful of Him. A great experience will then be yours. Give the Holy Spirit an opportunity to express His power in and through you. God longs to fill you with power. Give Him the opportunity.

—rw.

If, in all meekness and lowliness of heart, we allow the Holy Spirit to dwell in us, and are obedient to His voice, He will keep our hearts in a holy calm in the midst of ten thousand cares, and weaknesses and troubles. —*Selected*

PROBLEMS IN PARAGUAY COLONIES

By Vernon H. Schmidt

If you were in a community where there was no doctor, and no medical help of any kind, where most illness went unattended except for simple home remedies, where those who had more severe illnesses travelled for an entire day in an old farm wagon, where people suffered patiently or otherwise from the physical troubles that come to the human race, you would think something should be done, would you not? Well, that is just the condition in which our Mennonite colonies in Paraguay were located, and which we are trying to remedy at present.

There are two distinct communities—the oldest colony, in the Chaco district, was a colony of Russian Mennonites who had emigrated from Russia about 1874 to western Canada, and then about 1928 moved to Chaco, Paraguay; this is called the Menno colony. About two years later the Fernheim colony arrived direct from Russia and settled on adjoining land. These colonists had two full days or more to travel by wagon, then one day on primitive train to their nearest doctor. But a number of years ago a hospital building was erected, and since then they have had several doctors for very short periods of time who took care of the needs of the colony.

The second distinct community was started about 1937 when a large group left the Fernheim colony for a portion of Paraguay, which had a climate more agreeable to them. This was the Friesland colony about four hundred miles southwest of Fernheim, one hundred miles northwest of Asuncion. Then early in 1941 a group of Hutterites, refugees from Europe, came to Paraguay and settled on land adjoining this Friesland colony called the Primavera colony. Thus, we have two communities in which we are interested in the medical work—the Chaco groups with about 4,000 people, and the Friesland group with about 1,500. Besides this in both districts there are many natives who need medical care and come to our colonies for this when there is any available.

Last July the Mennonite Central Committee sent Dr. John Schmidt, from near Canton, Kansas, to this hospital in the Chaco to serve as doctor there. He has been doing wonderful work there since that time, and has accomplished a lot of good and won the friendship and confidence of most of the people there; but the people are dreading the day when he might return to his home—and what will they do? They hate to think of returning to the former condition of medical service. There has been some talk of supporting one of their own young men in medical college, but so far no suitable person has been found willing to return to work there. There are several Mennonite girls there working as nurses, but the help is inadequate owing to lack of proper training for most of these girls.

In east Paraguay in Friesland and Primavera where I am working, the situation is different. Here we have among the Hutterites three doctors—one man and two women—but not so much in the way of equipment and facilities. But we are remedying that for in the near future we shall have a fine hospital building and adequate equipment to care for most of the common illnesses. There may be special cases where additional equipment would be advisable, but

(Continued on page 4)

HIS WILL

I chose to be a sturdy oak—
A tall and stately tree,
To stand beside a river bed,
With branches straight and free.

I chose to be of service to
Each stranger day by day,
And point the way to God and Heav'n
To those who came my way.

I thought my shadow was a place
Where weary folks might lie
And rest, while in the heat of day
Parched souls succumb and die.

That in the rain and cold at night,
My leaves might well provide
A shelter for each passer-by—
A place for him to hide.

'Twas not until my trunk was cut,
(My life seemed scarce begun)
I realized I wasn't right,
And said, "Thy will be done."

But after days and days of rest
And praying to the Lord,
Two workmen came with saw and plane
To make of me, — a board.

I lay and suffered while each stroke
Cut deep into my soul,
And then was set into a room
Beyond my own control.

The product was an easy chair,—
Not beautiful, — just plain,
But just the piece of furniture
That corner should contain.

And in that room, to my delight,
Was perfect harmony.
I found that being in God's Will,
Was all He asked of me.

—*Gertrude Dyck.*

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

The Rural Church is a Fellowship

Throughout its history the Mennonite Church has attempted to be a Christian fellowship modeled after that of the First Century Christians. Where meeting houses are located in small towns and in open country communities that is still the aim and practice. In every successful Mennonite community in America the church or meeting house has been at the center of that community's life and activities. In fact, in many of the Mennonite communities the church and the community are spoken of in synonymous terms.

Fellowship and the Family

The Mennonite family comes to the Sunday morning meetings as a unit. Both parents and children attend Sunday school and worship service. Children do not run home after Sunday school but remain for church services with their parents. As one minister recently remarked, this is sometimes hard on the minister, but it is an encouraging sign for future generations of Mennonites. By discussing the same lessons, hearing the same sermons, and meeting with the same people week after week, the family is strengthened and unified. It has a basis of conversation and thought for the week at home. People come to Sunday morning services to hear the sermon and to receive spiritual guidance, but they come for more than that. They come to visit with each other, to see friends, and to exchange the latest news. This is all a part of true Christian fellowship. A Mennonite doctor recently told me that he frequently gets more joy and benefit out of his fellowship with members of the brother and sisterhood after the meeting than he does out of the sermon. The doctor may be voicing the opinion of many others in thus expressing the value of Christian fellowship. Of course, one should not mistake idle gossip for wholesome fellowship. Ordinarily the strength and inspiration of the sermon will temper the conversation and determine the spirit of the people after the service. It should also be remembered that the singing of hymns and the participation in prayers is a vital part of the fellowship experience. It is an occasion when the minds and the spirits of people are drawn closer together.

The Minister

In most Mennonite communities the minister is still the most important person in the community. He is looked to for leadership in various capacities. He is called on for help in times when serious decisions have to be made and when sorrow strikes the individual or the family. He is expected to speak words of approval or disapproval on social practices when there is a question of doubt in the minds of his people. He is looked to for suggestions and for original ideas, and his judgment weighs heavily in passing on the soundness of ideas expressed by others. The minister does much to determine the culture of the community by his choices of what he reads, what he preaches, and what speakers and programs from outside the community he brings into his church. By his choices he is determining what the minds of his people shall be exposed to and what they shall be denied. Over the years he thus determines public opinion and thereby helps determine the character of the community. He is, thus, at the center and at the head of the Christian fellowship of which we have been speaking. This same place of prominence cannot be claimed by ministers in every religious body.

Fellowship Like a Wheel

Christian fellowship might be likened to a wheel. Jesus Christ is at the center. He is the hub. God is both at the hub and at the rim. Beyond Him there is no other. He holds together the whole and by His spirit pervades the whole. Between the hub and the rim are the spokes on which the various Christians are located. Some are close to the center and some are far out toward the rim, but in a Christian fellowship none are ever out beyond the rim. The closer men are to the center the closer they are to Christ and the nearer they are to each other. Also the closer they move toward the hub the stronger they become in their Christian life. Mennonite churches have tried to be Christian fellowships modeled after the spontaneous First Century Christian fellowships. This is a noble ideal. The world needs more than anything else a demonstration of wholesome Christian fellowship. May Mennonites continue to develop and demonstrate this lofty ideal.

Paraguay Mennonites Express Gratitude for Clothing from North America

Last January 12 a shipment of over 11,000 pounds of clothing was made to the Mennonite colonies in Paraguay from the clothing depot of the Mennonite Central Committee. Brother Vernon Schmidt's letters of April 8 and 14 tell of the arrival of this clothing and its distribution to appreciative Mennonite families.

He says: "We have supplied 110 families with clothing since it arrived and averaged probably 25 pieces to the family." With the approach of winter the overcoats, comforters, and quilts seem to be especially appreciated. —*Grant M. Stoltzfus*

PROBLEMS IN PARAGUAY COLONIES

(Continued from page 2)

with the set-up as it will soon be, the three doctors can do a wonderful amount of good in this community.

The hospital we are building here is to be about 16 x 120 feet, including a waiting room, consultation rooms for the doctors, a pharmacy, office, laboratory, operating room, and sick rooms for fifteen or more patients. In a small separate building about 16 x 25 feet will be a kitchen and a laundry. These buildings will have a cement floor, walls made of mud bricks, and a grass roof. There will be a veranda about five feet wide all around the buildings for shade to keep the rooms cooler, for the heat is very intense during the middle of the day.

We will not be able to complete the building mainly because the materials are not yet ready for the building. Carpenters would find it very difficult here to build houses. Here they would have to cut down trees and saw them up into lumber—they could not go to town every hour or so and buy another board if necessary! There are none to be bought! They must be made! We also must make the bricks for the walls. We had to buy nails for the building, screen wire for the windows, cement for the floor, and lime for plastering. That is about all the building material available in stores. The most common wood here in this district, suitable for building, is a cedar tree, but not the kind of cedar we are acquainted with in U. S. It is a good substantial wood. The builders here say that the framework and woodwork used, unless termites get into it, would be good for a hundred years. These buildings, I know from observation of other buildings in the vicinity, are very substantial and last a very long time. The grass we plan to use on the roof lasts about twenty years—as long as some shingle roofs do at home. Then, we will supply the interior of the building with all equipment necessary for the hospital — beds, bedding, buckets, brooms, tables, chairs, storage shelves, some instruments, kitchen and laundry equipment, cooking utensils, eating utensils for patients, and most other items needed until the money appropriated for this purpose is exhausted. Some things cost more down here than at home because it has to be imported from there, but other things are cheaper too because they are made here.

When this hospital is finished, I think this eastern community in Paraguay will have its medical needs supplied; and if the Chaco district has a permanent doctor, I think their needs would be about supplied also. Both places could use better trained nurses and also will occasionally need to replace equipment. But these things would not cause such a great problem as these initial needs have done.

Now about future work down here. A shipment of clothing has been sent from our Akron supply house which should arrive any time. This is to be distributed mostly to those Mennonites who have more recently come from Russia—the Fernheim and Friesland colonies. This shipment should care for most of the immediate needs of these people to this purpose. I am sure it will be a joy to me to be able to help supply the needs of these people by helping distribute this clothing. From remarks made by them when they heard the clothing was on its way, I know they will appreciate everything that comes too.

The second need here is expected in a short time —not so great now as it will be in a few months. The Chaco district has been subjected to a severe drought this year, and the people were unable to plant any crop. Hence, there is no harvest this year. Most of the people did care for small garden patches, so they have had a very small amount of vegetables so far, but since winter is coming on down here, and the garden supplies will cease, there will be a great need for food for this district in a couple of months and also for seed for their planting in the spring—August and September. It is my opinion that without our help conditions there will approach a famine soon.

One other thing—looking into the future. A great need is here for better transportation—better roads. The roads at present are so bad that most farmers would be ashamed to have them as a cattle lane from banr to pasture! And all travel, both of people and of freight coming in and produce shipped out, must be carried over these roads by wagon. It would surely be a big help here if we could in some way supply the need for better transportation.

Thus, we see that one need—medical need—is partially supplied, but that there is still some unsupplied. Another need—clothing—is coming. But there are still others even besides those mentioned that are unfilled. This is still a problem for the future. Can we help these people, these our brethren, still more? Primavera, Paraguay, March 12, 1942

THE MENNONITE

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DAILY DEVOTIONAL MESSAGES

By *P. J. Boehr, Pandora Ohio*

MAY 25—*"If* ye *then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"* Luke 11:13. By nature man is evil. But even the people of the world favor each other when it comes to giving gifts. It is the *"golden rule"* when we do unto others as we wish them to do unto us. Here, however, we perceive a higher law in action, which is separated from the "golden rule" by the "how much more." It is God the Father who gives to us, His unworthy children, the Holy Spirit for the asking. Pentecost may therefore be an everyday experience for every Christian. The normal Christian life is the Spirit-filled life.

"Give all He asks; take all He promises."
—S. D. Gordon

MAY 26—*"But ye are not in the flesh, but in the Spirit. . . . Now if any man have not the Spirit of Christ, he is none of His."* Rom. 8:9. The eighth chapter of Romans is indicative of the Christian's life on the highest plane. It is a life according to the "law of the Spirit of life," and not a life according to the "flesh," or, as may be said, *"let good enough alone."* Every one who has accepted Christ as Saviour has the Holy Spirit, but it is a different thing to own Christ also as Lord. In the first instance we must have the Holy Spirit, or else we are "none of His;" in the second instance, the Holy Spirit must have *"all of us."* Then we can say, *"make me a captive, Lord, and then I shall be free,"* or, as Ephesians 2:19 puts it, we are then "filled to all the fulness of God."

MAY 27—*"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. . . . Quench not the Spirit."* Eph. 4:30; I Thess. 5:19. "Sinning Christians," although a paradox, are the stumbling block to the non-church-goer. However, the Holy Spirit does not leave the Christian when he sins, but He cannot manifest Himself through such an instrument. The Spirit of God is tender and reticent, and so cannot countenance sin in the believer's life. To grieve the Spirit may mean active hindering of the work of God by the Spirit, by falling into sin; whereas to quench the Spirit means the withholding of the Christian testimony.

"Make me a channel of Blessing, I pray.
My life possessing, My Service blessing;
Make me a channel of Blessing today."

MAY 28—*"For as many as are led by the Spirit of God, they are the sons of God. The Spirit Himself beareth witness with our spirit, that we are the children of God."* Rom. 8:14, 16. From these verses we gather that, after having accepted Christ as our Saviour, we need not be left in the dark as to this greatest of all experiences. We have ample proof from Scripture that we can know that we know that we have passed from death to life, that we have "eternal life" now. The surest proof that I am a child of God is the *"Witness of the Spirit"* to my spirit. How else can we know that we are "led by the Spirit"?

"The Spirit answers to the Blood,
And tells me I am born of God."

MAY 29—*"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us. . . ."* Rom. 8:26. The Holy Spirit is also the Spirit of prayer. In Zech. 12:10 He is the "Spirit of Grace and of supplication," preparing Israel to recognize her Messiah, when the Lord Jesus returns. Then they shall "look upon me (Christ) whom they have pierced." What a preparation for prayer, when the Holy Spirit is the teacher! Such praying always receives an answer, because it is "praying in the Holy Ghost" (Jude 20), and "according to the will of God." The late evangelist Billy Sunday said, "God answers all prayers, by Yes, No, or Wait."

MAY 30—*". . . And whoever shall speak against the Son of Man may obtain forgiveness; but whoever speaks against the Holy Spirit shall obtain forgiveness neither in this nor in the coming age."* (Weymouth) Matt. 12:32. It behooves men not to trifle with the Holy Spirit. Isn't it significant that by a strange providence people with a "filthy mouth" never seem to use the name of the Holy Spirit in vain, but that often they use the names of God and of Jesus Christ in vain? Sinners everywhere can be thankful that we still live in the day when "The Spirit of God strives with men." In Heb. 10:29, we read of this "sin against the Holy Spirit" as "doing despite to (or insult) the Spirit of Grace." Few there are, we believe, who have committed this horrible sin; further, we believe that people who fear they have sinned in this manner, may yet find pardon and peace through Christ.

MAY 31—*"And the Spirit and the bride say, Come. And let him that heareth say, Come! . . . . Surely I come quickly. Amen. Even so, Come, Lord Jesus!"* Rev. 22:17, 20. As God is the Alpha and the Omega (the Beginning and the End), so is also the Holy Spirit the beginning and the consummation of the saints. He is "calling out a people for his Name" (the Bride) in this the Holy Spirit dispensation. It is highly significant and explicit that here, at the end of the New Testament, the Spirit and the bride pray for the return of the Lord Jesus. Both are yearning for that glad day. Christ then answers, and says, "Surely, I come quickly." The Bride (or Church) responds with: "Even so, Come, Lord Jesus." During this month the passages were selected with reference to the Holy Spirit. May the "Eternal Spirit" once again manifest Himself in great power by a church-wide spiritual awakening all through the world, that many more hearts will yield to the Saviour, and Jesus may come very soon.

C. P. S. CAMP NEWS

New Mennonite Camp

On April 23 six boys from the Henry, Illinois, camp were transferred to C.P.S. Camp No. 25 at Weeping Water, Nebraska. This marked the opening of another Mennonite-administered camp and brings the total to ten. The work program of the camp is directed by the Soil Conservation Service.

Following are the staff members:

Director, Brother Erwin Goering, Moundridge, Kansas
Matron, Mrs. Erwin Goering, Moundridge, Kansas
Educational Director, Brother Harold T. Wiebe, Hillsboro, Kansas
Dietitian, Sister Selma Rupp, Moundridge, Kansas
Business Manager, Brother Donald Gundy (Assignee), Meadows, Illinois

An assignment of ninety-eight boys is expected to arrive at the camp on May 15.

Brother Albert Gaeddert Assumes New Duties

Brother Albert Gaeddert has been appointed as Assistant General Director of Mennonite C. P. S. camps in the western states. This new duty is in addition to his work as director of the Colorado Springs camp.

Brother Gaeddert to date has explored possibilities of hospital service for Mennonite C.P.S. boys.

* * * * *

NEW MENNONITE CAMP OPENS IN CALIFORNIA

Brother Henry A. Fast reports that on April 23 an assignment of twenty-seven boys arrived at C.P.S. Camp No. 31, Camino, California. These boys were transferees from the Cascade Locks camp in Oregon.

This is the ninth Mennonite-administered camp to be opened. The following have been appointed as members of the camp staff:

Director, Brother H. H. Brubaker, Mechanicsburg, Pa.
Matron, Sister Brubaker
Assistant Director and Educational Director, William J. Ramseyer of Normal, Illinois
Dietitian, Sister Florence Auernheimer, Reedley, California
Business Manager, Brother Rudolph Lichti, Parlier, California

Brother and Sister Brubaker are former Brethren in Christ missionaries to Africa. It is expected that this camp will soon be filled to its capacity of 150 boys.

EDUCATION IN THE C. P. S. CAMPS

Introduction

The Civilian Public Service Camps are not primarily schools, but from their beginning it has been a concern of the Mennonite Central Committee that each camp should through its educational program provide for the development of each campee in as many ways as possible.

A survey of the eight Mennonite-administered camps now in operation reveals a wide variety of educational opportunities being offered to the over nine hundred boys in them. The educational directors, while assuming much of the teaching responsibility, are in many cases finding teachers among the campees themselves. A number of college graduates are in our camps who render their help in the educational program. Most of the educational work is on a high school level though a few courses are of college grade.

The Core Course

The heart of the educational program in Mennonite camps is the "Core Course," entitled "Mennonites and their Heritage." This course of six units consists of twelve lessons per unit and treats on Mennonite origins, principles and distinctive emphasis and is the only course designed and intended for each campee. Reports from camps indicate that nearly every camp is offering this vital course or will soon offer it.

Bible Courses

In addition to this basic course most of the camps are conducting Bible classes, church history classes, and in at least one camp courses are given in certain phases of Christian work. Book study courses have been followed in a few camps. These Bible courses are in addition to Sunday school, prayer meeting, and Sunday evening Bible meetings.

General Subjects

To meet need among th boys for training in broader fields it is interesting to learn that throughout the camps subjects such as the following are offered: Farm Management, Farm Accounting, Agriculture, Economics, Bookkeeping, Typing, Public Speaking, Grammar, English, Physiology and Anatomy, Nature Study, and Spanish.

First Aid courses are offered at each camp, and in the present emergency each campee is strongly urged to avail himself of the benefits of this course. Other features which are considered essential in the education of each campee are the lectures given by the government men of the technical staff on Safety, Soil Conservation, Fire Fighting, and other subjects relating to the camp project. Plans are maturing which will provide training of evacuation, relief, and fire-fighting units among the boys in camp.

Cultural Pursuits and Hobbies

In each camp there is some musical interest and activity. Men's Choruses, led by campee-directors in many cases, rehearse regularly, and nearly each camp has several quartets. Camp choruses and quartets have frequently appeared in churches where they have taken part in programs. Besides the choruses and quartets there are classes in music, both vocal and instrumental.

In addition to the formal classes the boys spend time in woodworking, crafts, and camera club meetings. Several camps have access to local libraries as well as having libraries of their own which contain, in most camps, several hundred volumes on a wide range of subjects. Several Mennonite publishing houses have made generous offers of free literature to the camps. Many people have kindly loaned or donated books to camp libraries. Religious and scientific magazines, in addition to news periodicals, number as high as fifty at some of the camps. Many of these are free subscriptions.

Conclusion

The educational program seeks to provide the means for growth in spirit, mind and body during leisure time. Many boys are showing keen interest in the program. It is to be sincerely hoped that (as stated in the letter sent to many boys before their going to camp) these opportunities "can become one of the most significant experiences of their lives."

THE CONSCIENTIOUS OBJECTOR

A recently published booklet on *The Conscientious Objector under the Selective Training and Service Act of 1940* can be obtained for 5c by ordering from the Mennonite Central Committee, Akron, Pa.

This booklet gives official government statements regarding civilian service besides containing information on camp administration, types of C.P.S. service, method of assignment, and general information about the whole Civilian Public Service program.

—*Compiled by Grant M. Stoltzfus, Released April 28, 1942.*

PEACE SECTION NOTE

Church Service Units Encouraged

It has been suggested that the local non-resistant congregations should take immediate steps toward the organization of service units to operate separately from the local offices of Civilian Service. There are a number of communities which have already organized an alternative program. One church community has organized first-aid classes with competent medical instructors to give thorough training in the treatment of emergency cases. Such training is useful in all circumstances whether in times of war or of peace. It better qualifies the trainee to carry out his ideals of constructive service to his fellowmen.

Others are training for fire-fighting. This also is useful both in war-time or in peace-time. Still others are exploring the possibility in case of bombardment. All these various services are in line with our principles of constructive and preservative effort. And all of them require advance preparation for their effectual administration.

The point which we emphasize here is that we should have our own advance plan and program in our non-resistant communities as an answer to the expected pressure to join Civilian Defense projects. In some communities the organization of the non-resistant groups along these lines is respected and recognized by Local Defense Councils. It is again the furnishing of a positive answer instead of a negative emphasis of our position. —J.W.H.

PROGRAM FOR THE FINAL BIBLE WEEK AT O.B.A.

May 17-22

Sunday

Morning—"The Passover" -------- Dr. C. H. Sukau
Afternoon—"A Call for Repentance" Dr. C. H. Sukau
Evening—Baccalaureate ------ Rev. J. R. Barkman

Monday

10:45 a. m.—Devotional Hour
10:45 a. m.—Address ---------- Rev. P. H. Unruh
3:30 p. m.—Address ------------ Rev. P. H. Unruh
"The Coming of Christ" Dr. C. H. Sukau
9:00 p. m.—"The Two Resurrections"
Dr. C. H. Sukau

Tuesday

10:45 a. m.—Devotional Hour
Rev. P. P. Tschetter
Address -------------- Rev. P. H. Unruh
3:30 p. m.—Address ------------ Rev. P. H. Unruh
"The First Judgment of the Believers"
Dr. C. H. Sukau
9:00 p. m.—"The Second Judgment of the Believers"
Dr. C. H. Sukau

Wednesday

10:45 a. m.—Devotional Hour Rev. P. P. Tschetter
"The Earmarks of a Christian"
Dr. A. Warkentin
3:30 p. m.—"The Message of a Christian"
Dr. A. Warkentin
"The Third Judgment of the Believer"
Dr. C. H. Sukau
9:00 p. m.—"The Judgment of the Nations and the Wicked Dead"-- Dr. C. H. Sukau

Thursday

10:45 a. m.—Devotional Hour -- Rev. P. P. Tschetter
"The Power of the Word"
Rev. Theo. H. Epp
3:30 p. m.—"The Power of the Blood"
Rev. Theo. H. Epp
"The Millenium" ---- Dr. C. H. Sukau
9:00 p. m.—"The Power of the Holy Spirit"
Rev. Theo. H. Epp

Friday

10:45 a. m.—"Power Through Prayer and Surrender" Rev. Theo. H. Epp
Corporation Meeting
3:30 p. m.—Corporation Meeting
9:00 p. m.—Commencement ______ Dr. C. H. Sukau

We heartily invite all to come and take in the blessings during this week. Meals will be served in the dormitory. Breakfast fifteen cents; dinner twenty-five cents and supper twenty-five cents. All guests will be provided with free night lodging.

Times are changeable. We are able to have it now.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 31, 1942

FRIDAY: THE DAY OF SUFFERING

(Gethsemane and Trials)

Mark 14:32-34, 44-46, 15:1-5

Topic: FROM GETHSEMANE TO PILATE'S COURT

Introduction

In our lesson we consider some of the events of that fateful night in which our Lord was betrayed "into the hands of sinners." There was no sleep for Jesus and very little for the disciples, in that night. The first part of it was spent in quiet fellowship with the disciples in the upper room. After the Supper, Jesus led the disciples out of Jerusalem to the Garden of Gethsemane where He spent the rest of the night in prayer. Oh, the burden, the suffering, the satanic hate, the horror of darkness through which Jesus had to pass before He could cry, "It is finished."

Jesus' Agony in the Garden vss. 32-34

Jesus chose a familiar spot for prayer as He was facing the great crisis of His life. Gethsemane, which means "the place of the olive-press," was on the west slope of the Mount of Olives and about three-quarters of a mile from the city walls. Jesus frequently went there for meditation and prayer. He wished to pray alone, yet He wanted His disciples to be near as a comfort to Him. Prayer was as necessary to Jesus as breathing. Jesus craved for the sympathy of the three of the inner circle and took them with Him further into the shadows. Jesus was overwhelmed with soul anguish. The words used are strong expressions and indicate an intense agitation, dread, and spiritual distress. The horror of the satanic hate and mockery and crucifixion which awaited Him swept over His soul. It was the inconceivable agony of the weight of the sins of men. We shall not understand the real meaning of Gethsemane unless we recognize that there was "laid on Him the iniquity of us all" This weight of the world's sin upon His soul, this alone can explain His soul grief. Jesus prayed with an intense earnestness (Luke 22:44), a prayer of petition and submission. His prayer was answered, not by saving Him from suffering and death, but by strengthening Him for the terrible ordeal.

Jesus Betrayed vss. 44-46

Judas' betrayal of his Lord with a kiss was one of the most despicable acts of all history. The kiss was regarded as an appropriate way of saluting a rabbi. Judas had arranged this way of directly pointing out Jesus to His enemies. He approached Jesus as though he were delighted to meet a very close friend and pretended to express his deep heart affection. Jesus' enemies arrested Him and led Him away. It is easy for us to heap condemnation on Judas, but are there not many who betray their Lord today? Many who call Him "Master" and say complimentary things about Him do at the same time deny His deity, and the value of His atoning death. Professed followers of Christ help to bring the cause of God into derision by unworthy acts or tempers and, thus, do much harm to Christ and His kingdom.

Jesus' Trials vss. 1-5

Jesus was taken first to Annas and then to Caiaphas, the high priest at that time. Here He was tried before the Sanhedrin. The death sentence had been determined upon by His enemies. They had much difficulty in finding a good ground upon which He could be condemned. Early the next morning the whole Sanhedrin met in consultation to pronounce formal sentence and decide on how to present the case to Pilate. They knew that the blasphemy charge would have no value with Pilate. His verdict was necessary for Jesus' death. So they delivered Him to Pilate for judgment and sentence. Pilate's question indicates that the charge brought against Jesus was chiefly political, that He professed to be a king. This interested Pilate as it had a direct bearing on his authority and that of Caesar. Jesus admitted that He was the king of the Jews, but He explained that His kingdom was not of this world (John 18:33-37). Jesus made no answer to the many things of which the chief priests accused Him. All these things convinced Pilate that they had no charges serious enough to demand the death penalty. Jesus' whole life was a sufficient answer to all their charges.

Why could not even Peter, James and John share Jesus' lonely suffering?

In what sense was Jesus' prayer in Gethsemane answered?

When is silence wise? When ought we to speak?

—Married: **Ruth Wiederstein** and **Walter Buller** at the home of Rev. J. E. Kaufman, pastor of the Inman, Kansas, Mennonite Church.

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Mennonite Youth

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LOVE IN COURTSHIP

By John R. Mumau

Exercise a Reasonable Restraint

Love needs restraint to be ennobling. There is little else that ennobles life as the love of a good man for a good woman. Love quickens the intellect and fortifies against temptation. In the life developments of a child, you will notice an infant cannot express all it feels. As the child develops it understands itself better and it learns how to express itself more clearly. That is the normal experience of a child. The same is true of love. A normal infant love does not express all it feels, nor should it. It is like an infant. So often those of the early teen age who engage in courtship are coarse in their conversations and very uncouth in their conduct. This accounts for most of the silliness that you see in boys. Some young fellows make dunces of themselves. Boys do not know how to express themselves. They have not grown up yet, and that is why their attempt at love-making is so blundersome. Among the girls, very frequently, the means of gaining attention from the boys is a loud laughter or a strange jitter. It is an infant expression. Love needs a normal growth before it expresses itself. For that reason the first feelings of love must be restrained.

It seems to me that even among the older folks, some people lose their heads in this matter of love and love relationships. I do not know if they are afraid it is the last chance or not, but some people get all excited over love. Love needs restraint to be noble and lasting.

Employ Good Judgment

Love needs good judgment to be successful. Look back again into the days of early adolescence. The early teen-age people are inclined to think they know, but time proves a change of mind in many things. For that reason the period of the early and middle teens is no time for courtship. This is a preparation period, a time of adjustment, a time when youth are learning their lessons of self-control. That is why it is unsafe for early teen-age groups to engage in courtship. It should be reserved for those who have reached the ages of eighteen, nineteen, and twenty—when they have a more mature judgment. However, these early years are a period of association. In this type of association we need to remember that good judgment is in the process of development; so we need the presence of our parents or older ones to direct the activities of the younger group. I think I ought to throw in a bit of caution here.

Some people think when they see a boy talking to a girl, she has a boy friend. Sometimes a boy gets so shallow that if a girl looks at him he thinks he has a girl friend. That is unfortunate. It shows a lack of good judgment. He isn't old enough to know what love is. Wait until you have good judgment. And even then it is unwise for a lover to press his claims too soon. There is the danger of rushing the season of dates. Such people often outrun themselves in the game. Frequency of courtship calls is reserved for those only who know they are about to get married.

SENTENCE SERMONS

Sometimes a short sentence sermon strikes a need in our lives which long-winded preaching cannot touch. The following have been selected more or less at random:

By nothing do men show their character better than by the things they laugh at. —*Goethe*

A poor argument is the worst help one can render a good cause.

It's what you learn after you know it all that counts.

Our grand business is not to see what lies dimly at a distance but to do what lies clearly at hand. —*Carlyle*

If we could see ourselves as others see us, the chances are we would never take a second look.

A loose tongue often gets its owner into a tight place.

If you would take the real measure of a man, note the size of the things that make him mad.

The best way to prove your religion is not to argue about its facts but to produce its proper results.

Inspiration in private devotion can never be replaced by perspiration in public service.

Striking while the iron is hot is all right, but too many men strike while the head is hot.

It is tragically possible to have a saved soul and a lost life.

God often encourages the weak in faith by giving speedy answers to prayer, but the strong in faith are often tested by His delays.

—*The Bethel Collegian*

THE BEAUTY OF MAY

Gone is the Winter, all nature doth sing,
Blithesomely, gladsomely cometh the Spring,
Mountain and meadow, forest and plain,
Clothed in their beauty sing praises again.

The Winter's long reign and the darkness are o'er
In the life-giving sunshine remembered no more,
While birds, hills and trees, united in voice,
Tell every sad heart to look up and rejoice.

The orchard in glory of pink and white,
The outgoing splendors of morning and night,
The sweet-smelling earth and the soft-falling rain,
Make gladness to flourish like hope after pain.

The hand of the Father in lavish array
A pageant of Beauty prepareth in May,
But His care for the sparrow, the flower, the tree
Is nought to the love that He bears you and me.

—*Evangelical Christian*

SENIOR DEPARTMENT

Program for May 31, 1942
No. 1 of Three Studies on Missions
MISSIONARY WORK—EARLY PHASES

Acts 11:19-26

I. Worship Service:

1. Songs: "Forward Through the Ages," No. 267; "Glorious Things of Thee Are Spoken," No. 274.
2. Reading of scripture passage, prayer, and leader's remarks.
3. Special music.
4. Offering for C. P. S. camps.

II. Leader's Introduction:

In the 18th century in many circles of evangelical Christianity great interest in the spread of God's kingdom developed. People began to realize that being a follower of Jesus should lead to service of love for the poor, the sick, the neglected, and the fallen. Out of this conviction **the Sunday School movement** was born in England. It began with teaching the children who spent their time on the streets. It soon took in older children, and finally, adults.

The formation of **Bible societies** started through a small incident. A preacher found that a little girl had gone a rather long distance to her aunt who owned a Bible to learn the text of his Sunday message by heart. He consulted with a friend how the Bible might be gotten into the hands of the people everywhere. This resulted in the foundation of the British Bible Society in 1804. Similar societies elsewhere did their share, and this helped the work the Sunday School was doing.

III. Suggested Topics for Short Talks:

1. The Moravians; 2. The Wesleys and their Influence; 3. The Life and Work of William Carey; 4. The Work of Jacob Spener and August Hermann Franke.

IV. For Discussion:

1. What did the Sunday School movement do for the Church? 2. What part have Bible societies had in the mission movement? 3. How did interest in missions begin?

V. Facts for Study:

The Pietists laid much emphasis upon two things: the study of the scriptures and doing practical Christian work. As a result the German Protestants became interested in **foreign missions.** Among the very first ones sent were two young men, Ziegenbalg and Pluctchau, who did fine work in India. A little later Swartz went to the mission field. His work was outstanding; he was especially active in establishing Christian schools.

The Moravians, sheltered by Count Zinzendorf, began extensive missionary activities under his guidance in the West Indies, in Greenland, and among the American Indians. From that day on they have been foremost in mission work, giving a larger sum every year in proportion to their wealth, and furnishing more missionaries in proportion to their numbers than any other Christian denomination.

The man to enlist English Christians in giving the gospel to the heathen was Willian Carey. He was a poor cobbler by trade, but he had an intense interest in missions. He hung up a map of the world in his shop, and without instruction, mastered five languages. He induced the Baptist churches to organize a **missionary society** which sent him and a doctor, named Thomas, to India. He devoted some of his time to translating and printing the scriptures, and in his lifetime 212,000 copies were printed and distributed in forty different languages and dialects.

Among the pioneers in the work of missions are such men as John Eliot and David Brainard who went to the Indians of New England, and Hans Egede who worked among the Eskimos in Greenland.

One of the greatest results of these missionary efforts has been their reflex influence on the spiritual life and growth of the churches who promoted them.

INTERMEDIATE DEPARTMENT

Program for May 31, 1942
HAVING GOOD TIMES TOGETHER

Daily References:

May 25 Rich and poor meet together, Prov. 22:2; May 26 Two or three together, Matt. 18:20; May 27 A sign of peace, Isa. 65:25; May 28 In worship, Ps. 55:14; May 29 Peaceableness, Ps. 133:1; May 30 Unanimity, Amos 3:3; May 31 Topic, Luke 15:22-24.

A Challenge to Societies:

"Maintain in the society's meetings and recreational events the spirit of self-respect, reverence, friendly cooperation and dependability."

Discussion of Topic:

1. How can we widen the comradeship of our

members? Are there young people in our church or community who should be members of our Intermediate societies? How can we win them to our society and to Christ, above all?

2. Discuss the use of literature. How can the use of good literature be promoted? Does your church have a good library? Perhaps your society could start one or get other church groups to join in with you to interest people in having one.

3. What recreational facilities are there in our community? Are there some which Christian Endeavorers should not attend?

4. Finally, what should be our recreational standards?

Recreation is not the highest kind of enjoyment, but in its time and place is quite as proper as prayer. —**S. I. Prime**

JUNIOR DEPARTMENT

Program for May 31, 1942

WORKING WITH GOD IN MY COMMUNITY

Mark 16:20

A Challenger Meeting

This last meeting in this goup of five lessons, should challenge you Juniors, to survey your locality, and look about you to see what laws are broken. Some will be personal, some for the group, and maybe some affect the whole community. Among the latter would be the breaking of the Sabbath, injustice toward the poor, destroying health through liquor and narcotics. Every place where good can take the place of bad, through our efforts, others know that you are working with God. A safe rule to follow is "If you can safely take God with you in your work or play and not leave him outside, you may be sure you are in his will."

All the work that God's children do should be **done with God, in cooperation with God. "We then as workers together with him."** (II Cor. 6:1) The woman of Samaria worked with God in her community when she testified concerning Jesus Christ and brought the people to hear His words.

There are so many things that challenge the youth of America. Some dare us to take our stand for Christ in the face of ridicule or censor. Sometimes material gain rises higher than spiritual gain in our lives. This too destroys the real self. The lust of the flesh, the eye, pride of life, are all but expressions of self, and we must become strong through Christ to overcome them.

Then the devil is our greatest contest. He is the final source of all our temptations, only he approaches us through different channels. Sometimes he comes openly, like a roaring lion and again very subtly, transforming himself into an angel of light. But we have the promise of God that if we resist him, he will flee from us.

The Christian in the World Today

1. The World we see——disturbed
2. The Life we live——blameless and harmless
3. The Light we reflect——shine as lights
4. The Message we give——Word of Life

EXEMPLARY LIVING

By *J. J. Regier*

The third step toward "Exemplary Living" is *the quest for a God designed radiance of a Christ imbedded life.*

It is only as we look into the pagan lands such as India with her "Buddhism," Zoroasterism, and Hinduism; China with three basic religions, known as Confucianism, Taoism, and Buddhism; Japan with Shintoism, etc., that we begin to realize in part the significance of that saying, "Men are religious naturally; they are Christians supernaturally."

A supernatural act applied—should imply not only the gripping of soul but the effecting of life, in its entirety. "Christianity is revealed in Scripture but it lives in Christians." To substantiate the above we quote, "Let your light so shine before men that they may see your good works and glorify the Father which is in Heaven." "A face without a smile is like a lantern with a dirty globe." The light is there, but the benefit is greatly hampered.

If we were suddenly smitten dumb so that we could not express our inner feeling and experience and if we were paralyzed so that we could not walk, neither use our hands—would there be any means at our disposal that would relinquish a man from his fear and agony of soul and point him "Heavenward"? Should not our "countenance" give wake to our experience that we have been with Christ? To do thus we must:

1A. Exalt the Power of God in our lives:

To see this exemplified in a life, we turn our attention to the character Moses:

1B. Unmindful of himself, "Wist not that the skin of his face did shine.' The secret of his radiant countenance is found in verse eight in that he had entered the presence of God in absolute humiliation realizing that he was nothing, "his head was bowed to the ground." He had learned: "Not to seek for employment fitted for his powers, but for power equal to his opportunity. The need is not for easier lives but to be stronger men."

2B. They were afraid to come nigh unto him. Does the scoffer of God get next to our life before he finds our spiritual position? Does he have to break through the crust of our timidness and thereby get under the surface, before we will openly testify to the power of God? *It was self evident in the life of Moses.*

3B. Moses stood before the people with a veil before his face. We can deduct two facts from the picture that is before us:

1C. That his radiant face was bringing conviction upon the life of those who stood in his presence.

2C. That there was a veil between the interests of Moses and the interests of the Israelites.

4B. Moses stood unveiled before God:

1C. His speech had become a sacred entrustment.

2C. He had become teachable before God.

3C. He had openly confessed his life before God.

4C. He had come to the experience where he worshiped (idolized) God.

Conclusion: It is only as we idolize God that we place ourselves in God's position that He can exalt Himself through us. We believe, but do we idolize Him—no room for anything or anyone else?

"The puddle does not contain the heavens, but it reflects them. Can we not reflect the same image of God?"

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHRIST AND RICEFIELDS

Some of you have heard of Jageshwar of Basna. Brother Moyer has had many blessed conversations about Christ with this Brahman teacher. This Brahman non-Christian has prayed to Christ for a number of years. Once, upon Brother Moyer's instigation, Jageshwar went to a large interchurch convention. There Rev. George Lapp led a men's meeting. At the start of the meeting Rev. Lapp wished prayer from someone in the group. Jageshwar, the non-Christian, sat in the front row and showed interest in what was going on. Rev. Lapp, not knowing the man, was attracted to him and said, pointing to him, "You brother, pray." Jageshwar, the non-Christian, rose to his feet and prayed such a fine, devoted prayer that many in that interchurch group thought that he was a leading evangelist in the Christian church.

A few days ago he came to me and said, "I have had a remarkable experience with Christ." Of course, I asked him what that was.

He said, "Several weeks ago my neighbor whose rice fields are lower than mine stole my water during the night (growing rice must stand in water). At first, I was very angry, because this would mean crop failure and suffering in my family, because the rains are very scarce this year. I was about to let loose on my neighbor. But, I prayed, 'Lord if you want me to follow you, please, help me control my anger! And the Lord did. I only told my neighbor that it hurt me that he had stolen the water. Soon thereafter a little rain shower came. Not enough for rice. Yet my higher fields are moist, and they will bring me a little rice. My neighbor's fields are dry as dust even though they are lower than mine. Christ's hand must be in that." Thus runs the story of Jageshwar, the heathen—outwardly. Does our heavenly Father prepare and use as a witness even the non-Christian?

—*John Thiessen*

CYCLING IN INDIA

The time to make the crooked straight and the rough places even has not yet arrived in our mission field in India as far as the physical road is concerned. The automobile can go on up a long stretch of country road, but it is well to have a bicycle on the running board for "the rest of the way." This "rest of the way" is over stone, through rice fields, through mud ditches, over stumps, and what not. Usually this lasts for several miles. A desire for pleasure does not take us over such roads. But at the end of such roads are our brothers and sisters in Christ. *There* are their wistful children, eager to learn, often bubbling over with questions. There at the end of such a road are the hungry, Christless people to whom the good news of salvation must be brought. There is the field for seed sowing, and in our days for harvesting too. Yes, cycling in India is a "perspiring" job, resulting in painful backaches, but most rewarding in Christ.

—*John Thiessen*

EVENING SONG

Hear me, O Father, I pray,
Hear me at close of this day;
Softly the shadows of night have crept low,
Down from Thy heaven the starlight's pure glow
Falls on the slumbering earth,
Falls on the slumbering earth.

Bless me, O Father, I pray.
Weary from toil of this day
Nestles my soul in Thy tender embrace,
Finding Thy pardon, Thy mercy, Thy grace;
Resting in Thy loving arms,
Resting in Thy loving arms.

Grant me, O Father, I pray,
Joy for the battle of day;
Pour through my weakness the strength of Thy Son,
Fasten my hand in the Crucified One;
In Him shall victory be,
In Him shall victory be.

Keep me, O Father, I pray,
A light in earth's darkening day,
Keep me until like a dove in its flight
My soul shall ascend through the portals of night
To be forever with Thee,
To be forever with Thee.

—Joanna S. Andres

The Soldier's Inventory

By *Rev. A. P. Waltner*

Before we attempt to speak on this subject we probably should define our topic. This topic asks for an exposition on *The Soldier's Inventory*. The text that is to be used as the basis of this exposition is recorded in Psalms 139:23-24: "Search me O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This Bible passage does not speak directly about a soldier, but it speaks about an "inventory," even if that word is not mentioned.

Let us first of all see "who" or "what" a soldier is. Webster defines a soldier as, "One who is engaged in military service, as an officer or a private; one who serves in an army; one of an organized body of combatants." This is Webster's definition of a soldier. According to this definition all those that are engaged in military service—captains, officers, and privates—are soldiers. Not all soldiers are captains and officers; but all captains and officers are soldiers.

Now let us see what the Bible has to say about soldiers. Who are soldiers? If I understand the Word of God correctly, each person who accepts Jesus Christ as his personal Saviour becomes by virtue of this act "a soldier of the cross." As each believer is a living stone in the spiritual temple, or a member of Christ's body, so is each believer a soldier in Christ's army. It seems to me that our poets have understood the Bible in the same way. I am thinking of the beautiful song everybody likes to sing, "Onward Christian soldiers, marching as to war; with the cross of Jesus going on before." Of whom was the author thinking when he composed this song? Surely of all believers. Or the song, "Stand up, stand up for Jesus; ye soldiers of the cross." Who were his soldiers that he challenged to battle? I believe all Christians; all those who are born again. A number of other songs could be mentioned that express the same thought, as the hymn: "Am I a Soldier of the Cross?" etc. Poets may err, however, so I shall quote a Bible passage that I believe teaches the same thought. It is Ephesians 6: 10-11, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." To whom does the apostle Paul give this admonition? Whom does he have in mind when he says, "Finally, my brethren?" No doubt he was thinking of all who had accepted Jesus Christ as their personal Saviour and Lord. Through the *new birth* or *faith in Christ,* they had become his brethren. These he challenges to put on the whole armour of God—so he likens them to soldiers. Some other passages might be quoted, but this will suffice to show that each Christian is or should be a soldier in the spiritual sense. I believe the committee, when it prepared this program, very likely had in mind the ministers, missionaries and other Christian workers. Since captains and officers of an army are soldiers, ministers, missionaries and other Christian workers may also be classified as such. The word of God really does so. However, we might also think of them as officers and captains, so today when we speak about the "Soldier's Inventory," we shall confine our thoughts chiefly to ministers, missionaries and other Christian workers.

Now let us define the word "inventory." This word is not found in the Bible. It really is a business term or expression, but makes a very striking application when spiritualized. It is defined thus: "A detailed written schedule or list of chattels, goods, merchandise, debts, credits, lands, tenements, etc., made either for commercial purposes, or for legal proceedings." We know that nearly all businessmen make or take such an inventory annually in order to find out what they have in stock, and to determine whether their business was operated at a profit or loss. Should a minister of the gospel make such an inventory? If so, how and when is such an inventory to be made?

I believe that a minister (also other Christian workers) should make an inventory from time to time. In order to make an inventory that is to be profitable the minister should know what an ideal minister is to be like. He should know something about the *standard.* In Washington, D. C., we have standard weights and standard measures. When a question arises as to the correctness of some weights or measures, all that is necessary is to apply the standard test. So God has given to us standard measures and weights for a soldier of Christ—captains and privates—in His Word. The standard for captains—ministers and missionaries—are specifically recorded in Leviticus, I and II Timothy and Titus. The latter three are commonly called the "pastoral books." They should be read often by all ministers and missionaries. When doing so we should always apply the standard first of all to ourselves. It is always a sad case when a minister has a high standard for others, but a low standard for himself. In these books we have an ideal description of what a minister is to be—his character, his work, his equipment, his efficiency. Some other passages in the Bible also point out some of these requisites very beautifully. A good example is Ephesians 6:10-18. Besides these Bible passages God has given us a living Standard in Jesus Christ. Christ does not change. He is the same yesterday, today, and forever. When we have taken an inventory of ourselves, let us compare this inventory with the character and life of Jesus Christ and with the standard set forth in the pastoral books and other Bible passages. If we do this I am sure we will never have cause to be puffed up or to become phlegmatic in our ministry. The taking of such an inventory will always humble us deeply.

We all know that a soldier needs some equipment. It would be folly to send a soldier to war without any equipment against an enemy that is well trained and well equipped. The government supplies all soldiers with the needed equipment and trains them in the use of this equipment. A good soldier is one who is efficient in the use of his equipment. God also supplies his soldiers—captains and privates—with the necessary equipment. He is anxious to make them efficient in the use of this equipment. This efficiency comes by much practice and effort. This equipment meets all needs and occasions. We have a beautiful description of it in Ephesians 6:10-18. Let us examine it briefly. In verse 11 Paul says, *"Put on the whole armour of God."* We want to emphasize the word "whole." Paul had observed that some of the soldiers went forth to the battlefield without having put on the whole armour of God. Some things were left behind. They were looked upon as unnecessary, and the result was always deplorable. So it is today. Without the whole armour of God we are bound to fail. God has not too many articles in His equipment. We need them all, for our enemy, the devil, is not easily overcome. Many a battle was lost because some one had failed to put on the whole armour of God. Let us see what this whole armour of God comprises.

In verse 14 we read, "stand therefore having your loins girt about with truth." This shows us that the first article in the whole armour of God is *truth*. If applied to a minister we see that he must be a man of truth. Jesus says, "I am the truth," (John 14:6). A soldier of the cross must have his loins girt about with the truth of Jesus Christ, the truth that Jesus taught, the truth that is so beautifully revealed in the word of God. *The loins must be girt about with this truth.* This is a figure of speech that the minister must always stand in readiness to carry out the commands of his Commander-in-Chief, Jesus Christ. He must always be ready to carry this truth to the places where it is needed. I believe that there is also another thought in this expression. If applied to a minister, it means that he must be true, he must be genuine. If he is not he will fail sooner or later. We have too many sad examples recorded in the history of ministers where they have made shipwreck because they were not true, because they were not genuine. Do we possess this article? Are our loins girt about with truth? Can we list this article as number one in our inventory?

Also in verse 14 Paul adds, "and having on the breastplate of righteousness." This shows us that the second article in the whole armour of God is righteousness. This article protects our most vital organs—the heart and lungs. At Paul's time it would have been very foolish to go to war without that breastplate in its proper place. So, a minister of the gospel shall never go to the battlefield without having first put on the breastplate of righteousness. The righteousness of Christ imputed to us is our breastplate against the arrows of divine wrath; and protects our heart against the fiery darts that Satan shoots against us. We all know that little German prayer that is so full of meaning, "Christi Blut and Gerechtigkeit, Das its mein Schmuck und Ehrenkleid. Damit will ich vor Gott bestehn, Wenn ich zum Himmel werd' eingehn." We can call this the breastplate of righteousness. A minister must also strive to be righteous and just in all of his acts. If he fails to do this a fiery dart of the devil may strike his heart. Many a minister has been knocked off the battlefield because he was not clad about with righteousness. His words and deeds were not in harmony. Therefore, let us see to it that this part of the whole armour of God may not lack in our ministry. Can we list the "breastplate of righteousness" as article number two in our inventory? Do we possess it? Can God call us righteous? Will men have to call us so if our lives are justly examined?

(To Be Continued)

« « JOTTINGS » »

—"**Rev. R. Weinbrenner** will discontinue his position as pastor of the Second Mennonite Church, Beatrice, Nebraska, on November 1, 1942, in order that he may devote his full time to his newly accepted duties with the Education and Publication Boards of our conference.

His withdrawal has been accepted with deep regrets. Brother Weinbrenner has faithfully ministered to the spiritual needs of our congregation for nearly three years; his work with our young people is especially helpful at the present time. Both he and Mrs. Weinbrenner have made many intimate friends, and we hope and pray that God may continue to bless them richly in their new and larger field of service." —**W. C. A.** Corr.

—**A pastorial footnote:** It pains me deeply to think of leaving our beloved congregation. We have been overwhelmed with kindness. Better cooperation could not have been asked for. We would like to serve God longer in this church, but it is our conviction that it is God's will that we take up different work, that He has at this time entrusted to us, namely, work for the publication and education boards of our conference. We would follow the gleam and do our Father's will.—R. Weinbrenner

—**Dr. J. H. Langenwalter** in the bulletin of the First Mennonite Church, Reedley, California, says, "Patience. Whether mothers know it or not, they live the double meaning which Jesus gave to patience. These meanings are to keep one's balance and to keep up one's courage greatly and for a long time. What spirit excels in this virtue if not the spirit of motherhood?"

—**Rev. H. E. Nunemaker** says in the **Church Messenger** of the Zion Mennonite Church, Donnellson, Iowa, "This organization (Women's Missionary Society), which also performs the functions of Ladies' Aid, is proverbially the standby of the church. It is one of the most active of the organizations of the church, yet its work is not of such nature as to keep it in the limelight. It does its work quietly, a stitch at a time, and makes its contribution where it is needed. One of the very worthwhile projects of the General Conference Women's Missionary Societies, a project in which our society is cooperating wholeheartedly, is the Retired Missionaries' Pension Fund." —"In accordance with the decision of the church council, two offerings will be received for Bluffton College during this year. May 3 is the date for the first of these offerings. Bluffton is our school. It depends for its life on the good will of our people. It is worthy of our support. May 31 is also the date for our quarterly offerings for relief work and for the Civilian Public Service Camps of the church."

—**The Retreat of the Eastern District** will be held in July. Two week-ends will be used as in other years. Possibly one session may be lengthened a day. **Rev. Walter Dyck** of Beatrice, Nebraska, will be one of the speakers.

—**Ordained** in the Eastern District recently were, **Elmer D. Hess** as elder at the Emmanuel Mennonite Church, Denver, Lancaster County, Pa. (This church became a member of the General Conference at the last session.) and **Ward Shelly** of Springfield, Pa., as a minister of the gospel.

—**Rev. Olin A. Krehbiel,** President of the Eastern District recently attended the sessions of the Pennsylvania Council of Churches at Harrisburg.

—**The Grace Church Messenger**

—The Sunday School of the **First Mennonite Church, Philadelphia, Pa.,** paid the lumber necessary to erect cabin "Wilhelmina" at Mennolan. Eighteen workers put up the cabin on two Saturdays.

—**First Mennonite Church, Ransom, Kansas, May 1:** "Eight young people were recently received into the church through baptism . . . We are looking forward to having Rev. Lester Hostetler and Dr. A. J. Regier with us next week, and we expect great blessings from their stay with us. Church and Sunday School attendance this spring has been affected by the sickness prevalent in this community. We have received ample rainfall this spring, so that the prospects for a good crop are very promising. (Ransom lies in the Dust Bowl).

—**Abraham Albrecht,** Corr.

—The **Annual Conference of the Pacific Ditsrict** will be held at Colfax, Washington, June 18-21.

—From bulletins of the **Emmanuel Mennonite Church, Pratum, Oregon:** The bulletin of this church describes it as "The Neighborly Rural Church." That is a beautiful description. May God bless the members in carrying out the meaning of this inspiring phrase. In the bulletin of March 8, the pastor says, "There was a fine spirit of Christian tolerance shown at our congregational meeting on Wednesday evening, and even though there was a wide divergence of opinion as to the Christian's place in time of war, we recognized that above everything else we need the guidance of the Holy Spirit in meeting the important personal issues that confront us." . . . "Among some of the things that were decided was this: Resolved that we take an offering for the Civilian Public Service Camps each month on the fourth Sunday of the month, at the morning worship service."—A recent offering for the building fund amounted to $339.39.

—The Gospel Team from the **Bible Institute of Los Angeles, California,** recently gave a program in the First Mennonite Church, Upland, California.

—**Lest we forget!** We Mennonites have been accused of passing resolutions at conferences and conventions and then forgetting about them. So let us know that the delegates at the last General Conference session "RESOLVED, That we heartily recommend to our people the following books recently produced by Mennonites, and strongly urge their use and study: a) The thorough and readable **Story of the Mennonites** by Dr. C. H. Smith. b) The valuable study **Introduction to Child Care** by Miss Ella Wiebe. We further appreciate it highly that these manuscripts have been turned over to the General Conference. c) The inspiring story of pioneer missionary work **With Christ on the Edge of the Jungles** by S. T. Moyer. d) **The Mennonite Hymnary** which makes such a rich contribution to our worship services. We further express our appreciation of the splendid work of the Women's Missionary Society in making available literature." (Res. 74)

—**Sunday School Attendance:** According to the April issue of **The Church School Promoter** the Sunday School attendance among the Northern Baptists and Northern Methodists decreased from 1926 to 1936 as follows: 1,052,794 to 892,972 and 3,796,561 to 2,515,181. While at the same time there was an increase among the Church of the Nazarene and among the Mennonites as follows: 109,237 to 136,227 and 87,897 to 113,136. "Is this a matter for us to be proud? We should humbly thank God for the increase and pray for spiritual insight and power to be able to continue in this growth." —Figures and quotation from the bulletin of the Bethesda Mennonite Church, Henderson, Nebraska.

—**European nations** are reported to have been at **war** 323 years out of the last 500 years. Twenty-six years of the last century are regarded as having been years of peace. How can it be otherwise as long as some of the most fundamental teachings of Christ are ignored? We reap as we sow.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** "Sunday, April 26, we had Holy Communion, and as is our custom after it was served we remembered those of our denomination who have given their life in the service of Christ, by giving an offering to the Ministers' and Missionaries' Pension Fund. On Sunday May 10 Rev. J. N. Smucker will begin a week's series of services.

—**O. K. Galle,** Sec. Expansion Com.

—**A new church** has been organized by the Mennonites living at **Walton,** which is about eight miles **northeast of Newton, Kansas. Ronald von Riesen,** a senior at Bethel College, has been preaching regularly for them.

—**Bethel College** recently observed the second annual **Labor Day.** Over 150 students take part in Bethel's work program. The **Bethel College Bulletin** relates that Dr. Cecil Hinshaw of Friends University, Wichita, "suggested the need in our day for a new type of college in which both faculty members and students engage in some practical manual labor, both as a means of sustaining the college and for the wholesome effect that it has upon the individuals themselves." (If cheerleaders have their place, why not have some cheering for student work well done? Certainly, the students who work need a lot of "morale" support from fellow-students, parents, professors, and friends.)

—**Rev. A. S. Bechtel** writes, "I think the series of articles by Dr. Fretz of Bethel are good and timely for our Mennonite people. Something to think about. He is a good Pennsylvania Dutchman come out to the Middle West to imbibe of this western spirit and also bring some of the eastern spirit with him. Good thing to mix East and West up a little. I believe it is helping both." Brother Bechtel is scheduled to give the baccalaureate sermon for the Hanston, Kansas, High School this year.

—**Dr. S. F. Pannabecker and Mrs. Pannabecker** recently spoke at the sessions of the Eastern District Conference in the First Mennonite Church, Allentown, Pa.

—**Dr. Henry N. Wieman** has said, "Whatever we may think of Russian Communism the Russian people are today with utmost heroism and sacrifice putting all their mighty strength in an effort that will shove the course of history a little farther toward God's way than it would otherwise follow. Devotion to our God, then demands that we give them our aid."—From folder of Russian War Relief, Inc.

—**Mr. and Mrs. J. H. Friesen, 1621 15th Avenue, Oakland, California,** write "Enclosed find $3.00 for our subscription to **The Mennonite.** My wife and I read every page of it. That's the only way we can keep in touch with our people and the principles that we still hold dear. There is no Mennonite church here, and as much as we know only a few Mennonite families."

—God willing, the **Northern District Conference** will meet in the Salem-Zion Church near Freeman, South Dakota, from June 6th to 10th inclusive. Delegates and others who plan to attend this conference, to which all are cordially invited, will kindly inform Mr. Edw. P. Waltner, R. F. D. 2, Marion, South Dakota, of the time of their arrival either by train or auto. Please, do this in good time in order that accomodation may be reserved.

The Administrative Board

—**The Mennonite Song Festival** will be held in **Memorial Hall,** North Newton, Kansas, **May 31, 1942.** The program will follow the general pattern of last year, using individual choirs for the afternoon program and mass singing for the evening program. For the evening group choruses from the "Elijah" and selections from the **Mennonite Hymnary** will be used, Prof. W. H. Hohmann directing. Extra copies of the "Elijah" are available for use from Mr. Baumgartner. There will be **two general rehearsals** for the massed group: one **May 24,** in the afternoon, and another **May 30,** in the evening, on the campus at North Newton.

All people interested in singing are welcome and urged to come out. We have a splendid new hall to sing in this year, so let us take advantage of this great opportunity. Officers are: Paul Baumgartner, North Newton, president; Herbert Stucky, Moundridge, vice president; David C. Wedel, Halstead, treasurer; and Esther Ratzlaff, Hillsboro, secretary. Direct any inquiries to any of these officers.

—**Dear pastor,** are you one of the **pastors who regularly** mail their church bulletin to the editor If, not, might it not be well to do so? Doing it regularly keeps one from forgetting to send in the one which was especially important. Doing it regularly makes the news fresher.

—**Bluffton College:** Faculty and students have put the finishing touches to an outdoor oven on the campus. Thirty-five seniors took comprehensive examinations.

—**Dr. George W. Carver,** the Negro chemist, has developed a new drug for the treatment of **pyorrhoea.** The drug is prepared from the persimmon. . . . **4-H delegates** at the twentieth annual congress assembled, voted 74 per cent for **life on the farm;** only 3 percent expressed a desire for lif in a big city. . . . **A valuable grass** has been discovered by Dr. Edward Morgan of Venezuela. In pastures where it has been sown no mosquitoes are found. Cattle suffering from blood-sucking ticks have been freed from them a few days after being turned into such a pasture, and large and destructive ants do not like it. The grass is especially suitable for dry soils.

—**Gertrude K. Dyck,** daughter of **Rev. and Mrs. H. J. Dyck of Elbing, Kansas,** passed away on May 4. May God be near unto those from whom she has been taken. Before coming to the Mennonite Sanatorium at La Junta, Colorado, for treatment of tuberculosis, Sister Dyck was a student nurse at the Bethel Hospital, Newton, Kansas. While at the sanitorium she penned the beautiful poem, "His Will," which is found in another part of this paper.

—**Dr. H. A. Fast, Paul French,** Execute Secretary of the National Service Board for Religious Objectors, directors of middle-west and western C.P.S. camps and campees from these camps met in Newton, Kansas, for a conference on May 10.

—**Rev. Albert Gaeddert,** director of the Colorado Springs, C.P.S. camp, gave two inspiring addre at the Nebraska All-Mennonite Sunday School Beatrice, Nebraska, on May 10. The Men's Ch vention, held in the First Mennonite Chur of the Denison, Iowa camp sang in the evening.

Rev. Peter J.
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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WAR BONDS

By Melvin Gingerich

The writer of this article has been urged to report to *The Mennonite* a few items of information concerning war bond sales that have been called to his attention recently. Interesting reports are coming in concerning the drive for the sale of war bonds in our Mennonite communities. In one community the leader of the church went to the township chairman of the bond drive and explained why the Mennonites cannot consistently help finance the war but suggested that if and when civilian bonds became available his church would go "over the top." It was then agreed that blanks would be furnished to the solicitors which they could use when calling upon those conscientiously opposed to war. The blanks stated "If and when the government makes civilian bonds available, I, the undersigned, agree to purchase $______ worth each month." This plan was used without any friction in this particular community.

In another large Mennonite community of over 1500 members, the church leaders went to the county board for bond sales several weeks ago and offered to solicit their own members for civilian bonds which were to be purchased if and when the government made them available. Again the county officers willingly cooperated, and a week before the regular drive this solicitation had been completed, and the county paper carried favorable publicity upon the large amount of money these people had pledged to loan the government.

The pastor of the church in another large Mennonite community some time ago went to the county leaders and explained that the Mennonites would gladly buy government civilian bonds if and when they were made available. This official replied that he could see nothing inconsistent in that position but that he wished to talk to the state board about it. He at once telephoned the state officers of the state committee and they replied that this position of the Mennonites would be respected and would be considered a nsistent one.

Stories like this could be duplicated many times over. When our church leaders take the initiative and present their position to the proper officials, the response is one of tolerance and understanding. We have reasons to be happy that in so many communities our position is respected, and that tolerance characterizes those who do not agree with us. This is proof that democracy is working in America.

The state of Pennsylvania has agreed to accept proofs of gifts to the civilian public service camps in lieu of the purchase of war bonds. President Roosevelt has said recently that the conservation of our natural resources dare not be neglected during the emergency and the government has declared that the work being done in the civilian public service camps is of "national importance." Gifts for work of "national importance" should be just as acceptable as loans to the government Pennsylvania believes. In fact, the plan has been presented to a large number of states, and they are being urged to take action similar to that of Pennsylvania.

In the meantime the National Service Board for Religious Objectors continues to work on plans for a civilian bond. This week eastern Friends, Brethren, and Mennonite bankers and lawyers are meeting to see what types of bonds other than those used to finance the war might be made available. Plans up to the present for a civilian bond have not gone through, not because the Treasury Department has been hostile, but because there have been technicalities that have interfered with the working of the plans. In Canada, however, civilian bonds have been made available, and the money derived from this source is used for purposes other than war financing.

MEMORIAL DAY

On Memorial Day many graves will be decorated. Grass which has healed the once-open wound of the earth will be trimmed evenly. Grave after grave will shew forth the colors of beautiful flowers, tenderly placed there by loving hands, some of thtm thin and toil-worn, some of them firm and youthful. The fragrance of flowers will hover over the graves like a great benediction. Decoration is the name of this placed there by loving hands, some of them thin and the flowers are placed, there is an inner working which we call remembering.

Memories make up the greater part of Memorial Day. Thoughts turn back to the lives of loved ones, especially, to that which was best and most beautiful in their lives. So it should be. For the good that men do should be given a chance to live after them.

How can we best honor those who have departed from this world? Is it not by embodying in our living the very highest ideals which those departed once cherished? The gentleness of a departed mother reflected in a daughter's life, the honesty of a departed father revealed in the dealings of his son, the purity and innocence of a departed child hallowing the lives of a mother and father, the all-out loyalty of a saint of our faith as revealed anew in those who dare for conscience sake, are not these the followers, which best honor those who are no longer with us?

May we engage in some quiet meditation on Memorial Day. Let us go down the road of memory and observe the Christlike qualities of those who have gone on before. Then when the evening comes we shall be better children of God, for we shall have seen Christ revealed in the lives of the departed. When the darkness of night falls we shall feel less lonely, for we shall have communed with loved ones in spirit. And in spirit they will walk and talk with us on the morrow and the next day, and the next. —rw.

COMMUNION SERMONS

*By Lloyd L. Ramseyer**

Scripture—John 6:47-59.
Text—John 6:56, *"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."*

We approach this common table with a sense of humility and consecration. This is an event of deep spiritual significance, to be taken with great seriousness and in a spirit of love and reverence.

Let us think together for a few minutes this morning about the meaning of this memorial of which we are about to partake. There is danger that we may go through this service merely as a matter of routine or habit. A service such as this must go much deeper than that. I have nothing new or startling to say to you. My only hope is that we may take this service seriously, with a realization of what it means to us.

This supper, as originally instituted, was a real historical event. It is not shrouded in mystery; there is nothing mythical about it. Jesus met with His disciples shortly before His cruicifixion, and in the solemnness of that hour, shortly before His agony in the garden, in the full realization of what was about to occur, He instituted this rite with His closest followers. The early church kept this memorial. In the eleventh chapter of I Corinthians, written just a few decades after the death of Christ, we read that the church of that day was observing this practice and was exhorted to do it with a deeper realization of its meaning.

The Lord's supper is a memorial. It is a memorial of the sacrificial death of our Lord upon the cross. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." We are not commemorating the death of an ordinary martyr. Christ's death was af much greater significance. The martyrdom of James is told in a single sentence, that of Stephen in a few brief verses. Hundreds of martyrs died for what they believed. We keep this memorial because Jesus Christ had a heritage such as no other man had, He lived as no other man lived, in His death He accomplished what no other man's death could accomplish, and He arose as no other man arose. In partaking of these simple elements in the proper spirit, we are commemorating that death.

Memorials of this type are not new. The Jews kept the passover feast as a memorial of the time when their first born sons were saved, but those of the Egyptians were taken. We have a greater memorial than that to keep. We eat and drink in commemoration of the time when God's son was taken that all sons of men might have life.

Not only does this rite signify our memory of our Lord's death. We do not keep memorials for those in whom we have had no faith or whom we do not love. In keeping this feast we demonstrate, in a physical way, the faith which we have in our living Lord, and our ever-increasing love for Him.

In the partaking of this bread and wine we show our oneness with our Lord in mind and spirit. The elements themselves were well chosen. Bread is used throughout the New Testament, and in common parlance as well, as signifying the food of man. Bread is the staff of life. So Christ is the spiritual food of the Christian. He is the staff of our spiritual lives. Wine is symbolic of the life blood of the vine. The vine itself was used to typify the Christian family. "I am the vine, ye are the branches." So the vine is used as symbolic of the blood of Christ. As the physical body cannot live without the natural blood, neither can the spiritual life continue without the spiritual blood of Christ flowing through our veins. In accepting Christ as our Lord, we in reality secure a spiritual blood transfusion, His spirit dominating our spirits, His life blood becoming ours, and thus bringing us a new life in Christ Jesus.

If His body has become the source of our spiritual

(Continued on Page 13)

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*Brother Lloyd L. Ramseyer, President of Bluffton College, gave this communion sermon preparatory to a communion service observed by the Eastern District Conference in session in the First Mennonite Church, Allentown, Pa., on May 3

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

CONSCIENTIOUS OBJECTORS AND THE FARM

In the Civilian Public Service Camps maintained by Mennonites an overwhelming majority of the boys come from the rural communities. In the case of one camp 100 out of the 125 men came from the country. This means eighty per cent of the total. In most of the other camps the ratio of farm boys to the total number of men in camp would be equally high and in a few cases even higher. This same situation held true in the First World War. Practically all of the Mennonite young men who were persecuted for their conscience sake in that war were rural boys. Many of our college students and city boys took regular or non-combatant service rather than the absolute position. The same thing held generally true in the matter of adults buying liberty bonds, at least if one judges by the records of those who were punished for not buying them. Will the same situation pertain in the matter of buying defense bonds in the present war?

The adherence of our Mennonite people to this major tenet of their faith is reflected in still another way. Looking at individual churches one is impressed with the fact that churches located in cities or in areas directly under the influence of cities have comparatively few boys in C. P. S. camps. One church in an industrial city of about ten thousand population has thirteen boys drafted. One of the thirteen is in C. P. S. camp and he lives on a farm, but his parents attend the city church. In another city of much larger size the minister in the Mennonite church reports that all nine of his drafted boys have taken regular service in the army or navy. In contrast to these two city churches is a country church which has twenty-four boys of draft age and all but one have taken or are planning to take the position of conscientious objectors.

In trying to explain this situation many people attribute the failure of city boys to take the position of conscientious objectors to lack of guidance by the ministers. It is true that many of our General Conference ministers have neglected to teach and to preach the religious principles on which the Mennonite Church stands. If they have not done that over the years no amount of emphasis on the subject can suddenly convert to, or acquaint our young people with, this position. But I do not believe our city ministers can be held responsible for the failure of their men to take the position of conscientious objectors. The problem is much larger than can be handled by our ministers. There are forces at work and influences playing upon the lives of our people that are beyond the control of individual men or even particular religious denominations. An analysis of some of these disrupting forces will be made at a future date. It is sufficient for the present to recognize that conscientious objectors are identified with rural churches and rural communities. It is not impossible for city people to be conscientious objectors to war, but it is much more difficult. If refusing to fight or becoming a part of a military system is a part of our Christian testimony and a way of preserving our faith it is well to meditate upon the factors and forces that influence our people to uphold, compromise, or renounce our Christian testimony.

NORTHERN DISTRICT CONFERENCE

June 6-10, 1942
at the
Salem Zion Church, Freeman, South Dakota

Conference motto—"Hitherto hath the Lord helped us."

Conference theme—"Jesus Christ the same yesterday, and today and forever." Heb. 13:8

PASTOR'S CONFERENCE
June 6

3:00 p. m. Leader, Rev. A. W. Friesen
Opening by leader
Music—Male chorus of Salem Zion Church
Topic: "The Pastor as Steward of the Mysteries of God." I Cor. 4:1, 2; 2:2; I Tim. 4:6; Eph. 3:8, 9. by Rev. Willard Claassen
Discussion of the above topic
Music—Salem Zion men's chorus
Topic: "The Pastor's Conduct" I Tim. 4:12, 16; I Thess. 1:5b; 2:3-11 by Rev. H. E. Widmer
Discussion of the above topic
Close
7:30-7:45 Organ prelude
7:45 Opening by leader, J. A. Friesen
Music—Freeman College
Message—"The Pastor as Christ's Ambassador" by Dr. Suckau
Discussion
Music—Freeman College
Close

MISSION SERVICE
June 7

9:30 Opening by pastor of host church
Home mission sermon by Dr. Suckau
Foreign Mission sermon by Dr. P. A. Penner
Mission offering for both home and foreign missions
Music to be arranged for by host church

FIFTEENTH ANNIVERSARY SERVICE

2:00 Opening by host pastor

(All those who are active in our conference who were at first conference to be seated on platform)
Music—Mt. Lake Bergfelder male chorus
Report of first conference by Rev. J. J. (not over 15 minutes)
Report of evangelization work of Herman Fast (not over 15 minutes
A Challenge to the Northern District by Rev. J. A. Tieszen (not over 15 minutes)
Suggestions to Northern District By Dr. Suckau
Music by Henderson, Nebraska (Bethesda Church)
Conference Address, J. D. Unruh
Appointment of temporary committees
Offering to be designated by local church
Close

SUNDAY SCHOOL CONVENTION

7:45 Music by the orchestra of Salem Zion Church
Opening by leader (Bethany Church in Freeman)
Music—Bergfelder Male Chorus, Mt. Lake
Topic—"How Can We Get Our S. S. Boys and Girls Missionary-Minded?" (not over 15 minutes) Miss Aganetha Fast
Music—Henderson, Nebraska
Topic—"What Emphasis Should be Placed on Teacher Training and What Will be the Results?" (10 min.) Daniel Toavs
Music—First Mennonite, Mt. Lake
Topic—"The Teacher, Teaching by His Life" First Mennonite S. S., Mt. Lake (10 min.)
Reading—First Mennonite, Butterfield
Message—"What Should be the Aim of Every S. S. Teacher." Dr. Suckau
Close

June 8

9:00 Devotionals, Rev. Ed. Duerksen (15 min.)
Business in charge of conference president, J. D. Unruh
Delegate certificates received
Reading of minutes
Report on complementary votes
Report of soliciting committee
Treasurer's report
Report of examining committee
Report of registrar
11:25 "The Finished Work of Our Lord" by Dr. Suckau

Afternoon Service

1:30 Lord's Supper in charge of business committee
Message for the communion service by Dr. Suckau
Report of Evangelism Committee. Definite report of workers of salaries paid, and recommendations (45 min.)
Continuation of business

Evening Service

7:30 Opening by leader, Rev. Jacob B. Hofer
Song Service in charge of Gerhard Toews
Music—Avon
Testimonies by workers now on the field and also by new workers (workers on field are to tell us of their work)
Music—Mr. and Mrs. Paul Decker, Freeman
Message—"The Coming of Our Lord Jesus Christ" by Dr. Suckau
Consecration service in charge of Dr. Suckau
Close

June 9

9:00 Devotionals, Rev. Joe B. Hofer, Hitchcock, South Dakota
Report of education committee. Chart with names of graduates and their present occupation
Report of peace committee and a message by Rev. Albert Claassen
Invitation for next conference
Report of resolutions committee
11:15 Message—"Jesus Christ the Same Yesterday, Today and Forever" by Dr. Suckau
Election of officers

LADIES MISSION SERVICE

1:30 Business meeting led by Mrs. P. R. Schroeder
Interlude
Leader, Mrs. Clarence Deckert
Roll Call, Each member is to respond with the name of a missionary and his location
Music—Mission society, Henderson, Nebraska
Message—Mrs. August Ewert
Music Ensemble—Mission Society of Salem Zion Church
Reading—Hutterthal Church, Freeman
Chorus of Bethany Mission Society, Freeman
Playlet—"A Dream With a Mission" Salem Zion
Music—Mission society, Bloomfield, Montana
Message—Mrs. Isaac
Offertory—Mission Society, Salem Church, Freeman
Prayer and Benediction, Rev. Alfred Waltner

C. E. CONVENTION

7:30 General singing
Chairman—Ray Waltner
Devotionals
Roll Call—C. E. Delegates to give information concerning their C. E.
Music—Bethesda C. E., Marion, South Dak.
Topic: "The C. E. in Action" by Harold Gross
Music—Salem Choir, Freeman
Message—"Because of the Cross" Rev. Walter Gering
Close
(Pictures of last year's conference)

YOUNG PEOPLE'S DAY

June 10

Theme: "For me to live is Christ"
Because of the Cross, the Call, the Commission

9:00 Organ prelude, Justina Dick, Mt. Lake
General Singing
Devotionals
Music, Henderson, Nebraska
"Heroes Among the Mennonites" Dr. Suckau
Music—Richey, Montana

Message —"Because of the Call" Rev. Gering
Music—Butterfield Mennonite Church
10:30-11:30 Rehearsal
11:30-2:00 Lunch and Social Hour
2:00 Song Service
Devotionals
Music—Munich, North Dakota
Poetry—Warroad, Minnesota
Business Meeting
Music—Avon
Close
7:30 Organ prelude
Devotionals
Music—Delft, Bergfelder
Music—College choir
Cornet Solo, Norman Vogt
Music—Hutterthal, Freeman
Message—"Because of the Commission" by Rev. Gering
Music—Young People's choir
Close

Those on program will please limit their topics and messages to time given them by committee so as to not take time that belongs to others who have a part on program.

Business Committee,
Rev. John Bartel
Rev. H. H. Quiring
Rev. Albert Schultz

IN MEMORIAM

GUSTAV A. LINSCHEID was born on November 4, 1875, in Ehrenfeld, province of Galicia, Austria, the youngest son of Peter and Elizabeth (Miller) Linscheid. At the age of eight years he came to America with them, arriving at Halstead, Kansas, April 28, 1883. For a time the family lived near the Alta Mill, but in 1887 they moved to Reno County and settled near Arlington.

He was baptized by the Rev. Valentin Krehbiel and received into the First Mennonite Church of Christian on April 17, 1892. He attended Halstead Seminary the last year that it existed (1892-93) and was one of the first group of students when Bethel College opened its doors the next year. In 1894-95 he attended Arlington High School, being graduated with high honors that spring.

When all doors of entering the teaching profession were closed he came in his travels, while selling Rev. C. H. van der Smissen's **History of the Mennonites,** to the home of Rev. Chr. Krehbiel, then President of the Board of Foreign Missions. Here he was asked to enter the mission school at Cantonment in the Indian Territory as teacher. He took this call to be the hand of God directing him into his field of service. So, in the fall of 1895, he went to Cantonment and served as teacher in the mission school for three years. To further prepare himself as missionary he re-entered Bethel College in 1898 and was graduated two years later with the academy class of 1900.

June 10, 1900, was the date of his ordination into the ministry at the Alexanderwohl Church by the Rev. P. Balzer, then President of the Board of Foreign Missions. Immediately he began work as missionary at the Havenaom, now the Clinton, Oklahoma, Station, where he served till the spring of 1904, studying the Cheyenne language in his spare time.

He was united in marriage with Anna S. Hirschler at Hillsboro, Kansas, September 16, 1903, the Rev. J. S. Hirschler, father of the bride, officiating. After working together during that winter in Oklahoma, the young missionary couple was selected to go to Montana to begin mission work on the Tongue River Reservation of the northern Cheyennes. Just before their departure for the new field of labor, Rev. Linscheid was ordained an elder on April 24, 1904, at Hillsboro, Kansas, by the Rev. J. S. Hirschler.

On the Montana field they were the pioneers and encountered many hardships. Sixteen years of faithful service was rendered here, and they saw the work grow and expand from the very beginning to four stations and two outstations, from no Christian to more than two hundred of them. But because of the need of the family, which had been blessed by two sons, for a change of climate and high school facilities for the boys, the family was transferred to the Cantonment station in Oklahoma in 1920 to fill a vacancy there, where he served for eighteen more years, this being the same station where he started in mission work in 1895. He had charge of the Cantonment station, also of the religious work in the government boarding school till it was discontinued in 1927, and most of these years also of the Fonda station and the last few years also of the Arapaho station near Canton.

In 1938 he, however, felt that he must leave the work dear to him, mostly on account of the health of his wife. So after forty-three years since entering mission work, he and Mrs. Linscheid came to Newton, Kansas, that fall. Here he found opportunities for service in various churches of the community, particularly the Johannesthal Church whose supply pastor he was for three months.

In the summer of 1939 he was privileged to return to Montana, to substitute for a few months and so had the joy of being present at the thirty-fifth anniversary celebration, since he had started the mission work there. Again in the summer of 1940 the mission board asked him to help out in Oklahoma, which he willingly did, till the new workers, Rev. and Mrs. Arthur Friesen, could come to take up the work.

Returning to Newton that fall it was now his wish to retire from regular service but after much persuasion he accepted the pastorate of the Emmanuel Mennonite Church north of Moundridge in November of 1940 and was privileged to serve there for almost a year, his efforts being greatly blessed.

On September 11, 1941, while teaching a Bible class in the First Mennonite Church of Newton he was taken ill suddenly with nervous convulsions due to hardening of the arteries. This affliction slowly but gradually developed into a complete paralysis of the left side. His physical and mental suffering was intense, particularly after the power of speech was gone and he was quite helpless. Still the Lord strengthened him to bear even this heaviest trial patiently and with resignation. After seven months and three days of suffering he was released and received into the heavenly home at 12:34 on the morning of April 14. He attained the age of sixty-six years, five months, and ten days. The duration of his married life was thirty-eight years and seven months, less two days.

He is survived by his sorrowing wife, two sons, Harold W. and Chester H., with their wives, and one grandson. One sister Katherina, Mrs. J. H. Linscheid, and one brother Edward Linscheid, both of Arlington, Kansas, also survive, as well as many nephews, nieces, other relatives and friends.

In a family circle that was always closely knit together he was loved and honored. Among his people in the communities, as well, there were many who valued his counsel and who were comforted in times of sorrow by his abiding faith in God's providential guidance of every human life.

The funeral service was held on the afternoon of April 17th at the First Mennonite Church. At the home Rev. P. H. Richert, Secretary of the Board of Foreign Missions, led a brief service basing a few appropriate remarks on Luke 12:42 and offered prayer. Mrs. E. J. Linscheid sang. At the church Rev. J. E. Entz read portions of Revelation, chapters twenty-one and twenty-two and led in prayer. Rev. C. E. Krehbiel then read the obituary. This was followed by a musical selection, "Be Still My Soul," by the Bethel College A Cappella Choir, directed by Prof. Walter Hohmann. Rev. P. P. Wedel, President of the Board of Foreign Missions, delivered the sermon based on II Tim. 4:6-8. The second selection rendered by the A Cappella choir was "My God and I." Then Rev. A. E. Kreider, also a member of the Mission Board, made fitting closing remarks using as a text I Cor. 15:53-58 and led in a closing prayer. At the Greenwood cemetery a double quartette from the Emmanuel church, his last charge, sang a number and Rev. J. E. Entz had charge of the committal service.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He will be sadly missed—may his memory be a blessing to many!

"Christianity is that high-hearted courage that discovers life's finest in life's worst."—*Oscar Thomas Olson*

"The Christian's business is not to level off the high places but to lift up the low places."—*Henry E. Walhey*

The Soldier's Inventory

By Rev. A. P. Waltner

In verse 15 we read, "and your feet shod with the preparation of the gospel of peace." Here we see that the third article mentioned in the soldier's equipment is his footgear. This was and still is a very important part in a soldier's equipment. Without good shoes no soldier is prepared to go forth in battle. These shoes are a picture of God's peace that He has promised to His own. Jesus said, "My peace I leave with you, My peace I give unto you." John 14:27. Those who have their feet shod with the gospel of peace need not be terrified by the enemy. They can march forward boldly. Knowing this peace, we are in God's hands, knowing that we are Christ's and Christ is God's; knowing that all things are ours, we can stand and withstand the wiles of the devil. He cannot touch one who rests in the peace of God and who trusts in the God of peace. But nobody is ready or prepared to make an attack and expect a victory who does not possess that peace. How about us? Can we list this article as number three in our inventory? Do we possess it? Is it ours? Without possessing this peace that passeth all understanding, no minister of the gospel is prepared to lead his soldiers from victory unto victory.

Verse 16 reads, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Here the fourth article in the soldier's equipment is mentioned. This is *"faith."* The Apostle Paul puts this article *above* all other articles. He says. "*above all* put on the shield of faith." Some translators read this, "Over all put on the shield of faith." The breastplate protects the vitals; but the shield is to protect the whole body. It is to be put over all. It is to protect the head, vitals and feet. By it the fiery darts of the devil are to be quenched from any side we may be attacked. The *shield of faith* means unwavering faith in God and His promises. This faith must reveal itself not only in times of success and victories, but also in times of difficulties and seeming defeats. Woe unto the minister who loses faith in God and His promises as soon as difficulties and obstacles make their appearance. Such a minister can never expect to go from victory unto victory; but he will go from defeat unto defeat. Paul said that he had done more than all of the apostles. Why? I believe because he was a man of faith as none other of the apostles had been. This faith revealed itself in all of his mission-journeys, imprisonments, persecutions, letter writings and his defenses before magistrates and kings. No wonder that Paul was, so to say, unconquerable. Ministers and missionaries with much faith are the ones who have passed from victory unto victory, quenching the fiery darts of the wicked. How about us? Do we have faith in God; faith in His promises; faith in His word; faith

(Continued on Page 14)

DAILY DEVOTIONAL MESSAGES

By *Donovan E. Smucker, Wadsworth, Ohio*

JUNE 1—*"Return ye backsliding children and I will heal your backsliding. Behold, we come unto thee: for thou art the Lord our God."* Jer. 3:22

God is at work *despite* man's obvious denial! Our religious life may be a crazy zig-zag between the mountain tops of revelation and the valley of darkness. Our weak, insipid modern Christianity has occasional flashes of strength. The valley of darkness momentarily sparkles. But, our Lord in His boundless grace broods over this backsliding constantly and unceasingly, waiting with infinite patience for the moment of full healing. Try this sobering "invoice" of General Conference backsliding: take the statement on peace, war, military service and patriotism as approved at Souderton last August; check the spirit and letter of this pronouncement with the actions of your community, your local church and yourself. Then read the above text from Jeremiah as you sink to your knees in a prayer of confession.

JUNE 2—*"gods many, and lords many, But to us there is but one God."* I Cor. 8:5,6.

H. G. Wells once said that man was incurably religious. That statement gives no comfort whatsoever when it is squared with this text, reminding us that man always worships *a* god but seldom *the* God —our Lord and Savior, Christ Jesus. Furthermore, there is little question who is the most popular modern god: it is that severe taskmaster the god of *Community!* Today there are countless folks in every type of church, national and local, who would rather face the fury of hell than resist the false-god of *Community.* Apparently, the original sin of mankind laid the basis for this colossal desire to have status, to belong, to go along with the popular tide of opinion. Hence, prior to all questions, yea, the beginning and end of wisdom, is the discovery of the one, true God.

JUNE 3—*"Tribulation worketh patience; and patience, experience; and experience, hope: anr hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Ghost which is given to us."* Rom. 5:3-5.

How contrary this appears to be with the facts of life. So frequently tribulation worketh impatience and bitterness by geometrical progression. What is more important, hope is seldom multiplied by the experience of tribulation. Hopelessness and defeat are virtually the passwords of modern life. Yet, Paul boldly proclaims one of the many paradoxes of the gospel; one of those nuggets of wisdom which are foolishness to those who do not live with Christ. One writer dealing with this fact declared that a paradox is a truth standing on its head to attract attention. Even this dramatic and vivid figure is inadequate to explain the "winning losers" who find by losing, who save by spending, who live by dying. Only by experience, therefore, can one climb the stairsteps from tribulation to the love of God through the Holy Ghost.

JUNE 4—*"In those days came John the Baptist preaching and saying: Repent ye: for the Kingdom of God is at hand."* Matthew 3:1, 2.

The utterly repentant declaration of a humble Chinese Christian has provided a modern translation of this text: "O God," he said, "save the church beginning with myself." The admission of guilt before God is a terribly painful process; it is easy, however, when you admit the sins of your neighbor. But stand for a moment in what an early mystic called "the gaze of God." Stand in this awesome scrutiny of the Divine Heart. Then the purgation begins. The pus of a sick generation begins to drain off. Unfortunately however, repentance for the approaching Kingdom appears to be gaining very little headway among people as a whole. Thus, we must answer John's clarion call like the Chinese Christian who started with his own soul.

JUNE 5—*"The grass withereth and the flower thereof falleth away; But, the word of the Lord endureth forever."* I Peter 1:24, 25.

If anyone doubts the facts of this text consider the mere statistical proof: The American Bible Society alone sold 7,695,607 copies of Holy Writ last year; the total across the world was 25,000,000 copies published in 1051 languages and dialects. Continuing this almost unbelievable summary, the A.B.S. estimates that 1,091,000,000 Bibles have been printed since the famous Gutenberg volume of 1450. Yet, how frequently one enters homes where this text is made to imply that the Scriptures have withered with the flower thereof falling away; But, the local newspaper endureth forever! Would that we were as loyal to God's word as to the withering grass of the daily gazette.

JUNE 6—*"Ye do err, not knowing the scriptures, nor the power of God."* Matt. 22:29.

There is no more dramatic struggle in all history than the struggle to release the Bible unto the common man. In these tragic days one should get supreme comfort from the unfailing spiritual armament provided by one billion Scriptures in one thousand languages. What an amazing triumph this is in contrast to the darkness of the fourteenth and fifteenth centuries when the pioneers determined to release the Bible from its chains. William Tyndale suffered martyrdom (a horrible death by strangling and public burning!) to bring us the English Bible. His last words were, "Lord, open the King of England's eyes." Today we can translate this to mean, "Lord, open the eyes of our statesmen, wherever they may be, to the scriptural weapons of the Spirit."

JUNE 7—*"Unto the church of God which is at Corinth."* I Cor. 1:2.

Thank God the New Testament is written in a form so common and understandable. This is a letter to the church of Corinth, and how often we find our own congregational problems of today mirrored in these timeless notes of Paul. One can almost see the great Apostle as he dictates, perhaps to the faithful Timothy. The latter writes on the papyrus, a roll about three feet long and a foot wide; there are small columns of two or three inches in width. During the dictation Paul's hands were probably busy with the constant rubbing of black haircloth which he used in his trade of tentmaking. Then flowing freely are these magnificent words of first and second Corinthians, climaxed, of course, with the famous thirteenth chapter in praise of love. Divine words in the language of us all.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

JUNE 7, 1942

Friday: The Day of Suffering
Topic: Christ's Words on the Cross

Mark 15:33, 34; Luke 23:33-46 (Cf. John 19:25-30

Introduction: .In today's lesson the emphasis suggested by the lesson committee is upon the words Jesus spoke while He was on the cross. Only four of the seven recorded sayings are included in our lesson. Only one of these, the fourth one, is recorded in more than one gospel (Matt. and Mark). Three of these sayings are recorded in John's Gospel (19:25-30). Last words uttered by friends before their death are often especially treasured. We do well to give thought to these last words of our Lord.

Forgiveness and Promise

The first word was one of forgiveness, uttered, perhaps, while the nails were being driven. These words were in extreme contrast with the jeering and scoffing words of the priests and people. This prayer was in perfect harmony with all we know of Jesus' spirit of grace and love. Jesus did not merely tell others how they should forgive; He set the supreme example himself. He forgave his murderers even though they did not ask for forgiveness. This prayer sets forth Jesus as the all-merciful and patient friend of sinners. In spite of this, many of those around the cross derided, scoffed at, and mocked Him. Truly these and the executioners failed to know the full extent of their wickedness and hardness of heart.

The second word was Jesus' promise to the penitent, dying robber. He acknowledged Jesus as the Messiah. Perhaps he had listened to Jesus speaking about His kingdom. Jesus granted more to the thief than he had asked for or even dared to hope for. As soon as death came, he was promised a place of bliss with Jesus. Jesus opened the gates of the kingdom of heaven to all believers.

The third word, spoken to His mother and to John (John 19:26,27), reveals the tender sympathy and thoughtfulness of Jesus. The hostile and curious crowd had now dispersed itself, and Jesus' loved ones drew near to the cross. He speaks lovingly and comfortingly to His mother. He entrusts her to John's tender care. Jesus knew that she now needed the sympathetic support of His bosom friend, John.

The fourth word, *"My God, my God, why hast Thou forsaken me,"* reveals the depth of feeling which we can not understand. The sun had veiled its face. God did not wish human eyes to see His Son in these hours of agony. For three hours now He was alone in a super-natural darkness. Jesus expresses His sense of being utterly alone in the words of Ps. 22:1. They reveal an awful loneliness of spirit. In that hour of great physical exhaustion and pain and mental distress, it seemed to Him as though God had forsaken Him. The fifth word, *"I thirst"* (John 19:28) is the only one which indicates physical suffering. It is the only plea for relief.

Words of Triumph

The sixth word, *"It is finished"* (John 19:30) and the seventh, *"Father into thy hands I commend my spirit,"* are words of glorious victory. Jesus could say, "It is finished," the great work of redemption is finished. He had provided a sufficient atonement for the sins of the world. Jesus yielded up His life with complete faith in the Father. He cried "with a loud voice," not with the weak gasp of a dying man. His was a voluntary giving up of His life. All the evangelists use a term denoting this fact. Jesus' death was the act of a man who had control of both His body and His spirit. When He yielded His spirit into the Father's hands, He was completing the greatest work God ever undertook, that of providing redemption for a lost race. Jesus' last words show that He was still confident, yea certain, that He was in the Father's care. We, too, can with entire safety entrust ourselves into our heavenly Father's hands when the hour of death comes. Happy are they who believe. The kingdom of heaven is open for them.

Why do we find it difficult to pray sincerely for our enemies?

What does the fact that the veil of the temple was rent in two, signify?

How is Christ being crucified afresh in our day?

"Act well at the moment, and you have performed a good action to all eternity." —*Lavater*

Sponsored by
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Editor
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500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Graduation and the Future

Hundreds of Mennonite young men and women are now graduating from high school and college. The future may seem dark to many. However, is it as dark as it may seem? Darkness helps to bring out more clearly the light that does exist. When it becomes dark, the stars come out.

In this dark time stars have come out which can help greatly in determining the course of life of many Mennonite young people. The lights accentuated by the present darkness may be as great a blessing as the stars are to ship-wrecked men on a wild, wide ocean.

In times past Mennonite young men and women have felt the lure of the city. Now there is a crying need for labor on the farm, especially during the summer months. Young people can feel that they are fulfilling a great need as they work on the farm. Many may come to realize the possibilities of farm life. Might that not be a blessing come out of darkness? Job seeking and holding in the city have many dangerous aspects. The editor of a Mennonite youth paper says, "the editor's conviction is growing stronger every day that, unless the Lord lead definitely otherwise, large cities better be avoided as places for seeking permanent employment and for vocational investment by Mennonite young people."

A guiding star beckons the older young men who will go to C. P. S. camps. There is a blessing in hard, healthful work and regular hours. Great benefit can be derived from the Bible and church history courses and from the others which make up the camp educational program. Association with earnest young men from the other branches of the Mennonite denomination presents a great opportunity for edification. The Christian family life of the camp, as expressed in work, worship, study, and play, cannot easily be duplicated. Young men who serve in the mental hospitals receive excellent training and do very worthwhile work. (Read Clifford Beer's book, *The Mind that Found Itself.)* The art of conserving the soil is learned and practiced here. This is important, for the good earth is as essential for the physical life of man as is the Bible for his spiritual life. In light of the fact that our forests are being used up very much faster than they are being regrown, forestry service stands as constructive Christian work. The boys on dairy farms have great opportunity for individual witnessing. Or again one may receive the opportunity of meeting the health needs of people by fighting hookworm disease. Truly, for him who seeks first the Kingdom of God and His righteousness, life in a C. P. S. camp should be a great opportunity.

Jesus healed the sick, for He considered it important. People still become sick and broken in body. Skillful and loving hands are needed to work for and with the Great Physician today. The present situation tends to deplete hospitals of skilled workers. Our own Mennonite hospitals are looking for capable, consecrated girls to take up nursing and deaconess work. Our hospitals at Newton, Kansas, and Beatrice, Nebr., offer training courses, which are great opportunities. Two Bluffton College students will soon take up training in one of the hospitals. They are to be congratulated on their choice of one of our institutions. The door to nursing stands open.

Perhaps, young men here and there are feeling the call of the ministry. Since a large number of our churches are without pastors, they can have the assurance that they are needed among our own people. Bethel College offers one year of advanced (above college) training for the ministry. A senior of this college has ben serving a group of Mennonites which recently organized themselves into a church. Pastors are needed.

Our colleges, with more work jobs open, beckon young men and women to come to their doors next fall. Due to a scarcity of teachers, Mennonite teachers should find greater opportunities to teach in Mennonite communities.

Present conditions are such that we as Mennonites can and should become more firmly knitted together. Present conditions are very definitely a sign for us to put the Kingdom of God first. Let us do this and be blessed.—rw.

Bible Conference

The young people of the East Swamp Mennonite Church, Quakertown, Pa., will sponsor their fifth Bible conference from June 18-21. Dr. A. C. Schultz, head of the Bible department at Bluffton College, will be the speaker. He will bring illustrated lectures on "Archeology and the Bible."

In the past such speakers as Dr. L. Sale Harrison, Dr. H. Framer Smith, Dr. Donald Gray Barnhouse, and Dr. E. Schuyler English, Bible teachers of note, appeared at the conferences. The young people of East Swamp are glad to invite such a man of God as Dr. A. C. Schultz as their fifth conference speaker.

Through this young people's page of *The Mennonite* they extend an invitation to the people of the Eastern District Conference. In spite of the gas and tire rationing it is possible to come within a few rods of the church by means of the trolley.

We invite you to pray that this conference, perhaps, the last one for the duration of the war, might bring much blessing and inspiration to all who can and will attend.

Love in Courtship

By John R. Mumaw

Use Common Sense

Love needs common sense to be beautiful. Love is beautiful. Even when love is becoming specialized between two people, it does not necessarily need to exclude all other friends. Exclusive friendships are not conducive to social development. Courtship love is most beautiful when it knows how to enjoy group fellowships, too.

Love is beautiful when it is colored with shades of modesty and reserve. Some people seem to think they have to display their courtship. I do not believe in secret courtship. On the other hand I think it is just as improper to be too bold with courtship. Love is beautiful when it is held within those extremes. We need to bear the marks of good propriety. It is beautiful when it is ready to meet disappointment bravely. One time a certain young man was "all torn up" about his love affair being broken. He had an awful expression of heart distress. He had plenty of time to get another girl friend as far as his age was concerned. I tried to console him and told him there were other girls who were interested in getting married, but to him this was the only girl. My advice to him was to let God work out His plan for their lives. I watched the case. Some months later he came back with a smile and said, "We have decided that we couldn't get along without each other." They are married now and have a small family. There is no use to get excited about this matter. God is interested in our affairs, and, in fact, there is no other activity of youth in which God desires to have a larger hand than this very case. It leads up to the most important institution God has in the world—the home. The home was the first institution and preceded the church by thousands of years.

Make Use of Mature Counsel

Love needs counsel to be safe. Secret courtship is usually uncalled for. A certain young girl of my acquaintance came home from college. Her mother found her in tears one day. She asked, "What is the matter?" "I'm married," was the reply. "There is nothing wrong with being married, if it's honorable," said the mother. "Yes, but it isn't honorable," was the answer. She carries the sting of the secret courtship today. When I met her with congratulations upon her marriage she had a sense of shame about her. Her approach to making a home of her own happy was blurred by a failure to counsel with her Christian mother. Thoughtful parents will counsel youth to avoid long engagements. They will counsel them to take note of the spiritual life of the parties involved. Parents are usually the best counsellors. One needs to remember that courtship needs to include the prospective in-laws, too. You had better get acquainted with the family that you expect to call in-laws. You will be marrying into another family life. If the flavor of that family life isn't what you want in your own home, you had better take a second thought.

SENIOR DEPARTMENT

Program for June 7

No. 2 of Series of Three Studies on Missions

GREAT TORCHBEARERS: Heb. 11:1-26

I. Worship Service: 1. Songs: "Ye Servants of God," No. 6, "Where Cross the Crowded Ways of Life" No. 222. 2. Reading of scripture passage, prayer, and leader's remarks. 3. Period of prayer. Offering for any special mission project which the society may have.

II. Leader's Introduction:

In 1810 some students of Andover Theological Seminary declared their desire to become missionaries. Among these was Adoniram Judson. The result of this appeal was the formation of the American Board of Commissioners for Foreign Missions. Later various denominations established missionary societies. Since 1850 all major denominations have engaged in this work with an energy and persistence that have no parallel in any age of Christian history. Wonders have been accomplished by the grace of God. The number of missionaries has increased to several thousand, the converts can be found in every continent.

The growth of the Student Volunteer Movement, since its beginning in 1886, has greatly stimulated interest in foreign missions. Study classes have been established in many educational institutions and many workers have been won for the field. "One of the most promising developments of recent years is that nearly every denomination is engaged in devising some system for the instruction of its members in the history and principles of Christian missions and for their training in systematic giving."

III. Suggested Topics for Short Talks:

1. The missionary work of Adoniram Judson. 2. China's beloved missionary, John Clayton Morrison. 3. John Williams and his work in the South Sea Islands. 4. Livingstone and dark Africa. 5.

Stanley, the friend of the black man. 6. Mary Slessor, her life and work. 7. John Paton and the New Hebrides.

IV. For Discussion:

1. How large a number in each church is obligated to carry out Christ's great commission? How?
2. How can we develop mission interest?

V. Facts for Study:

Alternatives

"There are two ways one may live," says E. Stanley Jones. "One is to take it for yourself. The other is to take it on yourself." Undoubtedly the latter is more costly, but it is also more productive. One kind of life makes everything costly for others. The other kind helps to pay the cost for others.

"No Wasted Years"

"A maker of missionaries" was the title unofficially conferred on Henrietta Soltau, who for many years was in charge of the Women Candidates Department of the China Inland Mission. She was greatly influenced by Hudson Taylor, and about five hundred of her young women went to China, to be influenced by him, too, while others found their places elsewhere. During her only long furlough in 1897, she visited the Far East, traveled for thirteen consecutive months, covered six thousand miles and visited forty-four mission stations. She has been characterized as "a woman who laughed at impossibilities," and who received many remarkable answers to prayer. She lived to be almost ninety. In her last hours a friend said to her:

"There have been no wasted years for you to lament, Miss Soltau."

"No, my dear," she said strongly, "no wasted years, no wasted years."

VI. Illustration:

True Missionary Spirit

How unlike the spirit of the hour is the story of Chinese Gordon. For his services in China the government sought to reward him, but he declined all honors. Money and titles he scorned, but he accepted a medal, inscribed with his name and his thirty-three engagements, because it could not well be refused. After his tragic death the medal could not be traced. What a revelation of the great soldier's unselfishness unfolds when we learn of Manchester during the famine, with an anonymous letter requesting the ore be melted down and used to buy food for the hungry children of the city. Then in his diary he wrote these words: "The last and only thing I have in this world that I value I have given over to the Lord Jesus."

INTERMEDIATE DEPARTMENT

Program for June 7

The Bible: Still the World's Best Seller

Call to Worship: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15

Hymn: "Holy Bible, Book Divine"

Responsive Reading: From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Response: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3:15-17

Leader: Be ye doers of the word, and not hearers only. James 1:22a

Response: Thy word have I hid in mine heart, that I might not sin against thee. Ps. 119:11

Hymn: "Wonderful Words of Life"

Scripture Reading: Matt. 7:24-28

Talk: The Bible

The Bible is still the world's best seller. More Bibles are sold than any other book, and it is distributed all over the world. Other books have appealed to a generation, or at best to a civilization; but when that race has been destroyed the books held no interest for other peoples. The Bible is the only book which has been able to live through the ages and keep its popularity. It is the most outstanding of all books, because its message is of the greatest importance to mankind. It is indeed THE Book.

Just as on the Day of Pentecost every man heard his own tongue, so either all or part of the Bible is now reprinted in one thousand and eighteen languages and dialects.

To untold millions the Bible has come to be the one book which above all others gives to its readers the comfort and spiritual strength for which they long. We should treat our Bible with reverence, because it is God's only written revelation to mankind. It is the inspired Word of God, in which we place our trust and hope.

Our scripture lesson told the parable of a man who built his house upon the sand. Those who find no room in their lives to study God's Word are building their lives upon an unsteady foundation. On the other hand, he who builds his life on the laws of God's Book has built his soul on the 'Rock of Ages,' which will stand forever.

The Bible is the Book of books. None other can compare with it, for it was dictated by God Himself. It is the only permanent thing in this changing world of ours.

Duet: "I know the Bible is True"

Silent Prayer:

Hymn: "Thy Word Is Like a Garden, Lord"

Benediction: Dear Father of all, may "thy word ever be a lamp unto our feet and a light unto our path," through Jesus Christ, our Lord. Amen

Intermediate Worship Services

—**J. Winfield Fretz** and **Lester Hostetler** recently visited churches in Western Kansas in the interest of Bethel College (someone suggest a better way of putting it, for such visits are really for the ultimate welfare of all). Brother Fretz writes, "There are fine people everywhere."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A WORD ABOUT THE FOREIGNERS IN MANILA

Word has come that the American and British residents in Manila were rounded up and confined in the spacious St. Thomas University which has accommodations for three thousand students. Radiograms state that missionaries are now at liberty and live in their own houses. Sister Fast read this in the *Moody Monthly*. Whether this last information about missionaries refers only to those in Manila, or also to those elsewhere, is not expressly stated. But it is likely that all missionaries are treated alike.

The Red Cross, to which our State Department has directed us, is now trying hard to persuade the Tokyo government to place one representative in Manila and one in Shanghai, through whom missionaries can be contacted. So far this has not been possible. The news, that have come through, has come through irregular channels, such as fugitives and radiograms, etc. The news that comes through shows that the Lord answers very largely the prayers for the missionaries. Thanks be to Him! —*P. H. Richert,* Sec

STATISTICAL REPORTS FOR 1941 CHAMPA CHURCH

Membership at end of 1941—275. Increase over year ago—17. Baptisms: Christian community 17, Hindu 4, Korba Christian 1. Readmitted 9; Died 4; Excommunicated 7; Transferred by letter 2. Collections: Champa S. S., Rs. 81-0-0; hospital, Rs. 18-9-9; church dues, Rs. 773-9-9; Sunday-church expense, Rs. 182-5-0; Thanksgiving and sale Christmas 1940, Rs. 82-0-0; wedding fees, Rs. 15-0-0; Christmas, Rs. 21-4-9; new church, Rs. 72-0-0; special help, Rs. 47-4-9; Bible school students, Rs. 18-0-0; library, Rs. 30-10-0; Bible and tract societies, Rs. 17-8-0; special donation, Rs. 1-0-0; field committee returns, Rs. 210-0-. Total: Rs. 1570-4-0.

Records broken: 1. June 1, 1941, a class of fifteen baptized, the largest in the history of the church. 2. December 28, 1941, 168 members partook of Holy Communion; tops previous record by 41. These are items for rejoicing, but, nevertheless, we very much need a revival in our church. Pray that it may come soon.

CHRISTIAN HOSPITAL, CHAMPA

Income from patients and medicines sold, Rs. 7800 0-0 ($2,600). Number in-patients, 746; out-patients, 8,530; total: 9;276. Number return patients of treatments, 4,251; laboratory examinations, 3,728; major operations, 34; minor operations, 395; cataracts, 12; bladder stone, 5; appendix, 1; ovarian cyst, 2.

If the salaries of the missionary staff are included the hospital is one-third self supporting. If these are omitted, then it is over half self-supporting. The income continues fairly steady in spite of poor crops and war conditions. Many, of course, cannot afford to come in to the hospital even if the treatments are free due to the extra involved in keeping two fires or looting if all leave.

—*H. R. Bauman*

RELIEF

French Workers Hold Conference

On March 30 and 31 the Mennonite relief workers in France, Brethren Joseph N. Byler and Henry Buller together with Sisters Lois Gunden and Helen Penner met in a two-day conference at Vernet-les-Bains.

Writing about this conference, Sister Gunden says: "Our Mennonite conference at Vernet was quiet profitable to all of us... During our sessions of Monday evening, Tuesday morning, and afternoon we went over our whole program, considered the possibilities of our future work and spent time together in devotional periods."

Latest Word from France

On May 10 Brother O. O. Miller received a cable from Brother Joseph N. Byler in Lyon, France. The cable indicates that the main features of the Mennonite relief program are continuing. The cable also mentions the prospect of expanding that part of the work which is being carried on at present through colonies that take care of homeless children.

The cable also states that Brother Byler will send details on relief work in France with Brother M. C. Lehman who it is hoped can soon be returning to America.

Churches Continue to Send Clothing

Clothing of all descriptions continue to reach the clothing depot of the Mennonite Central Committee, te Akron, Pa. Sister M. C. Lehman, with the occasional help of women from nearby sewing circles, has during the first four months of 1942 prepared over 10,000 lbs. of clothing for shipment.

The clothing, according to Sister Lehman, comes from over twenty states and consists of new or nearly new garments. The committee appreciates this generosity of the churches as they continue to meet a need which is to increase in the months ahead.

C. P. S. CAMP NEWS

Two hundred and sixty boys are assigned to Mennonite camps on May 15... *Camp Henry* reports a profitable Spiritual Life Meeting conducted by Brother C. N. Hostetter on April 17-20... *Brother and Sister Jesse Hoover* are on a six weeks tour of the west during which Brother Hoover will visit Mennonite churches and Mennonite C. P. S. Camps and speak on European Relief... *Assignee Emil Thiessen* of

Camp Henry and formerly of Buhler, Kansas, is on detached service at the Akron Headquarters where he will assist in the expanding work of that office... *Brother Albert Gaeddert* and assignees from Colorado Springs Camp are preparing for the camp at Fort Collins to receive assignees in a few weeks... *In the May 2 Grottoes Olive Branch* Mr. Frank D. Eastham, project, superintendent, commends the Grottoes boys for their response to the recent fire fighting calls. Mr. Eastham says: "I am very proud of the spirit the boys have shown us and am particularly proud of the spirit of rivalry demonstrated in responding to fires..." *Furloughs were cancelled* for boys at Camp Sideling Hill, Wells Tannery, Pennsylvania, during the busy season this spring when landscaping operations along the famous Turnpike called for the planting of several hundred thousand tree seedlings.

—Compiled by *Grant M. Stoltzfus,* released, May 12, 1942

COMMUNION SERMON

(Continued from Page 2)

sustenance, and if His blood is the vitalizing factor in our spirits, then we must if necessary have given ourselves completely to Him. It is said that years ago a Saxon regiment agreed to be baptized provided they could keep their right arms out of the water. These right arms, then, not being consecrated to Christ, could be used to carry on the slaughter. Too many try to make reservations in their commitments to Christ. We cannot be one with the flesh and blood of Christ unless we are one completely. His body cannot be the food or His blood the blood of only a part of our spirit, the possession must be complete and without reservation. Whatever that consecration may cost, Christ will not be satisfied with less.

If Christ's body and blood have become a part of me and also a part of you, then a kinship exists between us as well. All believers then become brothers, for we have become partakers of the body of Christ and we have His blood in our veins. We have thus become one family under the fatherhood of God. There are no boundary lines of creed, color, race, nationalities, or social or economic position. There is not one Christ for the German and another for the Russian, not one Christ for the Jap and another for the American, not one Christ for the negro and another for the white, not one Christ for the employer and another for the laborer. If they are to be a part of this Christian family, all must accept the same Christ, all must partake of His body and accept of His blood. This essential oneness of all believers is a serious matter to consider in a day like this.

If we are one great family in Christ, then our attitudes and conduct one toward another should be characterized by the best that we know of family life. The ideal family is not held together by physical laws. It is maintained through love, loyalty, loving obedience, mutual service, and if necessary mutual sacrifice. In the ideal human family we look for the best rather than for the worst in the other members of the group. We are charitable toward weaknesses, we forgive them when they wrong us, we magnify their successes and minimize their failures. Love stands at the very foundation of the teachings of Jesus, not a sentimental love, but a love which expresses itself in lives of service and sacrifice. It is the type of love which will forgive wrongs and insults, not until seven times, but until seventy times seven. To forgive once or twice is only human, to forgive increasingly requires the indwelling of the spirit of Christ. Let us enter into this service in this spirit of forgiving love, forgetting any slights or misunderstandings taking the attitude which one would toward a brother in an ideal family. Thus this service will serve not only as a memorial, but also to increase the spirit of Christian fellowship among us.

The Lord's Supper gives an opportunity for rededication of ourselves to Christ and to His service. Paul stressed the point that the feast was to be entered into seriously or not at all. There is no place this morning for casual or light hearted eating and drinking of this sacred sacrament. It is to be approached only with complete consecration and dedication of our lives to Him and to His service. It is to be taken only with a realization of what it means, in memory of the founder of the feast, and His sacrificial death.

In Corinthians Paul stresses the point of self-examination and reconsecration in preparation for this supper, as well as the danger of eating and drinking without first being right with God. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Paul does not tell us to examine others to see whether they are worthy to partake, he rather tells each to examine himself. The responsibility is upon the individual. "Let a man examine *himself,* and so let him eat of that bread and drink of that cup." To examine others is easy, in fact some seem to enjoy it. But to examine ourselves before God may be a painful process, which too many refuse to undertake. As we approach this table, we should examine our innermost souls and seek to purge them of unrighteousness. There are things in our innermost beings which others do not know, things which only we and God recognize; secret faults, unworthy ambitions, secret reservations which we have made, or perhaps a grudge, secret or open, against another. In the quietness of this morning hour let us pledge anew our complete surrender as a matter now between each individual and God alone. In another situation Jesus said, "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This implies complete forgiveness of real or imagined wrongs. Sometimes we think the highest order of forgiveness is to forgive the Japanese or the Germans and hold no ill will against them. A far more difficult feat is to repeatedly forgive the one who mistreats and tantalizes us day after day, perhaps our boss, or someone working under us, or a fellow worker. To forgive such a one who continually tries to undermine what we do, or works against us, takes Christian grace. Certainly the least that could be expected in such a situation would be to confess quietly our faults to God now, surrender completely to Him, and resolve and promise God to immediately make right with others what may not now be wholly right.

Being worthy to eat of the bread and drink of the wine does not mean perfection. If it did, then none could partake. It does mean complete surrender to His will. Without complete surrender to partake of. these symbols can mean little to us. To have Him as our food and to have His blood coursing through our spiritual veins implies complete surrender of our lives to Him. If that has not taken place in fact, the symbol can have little meaning. Being worthy means a sincere attempt to find through self-examination the faults that are in us, and through His grace to remedy those evils in our lives.

The Lord's Supper also implies a prophecy. By eating and drinking, we find in Corinthians, "ye do shew the Lord's death *till he comes."* We are not just looking backward this morning, but we are looking forward. This is not just a commemoration of a past event, as are our earthly memorials, but the looking forward to a coming event, the return of our Lord. When that time comes, He will establish complete Lordship, and He shall rule forever and ever. Of the certainty of that event we are assured; of its exact time we are not told.

Let us partake of these elements reverently, in the spirit of Christ, in loving commemoration of His life and sacrificial death, in recognition that His body and blood are our spiritual food and drink, and that we are one with Him and brothers in Christ. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Partaking of these symbols this morning will not of itself give us life. If these do not signify that we have really partaken of His body and blood, the symbols at best are meaningless. These are but outward symbols of an inner consecration, a commemoration of what He has done for us, with a forward look toward His coming again.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Berne, Indiana

On a recent Sunday we were privileged to have with us Mr. and Mrs. Paul Wenger, returned missionaries from India. Mr. Wenger preached in the morning and Mrs. Wenger gave an address in the evening on the experiences of their hazardous trip home. She also spoke to two of the classes at the Mid-week Prayer and Bible Study Meeting.

We are again joining with the churches of the other denominations in Berne in making preparations for another term of Summer Bible School of five weeks, forenoons only. We always consider this one of the most important phases of our church activities, realizing how necessary it is to saturate the minds and hearts of our young people with the Word of God. There is always hearty cooperation on the part of the parents and attendance is good.

Our pastor, Dr. C. H. Suckau is planning to leave shortly for a week of Bible Conference work in the Oklahoma Bible Academy where he will also deliver the commencement address. He expects to be absent two Sundays.

On a recent Friday evening the teachers of our Sunday School met in a meeting for fellowship and inspiration, and to consider certain standards which the Sunday School Committee had drawn up that teachers should live up to. This was unanimously adopted. At this meeting we were privileged to have some of our teachers present who have taught steadily for long number of years, the one who taught longest taught over fifty years. What do you think of such a record?

The long finger of war is reaching into our congregation, just as in all others, and is taking out one after another of our fine young men leaving vacant places and saddening mothers' hearts. If any of you young men read this, we want you to know that we are thinking of you and praying for you in our private devotions and in church groups. May God bless you all. —*Martha Gilliom, Corr.*

The Soldier's Inventory

(Continued from Page 6)

in prayer; faith in ourselves (to some extent this is also necessary); faith in our fellowmen? "This is the victory that overcometh the world, even our faith." Can we list this article as number four in our inventory?

In verse 17 we read, "and take the helmet of salvation." The helmet rests upon the head. It covers the head, the seat of intelligence. Assurance of salvation—past, present and future—is this helmet. As we wear it, and as it governs our minds and hearts as well, the blows of the devil cannot injure us. We are in possession of a salvation which is secure. We know that no power in earth or the heavenlies can rob us of it. This gives not only confidence, but boldness in the conflict. Sad it is to see thousands of believers without the helmet of salvation, and therefore the easy prey of the devil's wiles, driven about by every wind of doctrine. If this article is so important for each believer, how much more important is it for each minister of the gospel. Paul says, "*take* the helmet of salvation"—God furnishes it, but we must take it, and wear it. The seat of our intelligence must be continually under the protection of this helmet. How now? Can we put down *assurance of salvation* as number five on our "inventory sheet" as our possession?

In the same verse Paul mentions another article of armour that no soldier of the cross can overlook. He says, "and take the Sword of the Spirit, which is the word of God." This is the sixth piece of armour mentioned by Paul. At that time the sword was used as an offensive and defensive weapon. No soldier would have thought of going to war without the sword. What is the sword of a soldier of Christ? Paul says, *the word of God.* This article is indispensable. With it we are to meet the devil and make him flee from us. Our blessed Lord used this weapon so successfully in the wilderness when He was attacked by the devil. There really is no other weapon by which the devil can be put to flight. Therefore, as ministers of the gospel we must search the Word—we must know what it contains; and we must have the word of God search us. We must have the word of God in our hearts, and we must have our hearts in the word of God; thus alone can we meet the enemy. But there is something else that must be mentioned in connection with the sword of the Spirit—the word of God. We must not only possess it, but we must learn how to use it. I believe here is our weakness. Our soldiers of today must commit themselves to a thorough training in order to learn to use their equipment efficiently before they are sent to the front. How about us? Are we exercising ourselves in the use of this weapon? I believe that many a battle is lost, not because we are minus the word of God, but because we do not know how to use it efficiently. Now let us examine ourselves for a moment. Do we possess the sword of the Spirit, and does the word of God possess us? Are we efficient in the use of this weapon? Can we list it as number six on our "inventory sheet"?

There is another article in "the whole armour of God" mentioned by Paul in verse 18 when he says, "Praying always." Certainly no one should overlook this article—the soldier's equipment is not complete without it. Praying always—with all prayer and supplication in the Spirit—is next to the "sword of the Spirit," the most powerful weapon against the devil and his wicked host. We must study the Word, and we must pray. Prayer and the Word cannot be separated. The searching of the Word must be done with prayer, and prayer will be more effectual through knowing the Word. Prayer is dependence on God—we lean on Him. Prayer is fellowship with God—we submit ourselves to Him. No minister, who does not lead a life of prayer, who does not pray for himself and his charge, can expect to bring those that are entrusted to him to a saving knowledge of Christ, and to lead them from truth to truth. How about this article in Paul's "whole armour of God?" Can we list it as the seventh article on our "inventory sheet?"

I believe that such an inventory be taken by each minister from time to time. If we find that we are lacking some of these articles, let us remember that they are gladly given to us by our heavenly Father. The governments furnish free equipment to all their soldiers. So also does our heavenly Father. All that we have to do is to make our needs known and have a sincere desire to use this equipment for the exaltation of God's holy name and the expansion of His Kingdom.

However, there is another angle to this inventory. We are prone to make mistakes in evaluating and listing these articles. Therefore the Psalmist prays, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Let us ask God to take this inventory and to reveal the results to us. By doing this an inventory will be more correct, and naturally lead to better results.

I have spoken about the soldier's inventory in behalf of his equipment. A similar inventory can and should be taken from time to time by each minister in behalf of the minister's character, the minister's work, etc. In making these inventories the "pastoral books" should be used, and these inventory sheets should be compared with Christ, our true Standard. The way of procedure should be similar to the plan we followed in making an inventory on "The Soldier's Equipment." Again let us remember that no inventory is complete unless this inventory has been turned over to God, so that He can search, evaluate and list the different items. Such a procedure will humble us; but it will also compel us to greater and more consecrated efforts. —*Marion, South Dakota*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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« « JOTTINGS » »

Donovan E. Smucker, who is contributing the Daily Devotional Messages for the month of June, is the pastor of the First Mennonite Church, Wadsworth, Ohio.

—**Rev. Earl Salzman** is preaching a series of sermons centering around the home, the subject being: "The Father," "The Daughter," "The Son," "A Successful Marriage," "The Baby" (Children's Day). **Mr. Jesse Hoover,** former relief worker in France, was scheduled to speak in this church on May 24.

—Bulletin, **First Mennonite Church, Wadsworth, Ohio:** "An all-day sewing for the war sufferers' relief of the Mennonite Central Committee take place at the parsonage next Thursday. . . . It is important to work and pray for the work of mercy being done by the Mennonite Central Committee on three continents."

—**Miss Mary Becker,** candidate for mission work in India and former editor of **The Mennonite,** is now studying at White Biblical Seminary, New York City. She plans to be home in Newton, Kansas, by June 29th.

—A **pamphlet,** showing pictures of our **missionaries stranded in China and in the Phillipine Islands** and giving quotations from their last letters or news about them, is the very valuable contribution for which Sister Aganetha Fast is responsible. She has paid for the printing of these pamphlets and has sent from ten to twenty-five of them to as many churches as possible. Any church or church organization which desires some more of these may write for them to Miss Aganetha Fast, Mountain Lake, Minnesota. The cost of the pamphlets is five cents each. "Any special donations will go toward the mission cause."

—**Why some articles appear belatedly:** A contribution was used on May 3. It was mailed to the editor on May 7, arriving on May 9. The material for the issue of May 19 had been mailed to the printer on May 7. Consequently, the article had to be kept for the May 26 issue. Long distance editing makes some of this delay inevitable. All news reports and such articles as must appear promptly should be mailed to the editor very promptly. Some articles sent in do not appear for months, because they are of such a nature that they can be used anytime. Certain regular material and necessary notices and articles have the right of way.

—Members and pastors of the **Beatrice, Nebraska, Mennonite churches** recently helped clean up at the Weeping Water, Nebraska, C.P.S. camp, preparatory to the arrival of a large number of men. The maximum capacity of this camp is put at 168. Ninety-eight Kansas boys were expected on May 15.

—**Rev. and Mrs. F. J. Isaac** and son Donald, returned missionaries from India, went to Minnesota at the beginning of this month to visit with relatives and friends.

—**Bethel College** recently was the recipient of $50,000 from the Hon. O. Jolliffe. The Mennonite constituency raised more than this in order that the college might become eligible for it. Nearly 1,500 people attended this year's Booster Banquet which was held in the spacious Memorial Hall. Dr. A. E. Henry will give the commencement address in this hall on May 27 at 10 a. m. The Bethel College summer session will last from May 28 to July 28. As in four previous years the session will be divided into three equal periods. Courses in each major field of study will be offered.

—**Mennonites** from Meade County, Kansas, recently spent a day in **flood-clean-up work** in Dodge City. Hundred people cleaned up fifty homes. The city treated "the welcome visitors to meals and coffee and doughnuts."

—Married: Elsie L. Smith and Walter Kot by Rev. John Plenert. They are at home at 2029 N. 5th Street, Philadelphia, Pa.

—**Mrs. Paul Wenger** recently spoke at a meeting of the Ladies Missionary Society of the First Mennonite Church, Bluffton, Ohio.

—**Brother Arthur Wenger** was ordained to the ministry in the First Mennonite Church of Aberdeen, Idaho, on May 24. He has now returned to Reedley, California, to direct the Daily Vacation Bible School at the First Mennonite Church, where he has been assisting Dr. J. H. Langenwalter in the work of the church.

—**Mrs. S. F. Sprunger,** aged ninety-three and widow of the Rev. S. F. Sprunger, was Berne, Indiana's oldest mother on Mother's Day.

—**Middle District Conference:** The Executive Committee of the Middle District Conference has accepted on behalf of the conference an invitation from the First Mennonite Church, Summerfield, Illinois, to hold the fifty-fourth annual session of the conference, the Lord willing, in their church August 16, 17, 18, 1942. All pastors are urged to send their statistical reports of the past year to the undersigned immediately for compilation.

—**G. T. Soldner,** Sec., Bluffton, Ohio.

—**Inman Mennonite Church, Inman, Kansas:** During Passion Week Rev. William Unruh of Moundridge, Kansas, brought to us that wonderful story of love, love that sent Jesus to the cross for you and me. On Easter Sunday evening our young people presented "The Challenge of the Cross." May we "take up the cross and follow Him." Jake H. Enz, Elmer Wiens, and Harry and Hugo Reimer have been called to camp. Last Sunday Rev. Kaufman brought a stirring message on "What Makes Life Worthwhile?" Above all he emphasized a right relationship with God. During the evening the moving picture, "Windlings of the West," dealing with migrant life in the west was shown. The program was sponsored by the Mission and Friendship circles of the church. —Corr.

—**Dr. C. O. Lehman,** formerly of Berne, Indiana, and a graduate of Bluffton College, has been made president of State College, Potsdam, New York.

—**Mr. and Mrs. Marvin Miller,** who have taught the Bible School at Beatrice, Nebraska, for five years are moving onto a farm near Hanston, Kansas.

312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, JUNE 2, 1942 NUMBER 22

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CHURCH MEMBER AND CHURCH PAPER

Not only should a church member have been reborn and make the proper use of the Bible as a regenerate Christian, but he also should keep himself informed and inspired through his church paper (either the *Christlicher Bundesbote* or *The Mennonite* or both). Some pastor may object, "But I have some members who are not at all interested in reading our church papers." The question is not whether they like to read a church paper. A minister does not ask an individual whether he would *like* to give up sinning or a particular sin; he tells him that he *ought* to leave sin and do the right thing. Christianity is not a matter of like or dislike it is a matter of right or wrong. Every Mennonite ought to read a church paper.

No, the cost of a church paper is not so great that not everyone can have one. In the first place, there are very few people who cannot afford to spend $1.50 (or $1.00 for new subscribers and those in the 100 per cent plan.) Let him who insists that he cannot afford it, see whether he doesn't have a radio in the home, or a daily or weekly secular paper, or a personal, unprofitable habit which costs much more. He, who can investigate all his other expenditures and then still truly say that he can't afford a paper, should have one provided for him by others who can afford it just like Sunday School texts are provided for all.

There are words to the effect, "No vision and you perish." He who has not sufficient vision to read a church paper to find out about the work of our conference, will surely not get a greater vision by not reading such a paper. The only way for him to get a greater vision is by reading a church paper and like means. How can people give intelligently to the work of our conference if they don't know what it is all about? Can the minister take off time every Sunday morning to tell his congregation what he has read in the church papers? Should a man be sent to each home to tell people that there is a famine in India, so that they may give for relief? Or shall we use the church paper to arouse their interest? Johann Gutenberg, through the grace of God, gave us the printing press. Why not let it do some of the work which it can do so efficiently?

In our church papers are shared some of the best experiences and deepest insights of the spiritual leaders of our conference. In them is found the latest information in regard to our work in missions, peace, relief, publication, and education. In them problems are raised and possible solutions explored. In a sense, they are the continuation of one General Conference session to the next one. They, and not the daily newspaper or even other religious magazines, contain articles on Mennonite doctrine and history. Our two main papers, *The Bundesbote* and *The Mennonite* are our means for keeping in weekly touch with the whole General Conference and its work.

Man cannot live to himself, and neither can Mennonite churches very well *live* to themselves. When Mennonites Discovered *that* they banded together to carry on mission work, establish schools, do relief work, carry out peace projects, and publish literature. To keep that unity and to keep our Mennonite faith we need a weekly church paper to inform and inspire every member of the Mennonite Church. It is a *sinful inconsistency* for any Mennonite to have a paper in his home that tells him about the doings in the "kingdoms of this world" and not to have a church paper that tells him about the work in "God's Kingdom." Ministers whose duty and privilege it is to feed the flock must see their responsibility in regard to our church papers. Our aim must be "A Mennonite paper in every Mennonite home."—rw.

SAUL'S CONVERSION

"A lady once showed Ruskin a costly handkerchief on which a drop of ink had fallen. The handkerchief, she complained, was ruined; nothing was left but to throw it away. Ruskin said nothing, but took the handkerchief away with him. Shortly afterward the lady received it back, but so changed that she could hardly believe that it was the original. Using the blot as the basis, he had worked around it a beautiful and artistic design, changing what was valueless and ruined into a thing of beauty and joy. So Christ takes the blotted lives and transforms them. He uses even the blots and makes them yield enduring lessons. Sins which defiled and seemingly left the life in ruin, He makes to yield a ministry of regeneration. It was the memory of the blots that drew from Paul his praises of adoration and thanksgiving to Christ."

—*Selected*

I Must Sing

ARE YOU FAMILIAR with the wild spring song of a bird in the dawn of the morning when the storm of the night is past?

This is such a song— wild with joy and freedom. I promised to sing it when the night was about me. Now, that it's dawn, I am as a bird is perched high on the swaying tip of a tree, that lifts its head to throw a stream of thrilling notes against the lighted heaven. It sings because it must.

I, too, must sing for the night has passed, the rain has ceased its lashing whip and the scolding voice of the thunder is still. I must sing.

There were songs in the night but they were different. They were like the low sounds of the mother-bird in her nest sheltering the young beneath her rain-drenched wings while the wind tears away at the branches. They seek in vain to protect her. She knows that it is futile to sing aloud for who would hear her voice above the noise of the storm except the Creator alone, and who would understand her utter distress except the One from whose eye nothing is hidden and by whose heart nothing is forgotten. Her song in the rain is Nature's hymn of trust.

So I have sung but there were discords and my hymn too often forked into a two-part melody. There were the upper smooth-flowing phrases of trust; there were the lower restless notes of impatience when the night seemed so long. There were also the brief staccato notes of pain when the storm beat hard and the soul called "Why?" to its Creator. My song of trust was much like the flow of a river; so smooth at times, that the stars could rock in its mirrored bed and then so rough, so wild that only a spill over a cataract could break its impatience.

The night has passed and I must sing as the bird of the morning sings. What shall I sing? I will throw back my head and shout my song beyond the blue of heaven—e'en to the heart of God:

"Hallelujah!
Hallelujah, what a Saviour!"

—*Joanna S. Andres*

(We hope that Mrs. Andres, who has known the dark night of sickness, will now be able to continue to "sing in words" to the glory of God and the edification of those who read. Ed.)

PEACE

From a Letter by Our Peace Secretary

"It has just come to my knowledge that the quota for the last six months of our year ending August 1, 1942, should be $1.25 per member instead of $1.00. Our camp program is expanding. More men are coming to them right along. At the present time we have about one thousand men in our Mennonite-administered camps. Most churches who have been responding with support to the C. P. S. program feel that the support has been well worth while. . .even now witness is being felt, for what we do in response to the teachings of our Saviour can not be hid under a bushel. It will bear fruit in due season.

"In churches where the Peace Certificates and Stamps are being used and made available to the people, the response has been good. Some of the smaller churches with the use of these aids have had donations of $1,000 to$1,500 within several months. Two goode xamples are the Menno Mennonite Church, Lind, Washington, Rev. E. J. Miller, pastor and the First Mennonite Church, Beatrice, Nebraska, Rev. Walter H. Dyck, pastor.

ORDER PEACE CERTIFICATES AND STAMPS FROM:

Pacific District:
L. J. Horsch, 529 East J Street, Ontario, Calif.
Northern District:
Emil Waltner, Hurley, South Dakota
Western District:
Walter H. Dyck, 1408 North 9th St., Beatrice, Neb.
Middle District:
Rev. H. T. Unruh or Dr. C. Henry Smith, Bluffton, Ohio
Eastern District:
Henry S. Detwiler, Souderton, Pennsylvania

All the above men are supposed to procure the certificates and stamps from Rev. P. H. Unruh, Goessel, Kansas.

"As to civilian defense work, the Mennonite Central Committee feels that we should not become too much a part of the totalitarian war program. We would do more in winning the good will of the community if we voluntarily assumed service projects in the community. In the event any kind of calamity should come upon it, we would be prepared to render an efficient service for the benefit of our fellowmen. This service could then be rendered at the time of tornado as well as at a time when bombs may fall upon us. In Souderton, four hundred Mennonites—

(Continued on Page 14)

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

CONSCIENTIOUS OBJECTORS AND CITY LIFE

It is by no means an accident that approximately 80 per cent of the boys in our Public Service camps come from the farms and rural communities rather than from the cities. Nor is it a mere coincidence that our town and city people tend to tacitly support the war efforts by buying defense bonds and stamps more readily than do our rural people. There are exceptions in both cases, but in my observation the above statement holds generally true. There are definite factors and forces in operation that explain this situation. The causative factors are chiefly economic and psychological. Despite the great diversity of people and customs found in cities there is a tremendous force constantly playing upon the individual to conform to the behavior patterns and social ideals of the majority. In the language of a former day people would have called it being tempted to be like the "world." This pressure to conform in a time of crisis can become so severe as to be almost unbearable. Only the most stout-hearted and courageous of faith can long endure this unpopular uphill struggle against the current of public opinion.

Concrete Illustrations

This point need not to be argued from any theoretical grounds. There are any number of actual cases constantly demonstrating the point in all of our urban communities. This pressure to secure conformity is applied to the city school children as well as to their parents, to laboring men and office workers as well as to men in business and professional life. Here are a few instances that have come to my attention. A football coach in a certain city school asked his pupils if any of their parents were C. O.'s. Those boys and girls who confessed were told to go home and tell their parents and older brothers and sisters that they were "yellow cowards." In another city school a boy whose family was known to be conscientiously opposed to war had his possessions painted with a Nazi swastica. Then there was the popular high school athlete who took the position of a C. O. and invoked the displeasure of his team mates and school companions and caused his father's business to be boycotted. Our young people may want to be loyal to our religious ideals but few of them can stand long under the sneers, ridicule, and ostracism that befalls them as members of a non-conforming minority. I have heard of no similar cases occurring in any of our Mennonite rural communities. The reason is that in such communities Mennonites constitute a larger share of the population and can, in part, control public opinion and mass hysteria.

But adults do not like ridicule and social distain any better than children. In fact they may not endure it as long as children because they know more ways of rationalizing their behavior so as to compromise enough to escape social condemnation. In a number of cases teachers who had registered as C. O.'s changed their classification to non-combatant or regular military service under threat of losing their jobs. A school superintendent made the announcement that he would not hire a person to teach if he knew that he or she was a conscientious objector. A young Mennonite engaged in an official capacity of a large manufacturing firm in an eastern city writes that he finds himself in a dilemma because of the conflict between his conscience and his duty to his company. He says: "The Government wants the Defense Work to go on without delay; all other demands are very definitely secondary . . . I am safe in saying that if we did not do any of this work, we would soon be in the 'red' and perhaps out of business . . . Called by the O. P. A. we were given the option of voluntarily signing up and running our business as they wanted it run, or as an alternate, have the Government run it for us. We signed up, and now hope for the best."

This case makes clear that even if a man owns his own business he is not free to follow the convictions of his conscience. He must obey the state at the expense of his conscience or suffer the consequences of business failure. The individual factory or office worker too is besieged with pressure to support the war efforts. Many employees are asked to give a tenth of their pay for defense bonds. Those who refuse can easily be singled out for ostracism, ridicule, and social condemnation.

Not To Be Condemned

In cases such as these one cannot hold the individual entirely responsible for compromising or waiving his religious convictions temporarily. He is not free to make choices in line with his convictions. The city man, in contrast to the farmer or small town business man, does not own his own tools if he is a laborer, or his own business if he is in business. He is generally a member of a company in which there are many officials, and thus his convictions must be sacrificed to the will of the majority. Furthermore he has made many other com-promises in the past so one more is not so bad. He has long become accustomed to working on Sunday, to the impersonality of employee-employer relationships, and the numerous demands of business necessity so he cannot easily extract himself in this particular case. Furthermore, the loss of his job would probably mean the loss of his home and hardship for his family. Thus we have only the greatest sympathy for the individual Mennonite who is caught in the mesh of an urban industrial situation and yet longs to be loyal to his religious convictions and his church teachings. It is my feeling that the disorganizing and corrupting forces of modern city life are too powerful for an individual to withstand no matter how conscientious he may be. It is for this reason that I believe that the Mennonite future lies in the establishment of strong Christian rural communities where economic, moral, and religious life can be better understood and more nearly controlled.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

REPORT OF THE FUNK MEMORIAL GIRLS' SCHOOL AND PRIMARY SCHOOL OF JANJGIR

For October, November, and December, 1941

Since sending in my last quarter's report there have been no outstanding changes, but there has been daily uninterrupted instruction in the schools, and a fine spirit of cooperation and loyalty on the part of the teachers. In the Primary school the usual determined efforts have to be used to keep the attendance of the local outcaste Hindu boys satisfactory. In some cases the hard times have forced parents to defy all compulsory school acts, and they will keep out their small children. There is really no work, but also there often is not enough food, so the children, at least, are sent to herd cattle or to pick up cow dung to make fuel. So many have been coming to school absolutely barebacked that it seems very necessary to supply one piece of clothing to protect them from the chilly north winds these days. Our Christian people are also very hard pressed, and many a child prays earnestly with an understanding that we have, perhaps, never experienced ourselves, "Give us this day our daily bread."

The fact that a group of Hindu girls from Janjgir tashil para, the government employed officials, was attending our Middle School, was an advance we thought. Suddenly this attendance was cut short by the very gruesome and tragic murder of a ten-year-old girl in that section. Now the parents give the excuse that they do not wish to send their daughters so far, but we know from experience that the ideal to educate girls is still a very vacillating and meager one. In this our Christian people have made such advances; they push and plead for the education of their children, and in more cases than one we have noticed that there is considerable pressure from the home that children progress in school.

For the Primary teachers we could hold a helpful four-day retreat in November, at which time an outside supervisor of Primary Schools of the Evangelical Mission, made a fine contribution through his lectures and model lessons. Also in the afternoons valuable instruction in temperance education was given by the W.C.T.U. missionary, Miss Ferguson. This is a crying need, not only for the instruction of little children, but more, especially, also for adults, as the use of tobacco, and in rare cases liquor and some native drugs, binds and hampers the service and testimony of church members. Teaching through the Sunday School alone has not seemed vital or extensive enough.

Dr. Ella Bauman of Champa, in a two day visit, brought out some interesting observations in her examination of 140 school children. The children from Christian homes were in better health, better nourished and far more cleanly on the average than others. The daily rounds of the nurse (who is also a teacher) to do many minor preventive treatments has had a very beneficial result, and we can hardly afford to lapse in this service and emphasis in the schools. The changed Primary School curriculum which has incorporated active health education is also making an impression. Yet there are very great handicaps, both physical and mental, to which many children have fallen heir because of bad heredity and negative environment. The grace and power of God, alone, is able to help to overcome these. Our work as missionaries does not seem to be completed.

I was successful in adding a trained teacher to the staff to stay for the remainder of this school year, as we were under-staffed. There is often a great temptation to go out to get the most efficient teachers, but often a budget that will not stretch to these requirements makes us go back. And we need not run ahead of needs and appreciations; it has never yet made for permanence. We are deeply grateful to God and to our prayerful constituency at home for their ability to visualize the great needs in this land and in helping to meet them. That times are desperately hard financially, I feel sure that, you are hearing as one unanimous voice from all of our reports. Material improvements for the most part have to be put on the shelf to wait for the day when it will not be such an effort to pay daily running expenses of our inexpensive and simple system of Christian education.

—*Helen E. Nickel*, Dec. 2, 1941

"Fidelity to one's task seems to be a characteristic of those who are genuine disciples of Christ."

—*S. T. Moyer*

DAILY DEVOTIONAL MESSAGES

By *Donovan E. Smucker, Wadsworth, Ohio*

JUNE 8—*"Ye shall receive power. . . "* Acts 1:8.

Modern science and technology have created a false illusion of power. Symbols of this illusion are laboratories, push buttons, check books, steel furnaces and dynamite. After abolishing God, it appeared that man was placed on the throne as Master-over-all. Alas! Man has been dethroned and now, so it appears, the machine is anointed among men. Edna St. Vincent Millay even wrote a poem in which one of her characters declared: ". . . Man has never been the same since God died." What terrific stupidity and blindness! Jesus Christ, of course, is the same today, yesterday and forever. His Way is never broken; His power is never defied. All man can do is to *illustrate* what happens when the illusion of man-made power is created. Today's travail and anguish are precisely that illustration.

JUNE 9—". . . *Lord, teach us to pray. . ."* Luke 11:1.

Probe into the true disciples of our Lord and you will find two basic explanations of their power; and these two supports are available to the least and the lowest among us. First, there is the *complete* surrender to Christ and His holy purposes. This contrasts with our distractions, half-thoughts, half resolutions and indecisiveness. Second, there is the fixed habitual and permanent devotion to the practice of prayer. This contrasts with our total disregard of prayer or else our feeble and essentially routine practice. Prayer, like swimming or walking can only be learned by what Brother Lawrence called "practising the presence of God." While devotional reading is helpful nothing is greater than a receptive heart starting to pray as a regular experience.

JUNE 10—*"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."* John 15:7.

Douglas V. Steere, the great Quaker writer, tells the story of the Irish fathers with plans for a new jail. They were given three conditions to meet. First, it must be built on the site of the old jail; second, it must be built out of the materials in the old jail; third, the old jail must be kept in use until the new jail was completed. The stubborn resistance to surrender makes it impossible for the will and words of the Lord to abide in us. Without this the life of prayer is radically limited since what really matters is to be *prayed in.* The spirit of God must descend on us; the human will must be brought low, tendered, transformed and re-focused. Then, and only then, can God and man have that mutuality of wills suggested in this important text.

JUNE 11—*"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."* Gal. 5:22.

Every fact points toward the conclusion that America is the most drunken nation on earth. Even before the war in 1938 the nation's drink bill averaged $84.88 for every family in the United States while the milk bill averaged $40.68 per family. The liquor bill in 1940 was $3,613,000,000, thus topping our educational expenditures of $2,800,000,000. It is little wonder that a wave of revolsion is sweeping across the country in general and the churches in particular. However, this concern must never get out of focus. The above text places temperance exactly where it belongs as *one* of eight important fruits of the spirit; that the weaknesses of the flesh are crucified through Christ. Thus, temperance must always live with its friends of the spirit; love joy, peace, longsuffering, gentleness, goodness, faith, and meekness.

JUNE 12—". . . *I will sing with the spirit, and I will sing with the understanding."* I Cor. 14:15.

There are three kinds of hymn-singers who do *not* sing with the spirit nor with understanding. First, the phonograph singer who utters mere words and mere notes, who sings "Glorious Things of Thee Are Spoken" as though it were a dull recipe for pancakes. Then, there is the athletic hymn singer who strives for muscular exercise via noise and volume; one gets the impression that the congregation must shout the words so vigorously that the communication with God is physical rather than spiritual. Finally, there is the jazz singer who always wants the hymn with a syncopated tune. Ira Sankey himself admits in his autobiography that Dwight L. Moody once requested him never to sing "What Shall the Harvest Be," because "if I keep on singing such hymns I would soon have them all dancing."

JUNE 13—*"Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also than 10,000 words in an unknown tongue."* I Cor. 14:19.

In the entire fourteenth chapter of first Corinthians Paul is struggling with two great problems plaguing all our institutions these days. How can we have liberty with order? How can we maintain fervor with dignity? In the thirty-third verse of the chapter he clears the air as far as God Himself is concerned. Thus: ". . . *God is not the author of confusion, but of peace, as in all churches of the saints."* On a human level, the text of this meditation gives the answer: put your emotional enthusiasm to the practical test; understanding is the practical test. Therefore, it is better to have five words understood than ten thousand words of wild frenzy which no one comprehends. Preachers, particularly, should test themselves with this insight. A good sermon, according to Paul, would be a sermon understood.

ANNOUNCEMENTS

KANSAS MENNONITE SUNDAY SCHOOL CONVENTION

June 7, 1942, at 2:30 p. m.

Buhler Mennonite Church, Buhler, Kansas

Theme: "Sharing Christ in the Crisis." Rev. C. H. Dirks, Hutchinson, Kansas, chairman. (1) Song service led by Alvin Reimer. (2) Devotionals by Rev. C. H. Dirks. (3) Topic, "The Opportunity of the Home in Directing Youth Into the Right Channels," by Dr. Richards, State Reformatory Chaplin. (4) Music by Buhler Mennonite Church. (5) Topic, "The Individual Sharing Christ in Everyday Life"—Halstead Mennonite Church. (6) Music by Bethany Mennonite Church, Kingman, Kansas. (7) Topic, "Sharing Christ With the Sunday School Pupils"—Emmaus Mennonite Church, Whitewater, Kansas. (8) Music by Bruderthal Mennonite Church Hillsboro, Kansas. (9) Topic, "Sunday School Relation to Conference Activities," by Dr. C. E. Krehbiel, Newton, Kansas. (10) Business. (11) Close by Ben Kim, Superintendent, Buhler.

8:00 p. m.

(1) Song Service by Alvin Reimer. (2) Devotionals by Erwin Goering. (3) Resolutions. (4) Music period: Ladies Chorus, Eden Mennonite Church; Men's Chorus, Bethel College Mennonite Church; Ladies Chorus, West Zion Mennonite Church. (5) Marimba Solo by Emma Clara Graber. (6) Offering. (7) Sermon, "Consecrating Ourselves to Christ for the Crisis," by Rev. Albert O. Miller, Hutchinson, Kansas. (8) Benediction by Rev. C. H. Dirks.

—Mrs. Ferd Regier, Sec. Treas.

UNION SONGFEST

July 5

Bruderthaler Mennonite Church, Lustre, Montana

9:30 A. M.

I. General singing led by C. K. Dick. II. Opening by the chairman, Rev. Albert Evert. 1. Choir song, Bruderthaler. 2. Choir song, Bethel, Lustre. 3. Choir song, M. B., Lustre. 4. Choir song, Bethel, Wolf Point. 5. Song, M. B., Volt. 6. Song, M. B., Larsland. 7. Topic (left to chairman) 8. Ladies' chorus, M. B., Lustre. 9. Special, M. B., Volt. 10. Male Chorus, Bruderthaler. 11. Object lesson, Mrs. Herb Dyck. 12. Instrumental music, David Wall. 13. Song, Bethel, Wolf Point. 14. An announcement of resolutions committee. 15. Song by all the choirs led by Otto Kliever. 16. Closing.

1:00 p. m.

I. General singing with music by O. J. Wall. II. Invocation. 1. Children's song (ages up to twelve years) by Mrs Louis Toavs. 2. Children's meeting in basement in charge of Martha Toews. 3. Male quartet, Bethel, Wolf Point. 4. Trio, Bruderthaler. 5. Choir song, M. B., Lustre. 6. Song by Christian Fellowship of Glasgow. 7. Topic, "The Motive, Purpose, and Value of Christian Singing" by A. A. Dick. 8. Music, M. B., Volt. 9. Choir song, Bruderthaler. 10. Song, Penner sisters. 11. Offering accompanied by accordian music by M. B., Lustre. 12. Quartet, C. A. Wall. 13. Special by M. B., Larsland. 14. Song, Bethel, Lustre. 15. Bible School Trio. 16. United Ladies Chorus, Mrs. D. A. Wall. 17. United Male Chorus, Henry Beier. 18. United Choir, Robt. Hunrich. Report of resolutions committee, announcement, and closing.

RELIEF

Work in England Steadily Continues

Brother Peter J. Dyck says of March 6-9: "This week end I was at two Birmingham evacuation camp schools. Some of the four hundred children in these camp schools wear clothing provided by Mennonites and sleep under blankets made by our people. During my three days there I had many occasions to speak to children and also take Sunday services."

In his letter Brother Dyck mentions the absence of "blitzes" on the British Isles. Refering to the lull, he says, "We thank the Lord for comparative quiet. We cannot know what tonight or tomorrow may bring The air is heavy and charged."

Clothing in Paraguay

A news release from this office, dated May 6, 1942, mentioned Brother Vernon Schmidt's distribution of clothing to certain Mennonites in Paraguay. A later letter from him tells of clothing distribution to the Mennonites of the Chaco area, some four hundred miles from the Friesland and Primavera colonies.

Quoting Brother Schmidt: "I arrived here yesterday to help with the clothing distribution in the Chaco. I am sure that here also the clothing will be immensely appreciated."

Many Persons Benefitting from Mennonite Relief

A report from Brother Joseph N. Byler for the month of March shows that over twenty thousand persons received help through our Mennonite workers in some form or other during that month.

By far the greatest majority of this figure were school children in Lyon, France, who benefited by the school feeding program. Full time support was given to sixty children in a convalescent home. Others who received help were refugees and certain individuals whom our workers considered worthy of assistance.

CHRISTIAN NURTURE

By *Erland Waltner*

In a recent address on the subject of "War Consequences," a professor of history from a nearby state teacher's college ventured a number of thought-provoking predictions concerning the cultural, political, and economic changes which are taking place in our own time. In the cultural line he predicted a further breakdown of the home, a decline and possible regimentation of schools, and a restriction of the activities of the Christian church. In the political sphere he predicted nothing short of a complete revolutionary upheaval, resulting from increased corruption in government; and in the field of economics, the possibility of national bankruptcy.

Whether the professor was right or wrong in his prophetic utterances, no one can any longer doubt that our nation is moving into a new order, or perhaps we should say, into a "new disorder." Whatever the outcome of the war in which America is now engaged, life in our land will not be the same tomorrow as it was yesterday. For Christian education this is a fact of great importance, for the question of whether the organized Christian church, and more specifically, our Mennonite church, can survive this world revolution will depend, in part, at least, upon an intelligent adaptation on our part to the times in which we live.

These disturbing facts lead one to ask some searching questions concerning the religious training of our children: How can we best prepare our children for life in an America which may be vastly different from the land of prosperity and liberty which we have known? Is it possible for us to lead them to the faith in God which we hold so dear? Can we guide them to appreciate and accept the standards and ideals of Jesus Christ, our Saviour, in the molding of their lives? Can we succeed in building within them a resistance to the sinister forces of unChristian ideologies which have corrupted the thinkng of youth in other nations? If all of this can be done how can we do it?

All of this highlights the importance of "Christian Nurture," or more specifically, "Christian Nurture in a Time of World Revolution."

We would recognize at the very outset of this discussion our complete dependence upon God and upon His grace for the success of any means that we might suggest for Christian nurture. "Without me ye can do nothing," said Jesus to His disciples. This we humbly acknowledge, but "with Christ" we must do something if we would be true to God's Word.

The wise King Solomon once declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) The apostle Paul admonishes the Ephesians to bring up their children "in the nurture and admonition of the Lord." (Eph. 6:4) Here is the statement of a clear obligation for Christian parenthood with the encouragement that a child will never completely forget the teaching of his youth. When Paul was writing to Timothy the sky was also of foreboding storm clouds. Evil days were ahead, but to Timothy Paul wrote, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:12-13) Paul considered Timothy's training in the scriptures as his best defense against the false teachings and the loose living of that day.

Menno Simons considered the education of children so important that he wrote a special treatise on the subject, in which by scripture and by cogent argument he declares this to be a major responsibility of Christian parenthood.

Now our question is: How can this sacred responsibility be carried out effectively in the midst of a world revolution? To attempt an answer, we must consider the possibilities for Christian nurture in the three basic institutions of society, the home, the church and the school. Tonight we shall deal mainly with the first two.

In The Home

What are the possibilities for effective Christian nurture IN THE HOME in time of world crisis?

Though, undoubtedly, home life in America will suffer serious hardships in the future because of the enforced breakup of families, I believe that the general pattern of home life will remain more nearly intact than the pattern of church and school life. The futility of Russia's attempt to stamp out normal home life is an evidence of the durability of this sacred institution.

Once the home played a leading role in both secular and the Christian education of children. Recently, however, the trend has been to neglect home training and to turn this function over almost entirely to the church and to the school. This neglect, I fear, has been a serious mistake. The church and school can *supplement* but they can never *substitute* for the home training of a child. Especially is this true in the field of Christian nurture. In the future, if our schools should be regimented and our church activities curtailed, the home may be the only place where Christian nurture may be promoted effectively according to our Christian ideals.

How can we make our homes a place for the spiritual nurture of our children? My plea is for the reestablishment and the development of a family altar in every Christian home in America. By the family altar I mean the daily gathering of the entire family for devotional Bible reading and for prayer to Almighty God. I say, I plead for its re-establishment because most Christian homes have had it at some time or other, but, I regret to say, not many have maintained it. Some years ago I heard Dr. Warkentin say that 54% of Mennonite homes have family devotions. This, I am sure, is far above the average for all Christians in America, but it is certainly far below what it ought to be. I plead for the development of the family altar, because I am confident that it has far greater educational possibilities than have ever been realized.

Let me offer a few simple suggestions to help make the family altar a more effective source of Christian nurture in the home:

(1) *It must be regular.* This is of greatest importance. Irregularity in the maintenance of a family altar has a detrimental influence on the religious attitudes of children. It teaches them that Christian worship is not as important as other things in the home, that prayers are to be conditioned upon convenience, and that the observance as a whole is a burden rather than a privilege. Regularity will impress on the child's mind the importance of "seeking first the kingdom of God and his righteousness." He will come to realize that the neglect of daily Bible reading and prayer is not only an offense to God, but is the beginning of soul starvation.

(2) *It should be a family altar,* in that every member of the family should have opportunity and should be expected to participate. Too many family altars are monologues. Father reads the Bible to himself and then prays to himself while the rest of the family has neither interest nor concern in what is going on. Everyone knows that we learn more readily by doing than by hearing. Hence, let the family altar provide for the participation of every member from the time that children are old enough to utter their first innocent prayer and, especially, after they are old enough to read.

(3) *It should be instructive* as well as devotional. If the family altar is to nourish the souls of the children, it should provide regular time for instruction of the children in the things of God and in the interpretation of the scriptures. In the Jewish home, in the Old Testament, the father was instructed to discuss the spiritual traditions of the race with his children. He was to explain the why and wherefore of religious observances. If Christian parents are to do this, of course, it is important that they themselves know enough about God and His word to give instruction to their children, for how can the blind lead the blind?

But someone may say, "That is fine theory, but where can parents find time to maintain regularly such a family altar?" Listen, we can find time for anything we deem sufficiently important.

I heard Rev. Harry Yoder of Carlock, Illinois, recently tell a story on his seminary roommate. When his roommate came home from a late date one night Yoder reproved him about keeping such hours. The reply was something like this, "I tell you, if you want something good, you've got to put in some time for it." And that, dear friends, is true in more ways than one. Certainly, the family altar is worthwhile, and as I say, in the future it may be the most effective means by which we can promote Christian nurture in our children. Let us use this means to fulfill our sacred responsibilities:

In all the world there is no holier sight
Than families at prayer—mothers beside
Their children bowing down, and fathers, too;
The little ones who echo heaven here;
Whose joy is prayer; the tempted older ones
Who hear clear calls to honor God in all
Their ways.

What joy is His to hear their pleas
For guidance from home's quiet altar place!
All families are dear to Him who once
Knew mother-love and father-love, and joined,
As child and youth Himself, in family prayer
"Thy kingdom come! Thy will be done!" Where these
Prayers made in all earth's homes, each desert place
Would blossom as the rose; all hate would cease;
And His true peace untie men's hearts and hands.
But peace He gives to every home on earth
Where families in humble reverence pray,
"Thy kingdom come! Thy will be done," each day.
—*Norman C. Schlichter*

(To be Continued)

THE MENNONITE

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Love in Courtship

By *John R. Mumau*

Love needs fidelity to be enduring. Courtship is not intended for the pleasure one gets from it. Too many people engage in carefree love for sport. Some will boast of their popularity among the opposite sex. Courtship is an adventure in which one seeks to find a life companion. Engage in it honorably. The wife should be sanctified to the husband and be true to that one husband. The husband has one wife and only one. The same is true of finding a companion. One who comes to the age of courtship should be given to fidelity. Friendships are by-products of the social life. Courtship is primarily a preparation for marriage. Some young men want to have a lot of "girls" and then marry only one. Such persons have lessened their capacity for fidelity in the marital relationship. One way in which you may test fidelity is to notice the attitude of persons to parents, to the church, to social groups, and to duty. That young man who discovers the girl in the home paying larger attentions to him when mother needs her help may well take notice that something is wrong. If that daughter cannot be loyal to her mother in the time of need, it is likely that she will be the same toward him as a husband after marriage. The same is true of a man. If he speaks disrespectfully of his mother, be very careful. He will likely speak the same way of his wife some day.

Guarantee Personal Honesty

Love needs honesty to be effective. In the first place be honest with yourself. In the second place be honest with your friend. Make sure that you leave no false impression. There are many heartaches, many wounded hearts through false impressions and misleading suggestions. I know of a number of instances where people were greatly disappointed because someone in whom they had large confidence misled them. You have no right as a young man to give any suggestion that your girl is the best girl in the world and that you love no one else, if you have no intention of marrying her. "I know of a broken heart in one who thought she was soon ready to marry a fine young man, but when he left home he became acquainted with another and disappointed his first fiancee. The matter of breaking an engagement is a serious one. You had better think two or three times before you become engaged so you don't disappoint someone. If there are personal deficiences that you know of you ought to be fair and give an explanation before you are engaged. There ought to be in courtship a frankness in telling each other what ideals you hold and the opinions you carry. Love needs to be honest.

EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A Doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled upon the couch with the Bible she hadn't opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious looking person seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions:

"We have been busy today making empty seats in churches," said one.

"Nothing could please me better," answered their king.

"I persuaded one man that had a headache, and kept him from a sermon that might have changed his whole life," said one.

" I inducted one good man to slip into his store and fix up his books," said another, with a horrid grin.

"Good!" said the king, "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said another imp.

"I worried a good sister about her bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled Pride.

"And I made several women who were hungry for God's Word to stay home to repine over trials. I just said to them, 'Oh, these rich people don't care for you, you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people whom the rich would have been glad to see."

"That is one of the best ways to cheat the poor people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to get out," said one called "Indifference." "Of course, all these men will be at business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to go calling or clean house, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin, "Sunday headaches might often be cured by getting out into the fresh air, and backaches forgotten by thoughts to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom lying was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one. "Very true," said the superior, "as long as we can get Christian people to cause or allow men and women to work during church hours, we can keep many empty seats in the churches, and men and women away from God."

"I'm the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, or too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these people start out the next day in wind and weather. One would think it a sin to carry an umbrella and wear gum coats to church."

"Confidentially," said the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as we would do for worldly profit, I just give him up. It's no use to try to drag back the man or woman who goes to church in all kinds of weather."

"I am able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this world." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I induce some good man the preacher depends upon, or some devout Sunday School teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan," cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath *the day before.* A church party late Saturday nights helps make empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a breath of fire! "Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from church on Sunday. Your plans are excellent, but I may suggest another good point. All preachers have human imperfections—some fault or manner of speech. Get Christians to criticise their pastor, especially before their children, if you can stir up a spirit of faultfinding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the preacher may be a saint, and preach like an angel, but to no purpose. See the result of your labor on High Street church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher nor a rich congregation, nor a good location, nor a paid choir, that makes a church successful. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at him, from one excuse or another, I have a mortgage on his soul, which, if he does not shake off, I will foreclose on the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath, "I'll go to church if only to defeat you."

"What's the matter, dear?" asked the doctor, "have you been dreaming?"

"Perhaps so, but I am going to church if I get there just in time for the benediction. I'll cheat Satan from this day out of one empty seat."

She has kept her word, and influenced many others to let nothing trifling keep them from God's house, and one "downtown" church has begun to grow, and will soon be a great power for God, because of no "empty seats." —*Selected*

SENIOR DEPARTMENT

Program for June 14, 1942

No. 3 of Series of Three Studies on Missions

NEW PHASES OF MISSION WORK, I Cor. 1:2-31

I Worship Service:

1. Songs: "One is Kind Above All Others," No. 447; "Brightly Beams Our Father's Mercy," No. 448. 2. Reading of scripture, prayer, and leader's remarks. 3. Short talk by missionary. 4. Offering for peace work.

II. Leader's Introduction:

"As these lines are written war conditions have greatly affected the missionary enterprise. Some missionary boards have called missionaries home from areas where work has become especially difficult. In other fields, missionaries from belligerent nations have been stranded without support from their home bases. Many stranded missions have been taken over and kept going by American boards.

In the Orient, for example, certain aspects of the missionary enterprise have been greatly hindered. It appears, however, that the leaders of China have become so convinced of the power of the gospel to save a nation, and so responsive to the Christian appeal, that the door of a great opportunity has been opened to the Church.

In some fields, as in Japan and Chosen (Korea), large numbers of missionaries have had to be withdrawn, leaving the struggling churches in the hands of native leaders. The war is thus strengthening the indigenous movement in the mission field.

In areas overrun by war, missionaries have had to render emergency service of every conceivable kind, often at extreme risk. In instance after instance, the service they have thus rendered has done more to extend the faith than years of peacetime preaching.

In days of rebuilding, after war has done its worst, Christian missionaries are able to render a particular and necessary service. Periods of readjustment are periods of opportunity for the Christian missionary enterprise."

III. Suggested Topics for Short Talks:

1. Incentive to missions, I Chron. 16:23-26. 2. Demand for preachers, Rom. 10:14, 15. 3. The command to evangelize, Matt. 28:19, 20. 4. Beginning at home, Luke 24:47. 5. The gospel for all, Acts 10:34, 35.

IV For Discussion:

1. What are the greatest present needs in China? 2. In India? 3. What is our conference doing for the migrants? 4. Shall we start work of some kind among the negroes? 5. Since most Mennonites live on the farm, should we not do mission work in farm communities?

V. Facts for Study:

"Our Protestant churches maintain important missionary work among a great variety of depressed and underprivileged people in this country. Mountaineers, Negroes, Spanish-speaking Americans, Indians and foreign-born groups in our cities are among those to whom the churches minister.

The long-continued pre-war depression gave rise to many new needs which our mission boards are endeavoring to meet. Churches are rendering a vital service to migrant groups, to labor groups, to rooming-house populations in our large cities, to rural areas which have been stricken by the depression.

Local churches throughout the country are keeping in touch with their young men who have been called into service. This is a vital ministry and should be emphasized."

VI. Illustration:

How to Win Others

When in Egypt some years ago, holding meetings among soldiers, the Rev. J. Stuart Holden states that he asked a sergeant in a Highland regiment how he was brought to Christ. His answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one night, a terrible wet night, he came in from sentry. He was very tired and very wet, but before lying down to rest he kneeled to pray. My boots were heavy with mud, and I let him have one on one side of the head and the other on the other side. Next morning I found those boots beautifully polished. That was his only reply to me; it broke my heart, and I was saved that day."

INTERMEDIATE DEPARTMENT

Program for June 14

ANSWERING OUR QUESTIONS ABOUT THE BIBLE

(Put the following questions about the Bible into a question-box. Also ask members to bring questions of their own and put them into a box. Ask your pastor to be present and help you conduct a question-bee.)

1. In what language was the Bible written? The language of the Old Testament is Hebrew. The New Testament was written in Greek.

2. What is the Septuagint version? In the third century B.C. there began to be made at Alexandria a Greek version of the Old Testament. It is called the Septuagint version from the traditional belief that seventy scribes were employed to write it.

3. Was the Bible originally divided into chapters and verses? No, that was an invention of the Middle Ages. The first printed Bible with chapters appeared in 1525, and the first Bible with verses in 1551.

4. Was the art of writing really known as early as the Old Testament was written? Tablets have been found which were written in the fifteenth century, B. C., by governors of cities in the south of Palestine to their masters, the kings of Egypt; while inscriptions in Egypt itself take us back, at least, five thousand years before the Christian era.

5. When were the scriptures first rendered in [illegible] end of the fourteenth century (1382) the complete version of Wyclif was made from the Latin vulgate.

6. What was the date of the Exodus? Probably not later than 1180 B.C.; it may have been as early as 1250 B.C.

7. What books are included in the Pentateuch? Pentateuch is a Greek word meaning 'Fivefold volume.' This includes the first five books of the Old Testament.

8. How many books and their authors can you name? Discuss the authorship of those of which you are not certain.

9. What is the difference between the Bible of the Catholic church and the Jewish scriptures?
10. Do the above differ from our Bible?

JUNIOR DEPARTMENT

Program for June 14, 1942

JESUS, THE HEALER—Mark 1:30:34

"A Remedy Meeting"

Tonite we begin four meetings to be given over to the selection of choice stories about Jesus. In the four gospels are many stories of the great physician at work. In our lesson tonight, the Lord Jesus meets a leper, a servant with palsy, blind men, and the man with the infirmity for thirty-eight years. He healed bodily, but best of all, he heals our sick bodies too, if we will let Him. As the Lord Jesus went about healing the sick and afflicted, he showed to the world God's love and power. No physician could help the leper, but the Lord Jesus could and did.

The following books will also be helpful. They are printed in the language of Juniors: Hurlburt's **Life of Christ,** Sherman and Kent's **The Children's Bible.**

A good idea in these programs is to have the Juniors retell these stories to the group, or illustrate them with color pictures. These can be ordered from your denominational publishing house.

Another thought to stress in our topic is the fact that we should joyfully spread the good news of what Jesus has done for us too, as did the blind and the lame.

The Question Bee

(1) Because the Lord Jesus is the Son of God, what powers does He have? (2) What lesson of faith is taught? (3) Where did Jesus often go to get away from the crowd? (4) In what things can our bodies be spiritually sick?

The Prayer List

(a) a closer walk with Jesus (b) freedom from petty sins (c) a greater love to tell others of Christ (d) consecrated bodies for God's temple.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 14, 1942

SUNDAY: THE RISEN CHRIST AND THE DISCIPLES

Luke 24:33-48

Topic: THE REALITY OF THE LIVING CHRIST

Introduction

Christ had told His disciples that He would arise from the dead on the third day, yet no one had expected to see Him alive again. He was seen at least five times on the day of His resurrection. He appeared to Mary Magdeline (John 20:14), to the women who came to the tomb (Matt. 28:9), to Peter, to the two on the way to Emmaus, and to the eleven and some friends in our today's lesson. The disciples needed repeated proof of His resurrection.

Christ Appears to the Disciples vss. 33-43

When the two who had gone to Emmaus, realized that the stranger who had met them, and walked, and talked with them, was the risen Christ, they hurried back to Jerusalem. It was late and night travel was dangerous. These two men evidently were not any of the eleven apostles. They found the eleven apostles and some others with them, gathered in a room in Jerusalem and were greeted with the news of the Lord's resurrection. Peter was telling them that the Lord had appeared to him on that day. The two then told their wonderful experience of that same afternoon; how Christ had joined them without their recognizing Him, and how He opened the scriptures to them, and how they recognized Him as He broke bread with them. They instantly recognized his customary blessing of the bread.

While they were speaking, Jesus Himself suddenly stood in their midst. This sudden and mysterious appearance of their crucified Lord was not what they had looked for. His sudden appearance in the dimly lighted room frightened them. His presence could not be accounted for in any ordinary, natural way. They still needed much to convince them. They had not at first understood the meaning of the empty tomb. The human mind and heart are always frightened in the presence of the supernatural. Jesus read their thoughts and quieted their troubled hearts and thoughts.

Jesus soon convinced them that He is indeed the same Lord whom they thought they had lost. *They* soon were fully convinced of the reality of His resurrection. They saw His body. They heard His voice. They handled Him. They saw Him eat a piece of broiled fish and honey comb (cf. John 20:25-27; 21:13). "The repeated appearances of Jesus to these men resulted in a burning zeal to bear witness to others concerning the glorious fact that their Master had risen indeed and thus proved his claims to be the Christ." *(Arnold's Commentary)*

Christ's Teachings Concerning Himself vss. 44-48

Christ had some very important things to say to His disciples. What He is telling them now is but a review of things He had frequently told them. Whatever was written concerning the Messiah in the Old Testament, must be fulfilled in Him. He opened their understanding to the meaning of the scriptures and to the significance of His own death. The disciples received a new spiritual insight and perception of Christ's true greatness and of the plan of redemption. The great Bible truths are understood well only by those who have a God-given spiritual insight. The Old Testament proclaims a suffering Redeemer as much as a victorious Messiah. Jesus helped the disciples to see this. His sufferings and death were a part of His work of redemption. They were the price of man's redemption. They now understood that His laying down of His life was to atone for the sins of the world. The preaching of repentance and remission of sins was to be their work. It is our work now. The Church is responsible for the preaching of the gospel among all nations.

Christ's appearances reveal that He was seeking His disciples even more eagerly than they were seeking for Him. He met them where they were. He came to them, even when hidden behind closed doors. God finds us, and we recognize Him. The risen Christ meets us. He responds to our loving heart. We must yield our heart to Him.

How does the Living Christ become real to us?

In what sense did the witnessing of the apostles differ from the witnessing we can do?

Why do we fail so readily in understanding the scriptures?

C. P. S. CAMP NEWS

New Camp at North Fork, California

Plans are under way for a Mennonite camp to be established at North Fork, California, before the end of May. Thirty-eight boys from each of three mid-western camps (Medaryville, Henry and Denison) will be transformed to the new camp. The camp project, under the Forestry Service, calls for immediate help because of fire hazards.

Medaryville boys will entrain for North Fork on May 22, Henry boys on May 24, and Denison boys on May 25. Mr. and Mrs. Leland Bachman of the Henry Staff are accompanying the group and will serve as director and matron of the new camp.

Detached Service on Farms

For some time negotiations have been in progress for placing C. P. S. men on dairy farms on detached farm furlough service. Present information at the Akron, Pennsylvania, office indicates that on May 20 ten men from the Denison, Iowa, Camp were scheduled to leave for a dairy county in Wisconsin. It is hoped that this program of detached service may rapidly expand. (Compiled by *Grant M. Stoltzfus,* released, May 20, 1942)

HOME MISSIONS

A. J. Neuenschwander, Secretary

LETTER FROM PARAGUAY

Philadelphia, Colonia Fernheim
Gran-Chaco, Paraguay
South America
March, 1942

Dear Mission Friends:

Three months of the new year are almost finished. The period that is past has been a difficult one. It has been a period of drought as we have never experienced it before! The drought was not only manifest in nature, but in the spiritual realm as well. It appears as though mankind is being dragged into the whirlpool of war, hunger, revolution, pestilence, and all that goes with it, until there seems to be no room for any spiritual truth from God's Word. There appears to be no room for the teachings of Jesus, that all His followers should be in unity and harmony; as a result love and devotion disappear and everyone wants to follow his own way.

In spite of all the obstacles we are endeavoring in this place to build up the Kingdom of God, although it is difficult because of prevailing circumstances. Our weekly schedule of services includes the following: two worship services, catechetical instruction, regular Bible study and prayer hour. In addition we have special Bible studies in the different places of worship. For instance in Blumenort, John, the 15th chapter was carefully studied. The commandment to love was brought out so forcibly that many asked themselves the question: "Who is worthy of serving Christ?" In addition we arranged for a youth conference which was held. Two reports by such who attended will also be published.

Finally, we had a good rain and the fields appear green again. If the Lord sends a few more rains, much of the damage will be undone again, although we may not be able to get along without outside aid. Even so we cannot get along without the help of the Lord in our religious life, and it is a source of great comfort to be able to turn to Him again and again for help. "My help cometh from the Lord."

With sincere greetings from your brother in Christ,

—*Abraam Harder, Elder*

IN MEMORIAM

BERNHARD THIESSEN, March 11, 1882, to April 13, 1942. Son of Abraham and Maria Friesen Thiessen. Lived at Henderson, Nebraska; Butterfield, Minnesota; Munich, North Dakota, and West Fargo, North Dakota. Church membership: Salem Mennonite Church, Munich, North Dakota. Carried on school work at West Fargo, North Dakota, for twelve years. Married Katherina Dick, who now survives him. Surviving brothers and sisters are: Heinrich A. and Abraham A. Thiessen, Munich, North Dakota, and Mrs. D. J. Dick, Dallas, Oregon, and Mrs. J. A. Fast, Mrs A. P. Eitzen, Mrs. C. I. Friesen, and Mrs. George Roberts of Munich, North Dakota.

JUSTINA BRUCKS, Sept. 13, 1872, to March 26, 1942. Born in South Russia. Migrated in 1879 with parents who settled at Henderson, Nebraska. Later lived at Quince, Washington, and American Falls, Idaho. During the last years she would serve as helper in the Schiltz Memorial Hospital when health permitted. Church membership: Bethesda Mennonite Church, Henderson, Nebraska.

IDA SCHROEDER, March 27, 1890 to May 10, 1942. Married Ira Schroeder. Lived at Pawnee County, Kansas; Newton, Kansas, and Whitewater. Church membership Gnadenburg Mennonite Church, Whitewater, Kansas, and Bergthal Mennonite Church, Pawnee Rock, Kansas.

KATHARINA KRAUSE WEDEL, Oct. 21, 1886, to May 8, 1942. Daughter of Frank and Katharina Nikkel Krause. Lived near Hillsboro and near Goessel, Kansas. Education: Public school and German religious school. Member Alexanderwohl Mennonite Church, Goessel, Kansas. Married Ben Wedel who survives her. Ten daughters, one son, and one foster son who mourn her are: Tina, Ruth, Arpa, Margaret, and Elizabeth of the home; Mrs. Clarence Unruh, Pawnee Rock; Mrs. Henry S. Goertzen, Newton; Mrs. J. E. Unruh, Newton; Mrs. J. F. Banman, Lehigh; Mr. Ben Wedel, Newton; Mrs. Lee Doerksen, Salem, Oregon; Mr. Adolf Hiebert, Great Bend.

ELIZABETH DUERKSEN, August 15, 1891, to May 12, 1942. Daughter of John P. Schmidt and Sara Wedel Schmidt. Education: Grade school and weekday Bible school. Member of Alexanderwohl Mennonite Church, Goessel, Kansas. Married Peter J. Duerksen of Gotebo, Oklahoma, who now survives her. She is mourned by her mother Mrs. Sara Schmidt, Mrs. A. U. Reimer, Mr. Ben Schmidt, and Mr. Frank J. Schmidt.

MILDRED FREI, Dec. 8, 1916 to April 22, 1942. Daughter of Enos and Flora Crauthamel Yost. Born at Kellers Church, Pa. Church membership: Solomon's Reformed Church and Flatland Mennonite Church. She is survived by her husband, small son, parents, grandmother, Mrs. Sarah Crauthamel, grandfather Nathan Yost, and by the following sisters and brother: Mrs. Edith Slifer, Mrs. Esther Rager, and Elaine and Willard at home.

A LETTER FROM OUR PEACE SECRETARY

(Continued from Page 2)

most of them Old Mennonites—have taken first aid instruction. They will act in the capacity of their own units if they should ever be needed. In the same way they have also received instruction in fire fighting, and will have their own fire fighting squads if their service should be needed. It would be well for us to find the means of rendering service for others which is consistent with the dictates of our conscience, rather than be pushed into it. These are only suggestions which may help us to serve in a more effective way for our faith.

"Contacts are being made in Washington during these days when bills are being introduced to draft women. We are making an effort to have C. O. women exempted from any service, if any of the bills advocating this measure should be passed.

"As to the men from 54 to 65, we will want to advocate alternate service of a civilian nature instead of direct defense work. These are all things about which we can not be sure until the time that they may be enforced.

"These are days in which we need to pray earnestly and fervently that we may act wisely and discreetly and that we be good citizens and yet stand firmly for the right. May the Lord bless you in your efforts in the Kingdom."

—*Ernest J. Bohn,* Secretary, General Conference Peace Committee.

CORRESPONDENCE

GRACE MENNONITE CHURCH

Albany, Oregon

Our congregation is steadily climbing spiritually and numerically. Last November sixteen new members were added to the church, and on Easter Sunday three more were accepted.

During the latter part of April Rev. P. A. Kliewer conducted meetings at Newport and Deerpark, Washington. Rev. J. M. Franz of Pratum, Oregon, supplied the home pulpit on the morning of April 26. In the evening Miss Etta Davis of Portland gave us the second very inspirational message of the day. On Sunday evening, April 19, Mrs. P. A. Kliewer talked about her experiences among the Cheyenne Indians.

This year our Women's Mission Society spent a day in sewing for the Orphan Home. The Berean S. S. Class is contributing five dollars a member toward repairing, painting, and redecorating the church, etc.

Two thousand men are working on Cantonment Adair, which is six miles from here. When completed thirty-five thousand soldiers will be stationed there for training. This will create a great responsibility for the ministers and Christians of Albany and will give ample opportunities for witnessing for our Lord and Saviour.—*Church correspondent*

BURRTON MENNONITE CHURCH

Burrton, Kansas

On March 8 the Halstead Christian Endeavor presented a program in our church on the topic "What Christ Does For The Individual." Rev. A. van der Smissen of the Hebron Church near Buhler, conducted pre-Easter services from March 29 to April 3. He presented a series of very inspiring messages. After Easter our church services were poorly attended because of an epidemic which swept the community. Nearly all the people are out of quarantine, so we hope to have better services again.

On May 3 Rev. J. J. Regier and Rev. Jake Dirks of the Garden Township Church exchanged pulpits. In the afternoon funeral services were held for Russell Leroy Nightengale, seven-years-old son of Mr. and Mrs. Harry Nightengale.

On May 10 the Thiessen Brothers Quartet of Whitewater favored us with several numbers. We were also happy for the baptism of Abe Plett from Inman, who joined our church. Ernest Pankratz, who was at home on furlough from the C. P. S. Camp of Henry, Illinois, gave us an interesting talk on May 13. I am sure we have a better idea now of the work which the young men are doing. May we not forget to uphold them in our prayers.

—*Ella Enns,* Corr.

FRIEDENSFIELD MENNONITE CHURCH

Turpin, Oklahoma

A shower of rain recently (written May 12) was a great help to the gardens and wheat fields. The wheat looks very promising, and farmers are busy getting ready for harvest.

Since Rev. Rudolph Schmidt left us last December this congregation has been without a pastor. Ministers from the Meno Bible School who have served us meanwhile are, Rev. J. R. Barkman, Rev. Paul Kuhlmann, Rev. Victor Graber, and Walter Regier who has served us the last few times. We have received deep, spiritual food from each one of them. Several times singers from O. B. A. accompanied them. In May Rev. J. R. Barkman and seven students rendered a spirit-filled program. In it they showed pictures of "The Life of Christ."

Rev. Fast, director of the Zoar Mission School, Inman, Kansas, and a few students gave us a program in February. It was very uplifting and enjoyable. Rev. J. J. Gerbrandt and a group of students from the Meade Bible School were here this spring. It was encouraging to see how glad the students were to testify for our Lord and Master.

On March 16 the following left for the Colorado Springs C. P. S. Camp: Harry Buller, Alvin Dirks, Arnold Wedel, John and Pete Epp, and Dave Regier. The boys were honored with a farewell program and a basket supper. John Epp was later discharged because of his health. The Frank Dick family from California have established their home here.

—*Mrs. Jacob Koehn*

DEDICATION OF THE NEWLY ERECTED MEADOW MENNONITE CHURCH AT MINGO, KANSAS

We as members of the Meadow Mennonite Church wish to announce the dedication of our newly erected church building here in Mingo, Kansas, on the 31st of May 1942, and at the same time wish to extend a hearty invitation to all our sister churches of the Western District Conference to come and participate in this glad event, and to rejoice with us as we dedicate the building to the service of our Lord and Master.

The Dedication services are to take place on the above mentioned date at 10 a. m. Services will also be held in the afternoon and evening. Come if you can; you will be welcome. We solicit your prayers.

Free lunch will be served to all visitors at noon in the church basement.

Abraham Goossen, Sec.

« « JOTTINGS » »

—**Rev. Ward Shelly,** pastor of the Springfield Mennonite Church, recently served the Second Mennonite Church, Philadelphia, Pa., which is still without a permanent pastor.

—**The First Garden Mennonite Church, Halstead, Kansas,** has 170 members. Since January 1 this church has "raised $280 for relief, $556 for the C.P.S. camps through the sale of Peace Certificates and free will offerings, besides regular offerings for missions and other conference work." During April thirty-seven members of the Bethel College Fellowship gave gifts amounting to $637. (Such reports of money being invested wisely are indeed encouraging. —Ed.)

—**Warning:** Correspondents are tempted to wait till the end of a quarter to report news. Fresh news is much better. Report events as soon as they have happened in short jottings.

—**Buhler Mennonite Church, Buhler, Kansas:** Albert Schroeder left for the C.P.S. camp at Weeping Water, Nebraska, on May 15. The young people had a farewell picnic for Albert at the D. J. Ediger farm. The evening was spent in taking a hayrack ride and singing. Later a picnic supper and devotionals were enjoyed around a huge camp fire. Elmer Ediger is the newly elected sponsor of our young people's group. The **Kansas State Mennonite Sunday School Convention** will be held at this church on **June 7.** Rev. C. H. Dirks is president of the convention and Mrs. Ferd Regier is secretary. Interesting speakers have been engaged for both sessions. We extend a hearty invitation to all churches to be represented. (See program in another part of paper) **—Mrs. Alice Esau**

—Dr. A. J. Regier (Professor of Education at Bethel College) is a patient at the Bethel Hospital where he is recovering from a serious illness due to hemorrhage of the stomach. Dr. Regier, who has charge of placing teachers, reports that there has never before been so great a demand for teachers as this year. **—Bethel College Bulletin**

The Third Edition of the **Mennonite Hymnary** is to come off the press soon according to Rev. J. M. Suderman, Secretary of the Board of Publication. Professors Hohmann and Hostetler of Bethel College, editors of the book, have been asked to re-check the last edition with view of making any corrections necessary.

—Bethel College Bulletin

—Dr. J. E. Hartzler of the Hartford Theological Seminary, Hartford, Conn., will be in Mountain Lake, Minn., for a series of lectures at the Bethel Church from May 31 to June 7.

—The Mountain Lake Observer

—Married: Elinor Krehbiel to Gerald Kreider. Gerald Kreider is the son of Rev. and Mrs. A. E. Kreider. Velda Richert and A. Adolph Duerksen. Martha Eck and Alva L. Buller. The Bullers will live at Fairview, Oklahoma. Ethel Edith Richert, daughter of Professor and Mrs. Dave Richert, and Roland A. Schmidt.

—Rev. and Mrs. B. H. Janzen will celebrate their silver wedding anniversary in the Lehigh High School Auditorium on June 7. Rev. Janzen is pastor of the Lehigh Mennonite Church, Lehigh, Kansas.

—To be married are **Mary Ann Goering of Moundridge**, Kansas, and Delbert V. Preheim of Marion, South Dakota, in the Eden Mennonite Church on June 6. Miss Goering is a Bethel graduate of this year. Mr. Preheim graduated from Bethel in 1937. Since then he has attended the University of Denver where he will receive his M. D. degree on June 8. After June 25 the couple will live in Iowa City, Iowa, where Mr. Preheim has secured an internship at the University Hospital.

—West Swamp Mennonite Church, Quakertown, Pa., "On Mother's Day different members of the Junior, Intermediate, and Senior C. E. departments honored the mothers with special numbers. Each mother was given a handkerchief with "Mother" written in the lace around the edge. The mothers were well pleased with this small gift." **—Shirley Ingalls**

—All typewritten material sent in to the editor should be **double-spaced** if at all possible.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: This church had a week of evangelistic services with Rev. J. N. Smucker of Bethel College as the speaker. The attendance and interest were good and the messages most helpful. . . . On May 17 the choir gave a program at the Bruderthal Church, Hillsboro, Kansas. Sunday, May 24, the young people gave a religious drama called "Seek and Ye Shall Find" in the Arlington Mennonite Church. Besides our young people's and senior C. E., two children's groups are being organized to meet twice a month in the church basement during the regular evening service hour. **—Corr.**

—Rev. William Penner to go to Maine: A contributed newspaper clipping says, "Rev. Wm. Penner pastor of the Wayland Mennonite Church, tendered his resignation before the congregation at the close of services Sunday morning (May 3). He and his family will leave for Maine around the 9th of June. Rev. Penner received the call from a parish in the western part of Maine in Oxford county. The parish includes two churches, one at Rumford Point and one at Rumford Center. They will make their home at Rumford Center. He will serve a Congregational church and a Methodist church. Rev. Penner served the Congregational church as a student in the summer of 1927. Later the two churches formed a yoked parish and are now served by one pastor. During the brief time Rev. and Mrs. Penner and children, Amy, Gertrude, and Billy, lived in Wayland they won a host of friends and were true community builders, continually striving for the betterment of the church, the school, and the community, each of which they gave their whole-hearted support. It is with regret that the community loses the Penner family."

Wayland Mennonite Church, Wayland, Iowa: We are indeed **very sorry** to lose the Penner family. . . . . On Palm Sunday dedicatory services were held for our new **Mennonite Hymnary** copies which we thoroughly enjoy. Easter Sunday evening our mixed choir of thirty voices, directed by Mrs. Allen Wenger, presented the cantata, "Jesus Lives" by Gabriel. Mrs. E. B. Wittrig was the accompanist. May 13 our town and community experienced a hail and wind storm. **—Corr.**

—Bethel Mennonite Church, Mountain Lake, Minn., Mrs. P. R. Schroeder has accepted a call to serve as a part-time church worker in our congregation. Her work will consist mainly of visitation, church correspondence, organizational and person counselling. May the Lord bless her and strengthen her as she ministers to us in His name. Rev. and Mrs. F. J. Isaac are at home, witnessing for the Lord in our midst at the present time. After a recent financial drive among the members the debt on the new church building has been reduced to approximately $10,500. **—Mrs. D. H. Fast, Corr.**

—"In response to a cablegram sent to my sister, Miss Helen Nickel of Champa, C. P., India, informing her of the sudden death of our brother John H. Nickel of Waldheim, Saskatchewan, she added the following note to her cable: **'We are all undisturbed and well.'** I am sending this on to you with the request that you bring this in **The Mennonite.** Mail from India is so scarce that I am sure relatives and friends of the other missionaries will be glad for this bit of news which was sent April 20."

—Mrs. P. R. Schroeder

—Arthur C. Bruce, Department of Economics, Iowa State College, Ames, Iowa.

—Rev. J. M. Regier, pastor of the Johannestal gave the Baccalaureate sermon for the graduating class of the local high school.

Rev. Peter J. Wiens Ja 43
312 East Fifth Street
ewton
Kan

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE EDUCATION OF CHILDREN

By Menno Simon

"Be. . . particularly mindful, that you instruct them from their youth in the way of the Lord, that they fear and love God, walk in all modesty and submission; that they be genteel, well-disposed, discreet, honor and obey their father and mother, using reasonable language, not lying, nor clamorous, not stubborn, nor self-willed; for such is not becoming the children of the saints, Deut. 6; Eph. 6. The world desires for the children that which is earthly and perishable, such as money, honor, fame and wealth. From infancy they train them up to vice, pride, haughtiness and idolatry. But with you, who are born of God, this is not the case; for it behooves you to seek something else for your children, namely, that which is heavenly and eternal, and hence it is your duty to bring them up in the nurture and admonition of the Lord, as Paul teaches, Eph. 6:1-4."

"My beloved brethren and sisters in Christ, who sincerely love the word of the Lord, thus instruct your children from youth up, and daily admonish them with the word of the Lord, setting a good example. Teach and admonish them, I say, in proportion to the development of their understanding; constrain and correct them with discretion and moderation, without anger or bitterness, Col. 3; lest they be discouraged; spare not the rod, if reason and necessity require it. . ."

"Pray to Almighty God for the gift of his grace, that in his great mercy, he may guide and preserve them in the right path, through the directing influence of his Holy Spirit. Watch over their salvation as for your own souls. Teach, instruct, admonish, threaten, correct and chastise them, as circumstances require. Keep them away from naughty, wicked children, among whom they hear and learn nothing but lying, cursing, swearing, fighting and knavery. Have them instructed in reading writing, bring them up to habits of industry, and let them learn such trades as are suitable, expedient and adapted to their age and constitution. If you do this, you shall live to see much honor and joy in your children. But if you do it not, heaviness of heart shall consume you at last. For a child left to himself, without reproof, is not only the shame of his father, but he bringeth his mother to shame, Prov. 29."

"This brief admonition I have written to my beloved, from motives of sincere love, and not without a reason; for in the course of my ministry, I have too frequently observed, how disorderly, improperly, nay, heathenlike, many persons conduct themselves towards their children. The absurd, senseless love of the flesh, has such an influence over some, and they are so blinded by the natural affection for their children, that they can neither perceive nor observe any evil, error or defect in them, notwithstanding they frequently abound in idle tricks and wantonness, are disobedient to father and mother, murmur at them, collect and carry abroad lies, quarrel and fight with other children. . ."

"And forasmuch, as we ought to be the salt of the earth, the light of the world, the holy nation, the chosen generation, yea, the bride of Christ, it by no means becomes us, to have, or to bear such sensual love or preposterous affection, in any circumstances, towards our children; but it is our duty, as far as in us lies, diligently and earnestly to instruct and govern our children and household, as well as ourselves, in conformity to the sincerity of Godliness, a life of virtue, and the word of God."

(The above are quoted excerpts from Menno Simon's treatise on "The Education of Children.")

THE WORK OF TODAY

"Do the work of today as it comes to hand
Though it seems only commonplace,
For the small things done with a lofty aim
Will lead you from grace to grace.
What matters to you where He bids you toil
Or the task which His love assigns?
It will seem all right when you reach the goal
And He shows you His great designs.
Then gather the roses while they bloom:
Rejoice while the sky is clear,
Trusting the God who cares for all
When the shadows of earth appear.
And send out the light of this holy trust
On the fields of the commonplace,
For there are no other fields, you know,
For most of the human race."

—Selected

CHRISTIAN NURTURE

By *Erland Waltner*

(Continued from June 2 issue)

In The Church

From Christian nurture in the home let us turn to the possibilities of Christian nurture IN THE CHURCH.

Here we naturally think first of the Sunday School. The Sunday School has grown from a mustard seed beginning to a mighty institution which provides spiritual nourishment to millions in the world. For many of these it provides the only Christian influence in their lives. Joining hands with the Sunday School and supplementing its work have come daily vacation Bible schools and in some places week-day religious education. Just what will be the fate of the educational program of the church in the shape of things to come, it is too early to predict. Because transportation is becoming more difficult, in the rural areas at least, some church activities will need to adjust themselves to the times.

But while we have our church schools, we should be concerned with the question, "Do they really provide spiritual nourishment for those who attend? Do they really feed the souls of the children?"

Too often, I fear, we take for granted that just because a child attends Sunday School his spiritual needs are adequately supplied. Since the day a policeman walked into a Sunday School in which I was teaching and put hand-cuffs on one of our pupils, I realize that enrollment in Sunday School is no sure guarantee of sprouting wings. Both John Dillinger and D. L. Moody were Sunday School pupils, but there must have been some vast difference in the way they were influenced, one turning to crime and becoming America's public enemy No. 1, the other turning to God and becoming one of the greatest influences for righteousness that America has ever produced.

If our church schools are really to nurture our children, what is essential?

(1) One primary essential is a clear concept of teaching goals. How can we get anywhere if we do not know where we are going? We cannot here even mention all the goals of Christian education, but all other goals are secondary to the one paramount goal, which is *to establish and to nurture in the pupil a vital personal faith in Jesus Christ as the Saviour of their souls and as the Lord of their lives.* If Christian education does not succeed in leading its pupils to place their highest trust in Jesus Christ and to pledge their love and loyalty to Him, it is failing in its highest responsibility. Christian education must produce growing Christians.

(2) To achieve this high goal a second basic essential is an intelligent and consecrated Christian leadership. A stream rises no higher than its source, neither is the spiritual life of pupils likely to be higher than that of their Christian teachers. If the teachers in our church schools expect to provide spiritual nourishment for their pupils, they must themselves maintain a high standard of Christian livnig and must themselves be in constant personal harmony with the God they are trying to make real to their pupils. Spiritual dwarfs can never expect to produce spiritual giants.

Rev. S. R. Hole, dean of Rochester, back in 1892 wrote a *Book about Roses* in which he said, "He who would have beautiful roses in his garden must have beautiful roses in his heart." No Christian teacher can hope to see the Rose of Sharon blossom in the life of a pupil if he pesonally does not know the beauty and fragrance of that Rose in his own heart.

(3) Furthermore, Christian education must provide proper food for spiritual growth. One of my young people came into the sacristy the other day complaining that she experienced no growth in her Christian life. I asked, "What have you been eating, spiritually speaking? Have you been studying your Bible faithfully?" When she admitted she had not I knew I had found at least one cause of her trouble. The Christian soul needs food, and its most nourishing food is the Bread of Life which is the Word of God.

Timothy was commended by St. Paul because from a child he had known the sacred scriptures which were able to make him wise unto salvation. This fact made Timothy a stable Christian who could stand firm against the tide of evil in his day. The Bible, today also, I believe, must remain the basic food in the diet of the Christian. When the Scotchman started to mix sawdust with the oats he fed his donkey, in order to save oats, he discovered that his donkey did not thrive and finally died. When we try to mix sawdust with God's word as we attempt to feed souls, we discover that nothing will substitute for the life-giving Word of God. It alone contains the vitamins which are essential to a normal growing spiritual life.

To teach our children how to recite Bible verses is good, but it is not enough. To keep on telling our children what the Bible says they can do and what it says they cannot do is acceptable only for a while. This kind of teaching may be compared to feeding a child with a spoon. Spoon-feeding is proper for infants, but it looks very ackward when the same method is applied in the case of adults. Still, it seems, some people never pass the spoon-feeding stage of Christian thinking and experience. In our churches there are many who still rely on the pastor's weekly morsel as the only spiritual nourishment in their lives. They have never learned to use the Bible to guide them in the solution of their problems, nor have they developed a vital prayer life. They stand perplexed and baffled in the presence of modern problems and don't know where to turn. Somewhere along the line their Christian nurture has been sadly neglected.

Most of the things our Christian education professor in seminary told us I have forgotten, but one thing he said stays with me. Speaking to us as prospective preachers and teachers he said, *"Don't feed your pupils applesauce; plant apple trees."* As Sunday Schools, as Christian educators, it should be our concern not simply to dish out spoonfuls of God's truth, but also plant the seed of God's Word so our pupils may become as "a tree, planted by the rivers of waters," standing firm and true, even when the storms of persecution rage. We need to teach our children how to stand on their own feet, how to read God's word for themselves and how to think through their own spiritual and moral problems in the light of the Holy Spirit. Instead of giving them crumbs, let us take them to the bread box. Instead of giving them drops of water, let us take them to the Fountain of living waters.

This emphasis upon Christian nurture as a function of the home and of the church does not minimize the importance of our church colleges. These are as necessary today as they ever were. However, my concern now is that we take advantage of our God-given privileges to nurture our children in the things of God in our own homes by a regular, devotional and instructive family altar, and that we make our church schools effective by maintaining in them an evangelistic purpose, a consecrated Christian leadership, and a Bible-centered curriculum.

All that I have said becomes very important to me as I recall a conversation with a dear old Mennonite pastor in Germany in the summer of 1938. I asked him, "How are things going with the Mennonite Church in Germany under the present government? What are the possibilities for the future?" Tears came to the eyes of this old man of faith. In substance he replied, "We who are grown and established, we will keep the faith by God's grace—but our children are being educated for the state, and I don't see how we can keep them true to the church."

Dear friends, let us appreciate our opportunities; let us redeem the time, for the days are evil; let us work while it is day, for the night cometh when no man can work. *(This address was given in the new Memorial Hall of Bethel College on the day of dedication.)*

"A 30 per cent Christian can't be 100 per cent Americian."—*Selected*

"In all we say, in all we do, let us be honest, through and through."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE LATEST WORD FROM CHINA

In Tamingfu, where our missionaries Browns and sister Kuyf are stationed, the Nazarenes have also a mission station, and are good neighbors of ours. Sister Fast has just received a letter from one of the Nazarene missionaries in America, who stated that their Mission Board had received a cable from Rev. Osborne, who is at Taming, Hopei, China, stating, "All well, needs provided, treated well."

We hope and pray that this includes also our workers there.

—*P. H. Richert,* Secr.

NEWS FROM TUBA CITY, ARIZONA

I wish to share with you of what God is doing for us in Tuba City. We have been asked by Presbyterian missionaries in Tuba City to start evangelistic meetings one week before Easter Sunday. This we gladly accepted. During our meetings, we have twenty-four young people who accepted the Lord as their Saviour. Some of these or five of them were baptized by the pastor Rev. Perry Bovee of the Presbyterian Church in Tuba City. We took communion together at the close of our meetings. There is also another encouraging news received this week. Two of our girls have written and tell us they have accepted the Lord, and one of them Alice Johnson who is now seventeen years of age is already baptized. Edith who will be fifteen years old in May, 1942, is also ready to be baptized soon. So we have been made happy for this Easter season with the blessings of God's salvation for our own children, and for those Indians in Tuba City who have accepted the Lord Jesus as their Saviour. We have also one young girl Miss Bertha Keyope, who has become a Christian while confined to a sick bed in Albuquerque, New Mexico. She was always a faithful Sunday School girl at our mission here ever since we took over this work. But she has to leave us on account of T. B. She has been in the government sanitorium for over three years now. She wrote us short time ago, telling us that she has accepted Jesus as her Saviour and was baptized into the Christian. Now she is praying to get well, that she may be able to come home and join us in this work for the Lord. I shall hope that you all pray for her full recovery from this present sickness if that is the will of the Lord. Pray for us also. We are your co-workers for Jesus.

—*Fred A. Johnson,* April 7, 1942

WHO ARE THE WITNESS BEARERS?

Once upon a time Jesus said, "If these keep quiet, the stones will cry out." There is something supremely imperative about making Christ known.

Some time ago our neighbor, Jogeshwar, the Brahman teacher, about whom Rev. Moyer has told you from time to time in the past years, came to me and told me the following story:

One of the forest officials of this area had visited him a number of times and had told him that he yearned for religious satisfaction of mind. Jogeshwar, the Brahman teacher (who is not an open Christian) told the man that for years he had felt just that way: "until this Book came into my hands," and he took a Bible off his table and began to read to the official. After reading to him for about fifteen minutes out of the Gospels, about whom Jesus was and what He said, the official interrupted and replied, "Something within me tells me that this is what I need and want," so the forest official comes frequently to the non-Christian teacher, and they together find satisfaction in reading the words of the Lord of life. In Isaiah we read of "Cyrus my servant." One wonders how many in India, yes, all over the world, are servants of our Lord and we do not know it. Does the witness of a non-Christian Brahman teacher to a forest official count before the throne of grace?

Mr. Li An Ting, our Oldest Evangelist Living

Mr. Li An Ting, the oldest living member of our China Mission Worker is an evangelist, that is, an unordained preacher. He is well versed in the old Chinese classics which he delights to interpret in the light of Christian revelation. Before his conversion Brother Li was by trade a vendor of antiques, but became an opium addict. Through the "marvelous grace and power of Jesus Christ," as he often put it, he overcame this horrible opium bondage at the time of his conversion. He was baptized by Rev. P. J. Boehr about twenty-five years ago.

"Lao Li"—Venerable Li—as he was fondly called by the Chinese Christians, served as an evangelist for many years, first at Tung Ming and then at Hanchang, Nanlo, with the tent and other places in the Tamingfu district. Then he was pensioned by the Mission and asked to serve as gatekeeper at the Taming Mission compound. He, with his faithful colleague, remained at their posts in the trying days of 1937-38. The few months while the misionaries could not be there and the compound was filled with refugees, he was a help and a blessing to many of them. Especially since 1937 until last reports, time and time again, individuals testified that he led them to find new life in Christ.

The day after the city of Taming was taken by the invading army, Mr. Li came to see how the others had fared. Finding them all safe, also Miss Fast, his face shone with a radiant joy. With benevolence he looked at her, and with deep emotion said: "Now I know that God is my God and that He loves me and cares for me, not because you have told me, but now *I* have experienced it myself."

A WORD FROM WASHINGTON

Latest News from the State Department regarding the Philippines: Mr. Randall Gould has just had a telephone conversation with the State Department in Washington, and has learned that the State Department has furnished the Standard Oil Company a list of the names of approximately seventy employees of the Standard Oil Company in the Philippine Islands. This list came to the State Department through the Swiss Minister in Tokyo. It gave the place of residence and health condition of each. This information naturally raises a question as to whether the Japanese Government has at last consented for the Swiss authorities to represent the United States in the Philippine Islands, and brings promise of further news from the Philippines. However, the State Department is still slightly puzzled as to just how and why the information came to them through the Swiss. It is understood that they are trying to secure further information through the same source. However, in the meantime it was urged that no pressure be brought upon the State Department just now from other sources to obtain information, as the Department is doing everything possible and undoubtedly will make a public announcement in case a regular means of securing information from the Philippines is worked out. In addition to the above, information has also been secured regarding the welfare of 36 former employees in the office of the High Commissioner to the Philippines. The information stated that they were all well.

—*Joe J. Mickle, Secretary*

THE CHURCH OF THE LIVING GOD

By *John Milton Moore*

This is the church of my dreams—
The church of the warm heart,
Of the open mind, of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth—
A working church, a worshipping church,
A winsome church;
A church that interprets the truth
In the terms of its own times,
And challenges its own times
In terms of truth;
That inspires courage for this life
And hope for the life to come;
A church of all good men,
The Church of the Living God.

HOME MISSIONS

A. J. Neuenschwander, Secretary

A DAY OF BLESSING

It is Sunday morning. The morning sun gives promise of pleasant weather for the day, although one has a feeling that we will have to reckon with a hot day. It would, however, be much worse for our special program today if a rain-storm would break. Therefore, we are able to start the trip to Philadelphia with joy in our hearts.

No doubt, young people everywhere are the same, full of happy anticipation as was the case of all those traveling toward the Mennonite Church-Youth-Assembly. This is an event long hoped for by our Elder, Rev. Harder, for a period of intimate fellowship with all his young people. Sunday morning, February 15 8:00 a.m. saw many young people gather together for the assembly in many a horse and buggy outfit. Under the broad porch of Rev. Harder's home, tables have been prepared for the occasion, and we take our places in the form of a round table. Twenty-seven young people baptized Feb. 15, 1942 had been invited; eight found it impossible to be present; however, the nineteen present were glad to be a part of the first gathering of this type. A few ministers were also present.

The assembly was opened by singing one of our choral numbers. Rev. Harder outlined briefly the reason and purpose of the assembly. He pointed out that youth is greatly needed in the work of the church, and each one present felt a new responsibility and pledged his or her best efforts to help in the Lord's work.

The Program of the Day

Poems and songs were rendered, which had been carefully selected with the idea of directing our hearts to higher and nobler things. Nine-thirty in the morning refreshments were served; fine guavas from Rev. Harder's orchard were served.

"The Cross of Christ versus the Hooked-Cross (Swastika)" and "The Jewish Question" were two prepared articles that were read and discussed freely. Many points long to be remembered were impressed upon us. The session was so interesting that the noon recess came almost before we were ready. However (tables were set and a number of ladies had prepared a fine "Borschtsch" dinner, and, of course, everyone enjoyed the watermelons. We, the younger ones, enjoyed ourselves during the intermission.

The afternoon session opened at one-thirty. At this time Rev. Jacob Duerksen delivered an address "Church Discipline." After this the rules of our church were read. No doubt, everyone felt guilty of transgressions in the past and also the consciousness of a need to have such meetings where these things are explained and substantiated by scripture.

A group picture and a lunch of "Pluschki" and coffee bring the profitable day to a close, and as the sun is sinking the last of the guests leave for home, with the firm resolve "trusting in the Lord Jesus for help" we will seek to follow out the instruction of the day for His honor and glory.

Sincerely, *Tina Friesen*

CORRESPONDENCE

NEWPORT MENNONITE CHURCH

Newport, Washington

The Easter season is gone and summer is near. The Sunday School gave a short Easter program after Sunday School; also the Christian Endeavor had an Easter program. Rev. P. A. Kliewer from Albany, Oregon, was with us from the 20th of April till the 29th. The services were well attended and much blessing was received. The book of Romans was discussed in the Bible study.

On Mother's Day the Junior Mission Circle gave a Mother's Day program, and Monday evening the young people of the church gave a Mother's Day banquet.

Several of our members have been or are in hospitals. Our oldest member, Sister John Bergen is in a Spokane hospital with a broken leg. She has been there for over a month. Brother Pete Hiebert is in the Veterans Hospital in Walla Walla with a rupture operation. Jean Wallace had an appendix operation three weeks ago. We wish them all God's blessing and a speedy recovery.

We are having a wet spring. The frost was quite late too. Crops are growing very well, and the Lord willing, all will be able to store for the winter.

The church is planning a two week vacation Bible school this year.

"All things work together for good to them that love God." Rom. 8:28. —*Mrs. Henry Hiebert, Corr.*

BERGFELDER MENNONITE CHURCH

Mountain Lake, Minnesota

We thank the Lord that we are still living in the day of grace and mercy and are glad to enjoy His salvation and freedom.

On Mother's Day we had an inspiring Christian Endeavor program together with the Bergfelder Church of Delft, Minnesota.

(Continued on page 8)

HISTORY OF THE BETHEL MENNONITE CHURCH, FORTUNA, MISSOURI, 1867-1942

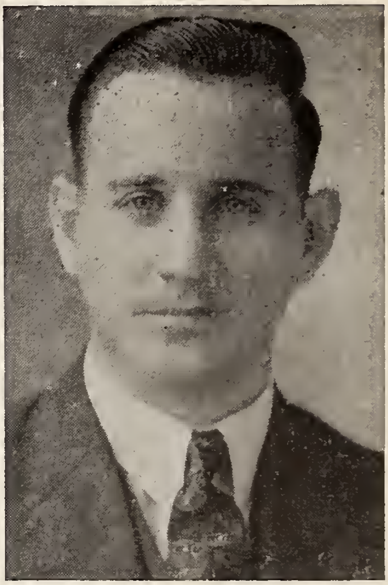
In April of the year 1866 the first five Mennonite families from Wayne county, Ohio, moved to Missouri and settled between Tipton and Versailles. In the fall of that same year two more families came, and in the spring of 1867 two more families came, bought land in the neighborhood where the first families lived and helped them to found the Mennonite colony known as Bethel.

All of these newcomers were of Swiss stock whose ancestors had helped to found the big settlement of their nationality in Wayne county, Ohio fifty years before. All were members of the Mennonite church of the above-named place.

It was a great day for these sturdy pioneers when in the spring of 1867 they were visited by two ministers of their faith, from Summerfield, Illinois. They were Rev. John Schmidt and Rev. John Fletcher. Seeing that these families had already started and maintained religious service among themselves as best they could in their homes, Rev. John Schmidt offered to administer communion to as many as were ready to participate and then organize them into a Christian church. This offer was gladly accepted by the group. In the service which was held on Sunday, April 21, 1867, nineteen persons took communion, and Bethel Church was then organized.

Barely had the new church been started when there was a great influx of members of the faith who came from various communities of Mennonite churches from other states. In two years their total number rose to thirty-five families. These all worshiped at Bethel, which seems to have been a sort of emigrant church. Of course, the members of the church differed in faith and practice. Minor differences were not stressed by the ministers for the sake of harmony, but as time went on these differences became more apparent and the peace of the church was threatened. Efforts were made on the part of the ministers to restore order and harmony, but in this they failed. It was then agreed that it would be to the best interest of the cause that there should be a division of the church. When in 1871 the division came, fifty-one members remained with Bethel and the remainder withdrew to organize Mt. Zion Church. The two churches have since been good neighbors and cooperate whenever they stand on common ground. According to the terms of agreement, Bethel Church was to pay the debt incurred in building the first church, which stood not far to the west of our present church.

The names of the ministers of the first church were Rev. Daniel Brundage and Rev. John Schneider, who were members of the church. Several other ministers from different states served the church on special occasions.



Rev. H. L. Metzker, Present Pastor

Harvey Leonard Metzker, son of Harvey L. and Susaan Metzker, was born October 27, 1917, at Roaring Spring, Pennsylvania. In 1937 he graduated from Roaring Spring High School and in 1941 from Bluffton College, where he had taken an active part in the religious activities of the campus. He became pastor of the Bethel Mennonite Church in June, 1941.

Before this time, but especially now, there was a need for spiritual leadership in our church. Rev. Peter S. Lehman of Elkton, Missouri, Rev. Christian Krehbiel from Summerfield, Illinois, and other church leaders came at various times to counsel and to serve the church. Rev. John Moser of Bluffton, Ohio, ordained P. P. Lehman, a son of the church to preach. Brother Lehman felt the need of a better training for the work to which he had been called and entered the Mennonite Seminary at Wadsworth, Ohio.

In the year 1878 Bethel Church gave a call to Rev. M. S. Moyer of Wadsworth, Ohio to assist Rev. Lehman in the work. The call was accepted and in the following year both men were ordained into the ministry. Now our church had two duly ordained ministers and they were in a position now to take care of all the work that comes up in the life of a church. Rev. Moyer became the teacher of the church school and taught the same during the summer months for many years. This work was signally blessed.

The Sunday School was organized in the same year the church organized. It was a new venture, but it had many warm supporters, and has long since come into its own. Prayer meeting and Christian

Endeavor were started twenty years later than the church. With the exception of the period from 1903-1905 the Christian Endeavor has always carried on.

In the early seventies mission work was hardly known yet, but the spirit of good will and helpfulness functioned nevertheless. Storm victims of the community were given substantial sums, helpless families were taken in and sheltered, and the hungry were fed.

As early as 1878 a church resolution calls for a quarterly mission collection.

In March of 1901 Rev. Moyer and family moved to Oklahoma, and in 1903 Rev. P. P. Lehman retired from the ministry. In 1904 Rev. D. D. King from Ohio accepted a call from the church to preach and teach the church school.

From 1908-1909 the new church was built at a cost of $7000.00 and was paid for by 1913. In 1913 Rev. King and family moved to Washington and in 1915 returned from that state to continue as pastor of our church. During his absence Rev. J. M. Regier ably served the church.

The Meeting House—Dedicated August 27, 1909

On April 22, 1917 it was fifty years since our church was organized and carried on. Seven of the charter members were then still living and were duly honored. Rev. J. B. Baer and Rev. J. W. Kliewer were the anniversary speakers. At that time our church made a favorable showing giving credit to all its supporters and laborers, but especially to Rev. King who was then the pastor in charge.

In the spring of 1919 Rev. King resigned as pastor of the church and moved to Ohio. At that time the trustees of the church bought ten acres of his forty-acre farm just north of the church. The land was well improved with a new house, a barn and the necessary outbuildings, and the land was well fruited. $3700 was paid for the property which was to be the parsonage of the church.

In the spring of 1919 Rev. P. P. Hilty accepted a call from the church to become its pastor and in August of that year he and his family moved into the parsonage of the church. He took up this new work with the hope and prayer that the Lord might bless his humble efforts.

In 1926 he and his family moved on a farm in the community, but the family retained its membership in the church. His period of service was from 1919-1926.

From 1927-1942 is a period of time when our church was served by four young pastors. They were all consecrated and good men. Their service reflected their talents, their experiences, and their training, as is always the case.

From 1927-1932 Rev. J. D. Warkentin was the pastor of our church, having been a former teacher both in public as well as in church school, he gave us a teaching ministry. During his time the choir was organized and much was done to definitely lead and direct the members in the Christian life.

The Parsonage

From 1932-1936 Rev. C. H. Dirks was the pastor of our church. He did much to promote young people's work in the church and lead them into new fields of endeavor.

From 1936-1942 Rev. Jacob Unruh was the pastor of our church. He emphasized the definite religious experience. Courses in Bible study were offered.

Since June 1941 Rev. Leonard Metzker has been our pastor. He was ordained in our church March 1, 1942, Rev. William Penner and Rev. Harvey Nunmaker officiating. We are glad to have Rev. Metzker with us to minister to our many needs.

During the last twenty-five years of the life of our church, revival services and Bible lectures were held which were largely attended. Decisions for Christ were made, and the spiritual life of the church membership was quickened. The Lord has used these services for the good among us.

We must here record the depression which started in 1929 and the severe drouths of 1934 and 1936. We praise the Lord for His sustaining grace during those trying years.

We gladly acknowledge the generous gift of $3500, which in 1936 Sister Salome Loganbill willed to the church to be used as follows. $2000 to be given for

Foreign Missions. This money was sent to J. E. Regier, the Foreign Mission Treasurer, and $1500 was to be used as a revolving fund in the church.

One member of our church has answered the foreign missionary call. In the year 1925 Dr. Ella Garber Bauman with her husband Dr. Harvey Bauman entered the Medical Missionary Service at Champa, India.

Other religious workers who have gone out from our church are Rev. Harley King, minister of the Mennonite Church, Rev. Joe Aeschbacher, minister of the Congregational Church, Rev. Hiram Hilty, minister of the Friends Church.

The church records, as far as available, reveal the following transactions and contributions:

Persons baptized and received by letter	353
Couples married	94
Funerals conducted	77
Paid out for congregational purposes	$52,500
Paid out for Foreign and Home Missions	12,630
Paid out for Relief	2,310
Paid out for Education	3,480

Bless the Lord, O my soul and forget not all His benefits. We are certainly glad for the examples and labors of those who have gone before, for the messages of salvation that have been proclaimed from the pulpit and the work which we have through His grace been permitted to do, which the Lord has used for good.

—*P. P. Hilty*

BREAKDOWN OF MENNONITE BOYS IN CAMP

April 1, 1942

	CAMP NUMBERS								San Dimas (Menn.)	Cascade Locks (Menn.)	Totals
DENOMINATION	4	5	8	13	18	20	22	24			
Missionary Church				2	1						3
General Conference	5	54	1	6	32	2	41			5	146
Old and Amish Mennonite	99	22	33	45	54	77	50	13	2	11	396
Old Order Mennonite	8			2	1	8		2			21
Conservative Amish	4			4	4	5	7	1		1	26
Reformed Mennonite	2										2
Mennonite Brethren in Christ	3	2	1	3			1				10
Old Order Amish	8	8		57	24	22	22	6			147
Brethren in Christ	5		1	1	1	4					12
Church of God in Christ Mennonite		9		1	2		4		1	4	21
Evangelical Mennonite Brethren		2		1	1		4				8
Hutterian Brethren		1							1		2
Krimmer Mennonite Brethren		2			1		3			2	8
Mennonite Brethren		20			9		8		7	9	53
Central Conference				6	5	1	2			2	16
Defenseless Mennonite				1		2	1				4
Mennonite Kleine Gemeinde					1		3				4
Old Order River Brethren					2						2
TOTALS	134	120	26	129	138	121	146	22	11	34	881

CORRESPONDENCE

(Continued from page 5)

Sunday evening, May 17, Rev. August Ewert, returned missionary from China, showed his collection of pictures of the mission work in China.

On may 19 the church was "Spring-housecleaned." Many of the members came to help, and the work was quickly finished. The thought then rises in our minds that our lives need a thorough cleaning occasionally from sins and faults that have crept in unawares like dust and grime and spiders.

Nine young Christians, who had finished instruction in the catechism classes, were baptized and received into the church on Pentecost. Rev. August Ewert, who is now our pastor, performed the baptismal ceremony. He reminded us again of the promises we all had made on a similar occasion. We have all been heartily invited to partake of the Lord's Supper on the 14th of June.

The male chorus is planning to attend the Northern District Conference in Freeman, South Dakota on the 7th of June. —*Mrs. Peter H. Heppner, Correspondent*

A Union Daily Vacation Bible School will begin here on June 8th, and continue for two weeks," states the bulletin of the Buhler, Kansas First Mennonite Church.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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FORGIVENESS

By *Helen Hiebert Mueller*

The nucleus of the religion of Jesus is forgiveness. These words, expressed recently by a friend, brought to me in a new way just what our religion ought really to consist in. We must forgive seventy times seven, yes. But it is imperative that we let the love of God work within our hearts to develop an impregnable power of forgiveness—*a forgiveness so great that we are not even capable of taking offense!* Love and tolerance toward our fellow men are integral parts of this kind of forgiveness. We must strive to love as Jesus loved. We must be tolerant as He was: not justifying the sins of people, but understanding them and trying to help them to overcome their sins.

For this forgiveness, this love, this tolerance we pray at such a time as this. May we not become "smug" or self-righteous because we believe we have found and are following the right way. The light to walk the narrow path comes from God. Our belief, our faith, is something we have come by through the grace of God. It is not for us to be proud; it is for us humbly to let our light shine and to do deeds of love that we may give glory to our Heavenly Father.

How We Got "America"

By *George Stoneback*

Our National Hymn has "Made in Germany" stamped on the bottom! We hear the British anthem with the same tune, and assume that we got the tune from our good ally, but that seems not to be the case. This tune was long used in Germany with these words: "Heil Dir Im Siegel Kranz," in Switzerland with the words "Rufst Du Mein Vaterland," by Von Weber in his "Jubel Overture," and by Beethoven in his C Major Piano Variations. They tell me that it was also used in Sweden and Russia (perhaps that will redeem it). William C. Woodbrodge of Boston brought a collection of German tunes to the United States in 1832. He gave them to Lowell Mason, who could not read German, so Mason gave the books to Samuel Frances Smith, a seminary student. One day Smith found this tune in connection with a German patriotic hymn and decided to write an American patriotic hymn to fit the tune. "My Country 'Tis of Thee" was the result. Smith gave the hymn to Mason, who used it first at the Independence Day celebration that year (1832). That is how we got "America."

LOVE IN COURTSHIP

By *John R. Mumau*

(Continued from last week)

Pledge yourself to be Discreet

Love needs discression to be pure. The sex instinct is charged with strong impulses. One finds common intellectual interests in others and these may be engaged in freely. In the same way lovers find a spiritual affinity and this may be indulged in with great profit. There are few possibilities of excess in intellectual affinity. A spiritual unity constitutes the safest avenue of intercourse. It is physicial attraction that has the most dangers. Physical contacts often produce a short curcuit for the intellectual and spiritual delights. Adopt the policy of "hands off." Premature kisses often turn to sour grapes. You had better save them for the one who is to be your life companion. There is no room in Christian courtship for petting in cars and spooning. There is no time for darkened rooms or dimmed lights among Christians. There is no occasion for holding of hands. You had better wait until you know whom you shall have for a life companion for such intimacies. How then can you express love? I wonder if those who insist on making bodily contacts have actually explored the mysteries of love. There are expressions of love in physical contacts, but they are reserved for the engaged, and even to them a limited few. You can express your love to another in far better ways than these. Take an active interest in the life affairs of another. Regard the purity of another. Engage in the various forms of Christian fellowship. Many young couples have found great delight in sitting together to read the Scriptures and in prayer. Such experiences constitute the most precious memories of Christian courtship.

Seek Divine Guidance

Love needs guidance to be crowned with divine approval. It is not necessary for love to be blind. This is a matter that is of deep concern to our Father in heaven. A certain father who was ininterested in his son once spoke to me about his boy who was giving evidence of lack of judgment in his social life. He related some of his own personal experience. He said, "You don't know, but you'll find out that there will be some things after you're married, in which you will disagree with your wife. There is one thing that remains a great source of satisfaction to me when I have a disagreement with my wife. I can always come back to this: 'She is of the Lord.' I know she is my wife of the Lord's leading, and that paves the way for happiness and love and joy."

That sense of satisfaction can come to every Christian youth. God's greatest good is always revealed in His will. His will for your life is where you will be the happiest.

It may be that God has some form of service for you that will necessitate a single life. If that is His will, you will be happiest there.

I come back once more to the sentiment of Browning, "Love is best." It is best only, however, when it is pure and noble, and guided and protected by the unseen hand of God.

THE SPIRIT-FILLED LIFE

"O the Spirit-filled life; is it thine, is it thine?
Is thy soul wholly filled with the Spirit Divine?
O thou child of the King, has He fallen on thee?
Does He reign in thy soul, so that all men may
see
The dear Saviours blest image reflected in thee?
"Has He swept through thy soul like the waves
of the sea?
Does the Spirit of God daily rest upon thee?
Does He sweeten thy life, does He keep thee
from care?
Does He guide thee and bless thee in answer to
prayer?
Is it joy to be led of the Lord anywhere?
"Is He near thee each hour, does He stand by
thy side?
Does He gird thee with strength, has He come
to abide?
Does He give thee to know that all things may
be done
Through the grace and the power of the crucified
One?
Does He witness to thee of the glorified Son?
"Has He purged thee of dross with the fire from
above?
Is He first in thy thoughts, has He all of thy
love?
Is His service thy choice, and is sacrifice sweet?
Is the doing His will both thy drink and thy
meat?
Dost thou run at His bidding with glad eager
feet?
"Has He freed thee from self and from all of
thy greed?
Dost thou hasten to succor thy brother in need?
As a soldier of Christ dost thou hardness endure?
Is thy hope in the Lord everlasting and sure?
"O the Spirit-filled life may be thine, may be
thine,
In thy soul evermore the Shekinah may shine;
It is thine to live with the tempests all stilled,
It is thine with the blessed Holy Ghost to be
filled;
It is thine, even thine, for thy Lord has so
willed."

—*Gospel Banne*

SENIOR DEPARTMENT

Program for June 21, 1942

No. 1 of Series of Three Studies on the Bible

OUR BIBLE—ITS WRITERS

II Peter 1:19-21

I. Worship Service:

1. Songs: "Thy Word Is Like a Garden, Lord," No. 290; "Hushed Was the Evening Hymn," No. 416. 2. Reading of scripture passage, prayer, and leader's remarks. 3. Roll call, answered with favorite Bible verses. 4. Offering for C. E. project.

II. Leader's Introduction:

The original manuscripts of the Bible were written over a period of more than 1000 years. They reflect the conditions of the time and the countries in which they were written. They tell us something of the history and of current ideas of the people that we read about in the various books. Their purpose, however, is not to bring us the history of current ideas, but to bring us a revelation of God. They aim to bring God to man, and man to God.

The writers were men of God, men through whom God spoke. They were desirous of doing God's will, and listened to His voice. When they wrote they were unaware of the fact that their writings would be gathered together in the book which we call the Bible. The Bible is a library of books, really two: the Old Testament and the New. Genesis is a book; Ruth is a book; Isaiah is a book; John is a book. The material is most varied—it contains beautiful poems, excellent literary passages, historical happenings, fine biography—but its outstanding characteristic is that it is full of God and His dealings with man.

III. Suggested Topics for Short Talks:

1. The books that deal with origins—First six Books of the Bible. 2. The books that deal with heroes: Judges, Ruth, and I Samuel. 3. The historical books of the Old Testament. 4. The prophets and their writers. 5. The hymn book. 6. The gospels and their writers. 7. The writer of the Pauline Epistles. 8. The writer of the Hebrews.

IV. For Discussion:

1. Why is it valuable to have the gospels written by four different people? 2. What writers of the Old Testament had a deep understanding of

the nature of God? Why do you think so? 3. What do we learn of Paul through his letters?

V. Facts for Study:

The writers lived far apart in regard to time: Isaiah, Amos, Hosea, Micah lived in the eighth century before Christ, and so wrote centuries earlier than the gospel writers. Other parts of the Bible were writen even much earlier.

They were widely different in the temperament and personalities: impetuous Peter; untiring Paul; Amos, the herdsman; Isaiah, the statesman; Job, the philosopher; David, the poet.

Sometimes they dealt with a personal problem as the letter to Philemon; sometimes they were directed to one church as most of Paul's letters; they were written to an individual as Luke and Acts, or to those scattered, as I Peter. Sometimes many writers are represented in one book, as in the book of Psalms.

VI. Illustration:

Were All the Bible Writers of this Kind

Recently a speaker recalled a story of Spurgeon's, concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to verse three in chapter six, which reads " . . . because an excellent **spirit** was in him," but by mistake the boy rendered it " . . . because an excellent **spine** was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real "backbone"—strong, courageous.

VII. Food for Thought:

The writers of the Bible fall into the background, their message will always be in the foreground.

INTERMEDIATE DEPARTMENT

Program for June 21, 1942

HOW TO USE THE BIBLE

1. Get a good, well bound, fair print Bible of your own.
2. Get a few aids, such as a concordance, a Bible dictionary, a Bible text encyclopedia, topical text book.
3. Have a definite time set aside each day for Bible study.
4. Begin each time of study with prayer for God's guidance as you read.
5. Always have pencil and paper on hand to make notes of things which may impress you or questions you might want to ask your pastor or Sunday School teacher.
6. Have a definite system of study. It is not necessary to study the books of the Bible in their printed order but you might want to follow some definite line of thought.
7. Look up marginal references.
8. Continue your study daily and use holidays for special opportunities for further study.
9. Get the habit of carrying your Bible or at least the New Testament in your pocket or purse.
10. Study for your own benefit not only those references which are connected with the Sunday school lesson.
11. Get the interpretation of passages first then the applications.
12. Strive to get the Bible meaning of words and expressions.
13. Get into the habit of marking passages which especially impress you.
14. If you have the opportunity study Bible geography under some competent teacher.
15. Mark initials or dates opposite passages used in sermons or addresses and they will help you recall the content of same.

JUNIOR DEPARTMENT

Program for June 21, 1942

JESUS, THE WORKER

John 4:34:9:4

Two friends were talking. One told the other of a "good man" who died and left $30,000. "What a pity," said the other, "that he left it behind when he might have sent it on ahead. He is not likely now to even hear of it again!"

The following are a few verses from one of Edgar Guest's poems:

"Out of my life I shall never take
Things of silver and gold I make.

All that I cherish and hoard away
After I leave, on the earth must stay.

And I wonder often what I shall own
In that other life, when I pass alone.

What shall they find, and what shall they
see
In the soul that answers the call for me.

Shall the Great Judge learn when my task
is through
That thy spirit had gathered some riches too."

This topic teaches the diligence of Jesus, and at the same time he treated the sick, raised the dead, cast out demons, and fed the hungry.

The Question Bee

(1) What is our memory verse? (2) Why could Jesus sleep during the tempest? (3) How did Jesus work differently than other people?

The Prayer List

(a) Find joy and pleasure in work. (b) Never be content to do the least, we are able to do. (c) Believe that work is a blessing.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 21, 1942

THE TASK COMMITTED TO THE DISCIPLES

TOPIC: *Carrying on Christ's Work*

Matt. 28:16-20, Mk. 16:14-20, Luke 24:49-53

Jesus Appears to the Disciples

Jesus had told his disciples to go into Galilee (Matt. 26:32 also 28:7). Probably a week after the resurrection they left Jerusalem. (vs. 16). Evidently Christ had appointed a place of meeting, possibly the Mount of Beatitudes. It is quite probable that the "over five hundred brethren" (I Cor. 15:6) were present here and saw and heard Christ. Many, perhaps the most of those present, genuinely worshipped Him as their divine Lord. There were some who still doubted His Diety and therefore did not worship Him.

The appearance in Mark 16:14 is the same which we had in last week's lesson. Jesus had his last meeting with his own on the Mount of Olives, near Bethany, (Luke 24:50, 51) and there while speaking to them and blessing them, He was carried into heaven.

Christ's Commission to His Own

The chief emphasis in our lesson lies in the commission which Jesus gave to his disciples. He declared that *"all power is given unto me in heaven and in earth."* Every form of authority, command of all means needed for the advancement of the kingdom of God, are given to Him. This power this authority is His by right, conferred upon Him by the Father (Rev. 2:27). Nothing less than the divine government of the whole universe and of the kingdom of heaven has been given to the risen Lord. With this authority Christ now commissions his disciples to carry on his work after He is gone. He works here on earth in and through his followers. The good news of salvation in and through our victorious, risen and ascended Christ would avail but little unless it were made known to men. Therefore his disciples are to go in his power and tell others (vss. 19, 20, 15). Jesus had a great program for the future by which men could learn and know salvation. The charge of our Lord has been committed to us. The word "go" expresses continued activity throughout all times. The task given is a very large one. Beginning with the apostles in Jerusalem, they and Christ's followers are to go forth to all nations, into all the world, to preach, teach, make disciples and baptize the believers.

There are three steps in this program of the Church: 1. make disciples; 2. baptize them in the name of the Triune God; 3. teach, instruct them in the way of life. Christ tells his followers to go—keep going—and do this, and He pledges his unlimited power and help to enable them to do it(Vs. 20). The whole program of Christian work is literally left in our hands, in the hands of the Church. It is age-long in its application. Tell of the life and work of Christ. Present Him to people so they can learn to know Him. Bring to Christ, then build up in Christ. All men everywhere need the salvation from sin which the Christian religion alone proclaims. Christianity is THE RELIGION which sets forth standards proclaimed nowhere else. If effects transformations in human lives which no other faith can duplicate. Vital Christianity is deeply imbued with the missionary spirit. Christ's commisson is not limted to foreign missionary work. The large majority of the people in our own United States have no church relationship. The majority of the children receive no religious instruction. Many are but little above heathens in religious training.

Our Response

Christ's program can be effective in proportion as we respond in carrying it out. This has been and is progressing still. The response among the early Christians was whole-hearted (vs. 20). The secret of their success lay in "the Lord working with them." The living Christ was with them in the person of the Holy Spirit. They tarried in Jerusalem until "endued with power from on high" (vs. 9). The days spent in prayer were days of preparation. When we do our Christian work in the name of Christ, He will be working with us and noticable and good results will follow. Christ expects us to carry on the work which He began.

How much interest do we take in the non-Christians in our neighborhood?

In what sense is Christ with us always?

How may the lay-people in the Church preach the gospel to others?

IN HIS STEPS

By Max I. Reich

Midst change and fret and constant strife,
How calm and restful is my life—
  Walking in the footsteps of my Lord.
Give me the path the Master trod,
In cloudless fellowship with God;
  Walking in the footsteps of my Lord.

There shall I learn to trust and love,
The perfect will of God to prove;
  Walking in the footsteps of my Lord.
What though earth's briars wound my feet?
I find each bitter cup made sweet,
  Walking in the footsteps of my Lord.

Then shall I be resigned and meek,
No more earth's painted toys to seek;
  Walking in the footsteps of my Lord.
There shall I bear the daily cross,
Nor shrink from the reproach and loss;
  Walking in the footsteps of my Lord.

May I thus find from day to day,
What means "the straight and narrow way,"
  Walking in the footsteps of my Lord.
It is the path that leads us home;
Sweet foretastes there of joys to come;
  Walking in the footsteps of my Lord.

—*Moody Monthly*

RELIEF

THE WOODLANDS

A Symbol of Love and Service to Aged War-Sufferers.

Eight months ago The Woodlands meant nothing to me. Today, . . . but let me not detain you by telling what it means to me. It is you that I am interested in now. So why not come along and visit The Woodlands to see for yourself what it is possible for the place to mean. Remember, all you need bring is an average-sized packet of imagination. Tea will be provided.

Eight months ago today I landed in England. How well I remember that first day in this country. I almost forgot that a foreigner's first duty here is to obtain an identification card, ration book, and gas mask; my thoughts were so preoccupied with other things. I wanted to discover the country's greatest need as it impressed itself on the mind of a newly arrived witness who could look upon the scene with an eye unprejudiced by personal participation in the events which had led up to it, with an eye not yet accustomed to the darkness by long experience of it. When, therefore, the clothing need presented itself, I remembered that Mennonite representatives had distributed American and Canadian clothing in this country almost since the outbreak of hostilities, and when I came up against the problem of food I was reminded of the fact that I had come with the intentions of working with our Mennonite mobile canteen which had already for some months catered for bombed-out civilians in times of crisis when normal supplies were cut off, both in the city of Birmingham and in Liverpool. Was the need among civilians then only for clothing and food?

I looked for the answer and it soon came with unmistakable clearness. No, not food and clothing alone, but evacuation too. It was to meet this need that The Woodlands came into being.

When you find that The Woodlands is used exclusively for old and semi-infirm folk you may want to ask the oft-repeated question, "but why not for children?" Most of us believe that the old people have had their day and that the children of today are the citizens of tomorrow. This sort of reasoning accounts for the fact that in England, as everywhere else, children get preference to old folks when it is a matter of helping one or the other. That in itself is one reason why we help old people at The Woodlands. A second reason is that it gives us in our particular relief work here a fine balance, offsetting the work in our residential nursery home near Seven Oaks, where every evacuee is under five years of age. Thirdly, let us remember that state assistance by way of pensions and homes for the aged is still very inadequate. Their plight has been increased by war conditions which have taken sons and daughters from home, leaving old parents and grandparents helpless and alone, often a bundle of nerves unable to do the simplest task. Lastly, we have chosen to use The Woodlands as a home for old folks because we cherish the hope that by doing so we are providing a real object lesson of what can and ought to be done for old people. We hope that the appropriate authorities will take note and that this project will pave the way for many more like it. Certainly there is need for them, both now and after the war. It is interesting to note that certain authorities are indeed watching our experiment closely, wondering only whether it will function smoothly over a long period of time. So far it has worked out extremely well, and we feel confident that it will continue to do so.

The Woodlands, once a beautiful country mansion and then a girl's school, lies eighteen miles north-west of Birmingham, directly in line with B'ham and Liverpool. The buildings—a twentyone-roomed house, stables, shed, garage, gardener's house and three green-houses—stand in nine acres of fertile and wooded land. While the ornamental garden is soothing medicine for distressed and war-weary minds, the kitchen-garden is an indispensable and economical green-grocer, supplying not only every vegetable need but some fruit as well. Mr. Clark, the old gardener, who in twenty-two years of service has become an integral part of the place, says that in all the days of The Woodlands glory both as a mansion and as a girl's school, the premises and buildings have never been put to better use. He has shown his readiness to make the existing project a success by taking on the extra work of caring for a flock of poultry, and also by throwing all flowers out of the green-houses and planting tomatoes instead.

We were most fortunate in finding a place as suitable as this one, and even more fortunate in finding the willing cooperation of the friends who supply all the staff. We had hoped that at least one member of the staff would be a Mennonite, but it has up to the present time been impossible for our Canadian nurses to obtain passage to England. Buying furniture and other equipment for the home was my first job soon after arrival here; in those days I still reckoned in dollars and cents paid in pounds sterling. The month of August saw a complete transformation of The Woodlands. Local friends lent a willing hand; a student party of ten came from Manchester University to help in the house and garden. Somehow we had obtained the free services of a College lecturer and his student-friend from Ceylon. It was a great occasion when at last everything was in shape and I was able to evacuate the first of our bombees from Birmingham and Coventry. Fortunately our utility van had been completed in time and stood us in good stead from then on.

As we drive up the shaded lane, approaching the buildings from the south, the wardens, a friendly Christian couple, meet us at the door and show us into the spacious main hall where richly pannelled walls and hardwood floors reveal the fact that the Home is well built. The ceiling is a mass of M's coiling and winding about each other like mad curls on a young girl's head. There is neither taste nor beauty in them, but there they are. Incidentally, you will find many more such M's on the premises both inside and out. The largest and by far the most pretentious one is hewn into brick directly over the main entrance door on the outside where it forms the centerpiece of a coat-of-arms. Although this "M" was originally designed and intended to mean "Manders," commemorating the first owner and landlord of the place, there is nothing to prevent us from interpreting it as "Mennonite" today.

While we have been standing with heads back, gazing at the ceiling and smiling at the curious coincidence, the cook, a strapping young man of six foot three respectfully waits to announce a cup of tea. Although he conscientiously objects to rendering service that will aid the war, he seems to have no scruples about making tea at all hours of the day and night. True to English tradition he must extend the offer of that national drink to us all. He really is a good lad, and, what's more, an excellent cook.

The first door to the right leads into a spacious sitting room, while the second one leads to the "office." To the left we enter the dining room where three long tables now stand in place of the green billiard tables that once were part of the old mansion. Directly opposite the dining room is the largest downstairs room, now transformed into a ward for those members of the "family" who are unable to climb stairs. The novel attraction on the first and second floors are the gay quilts which cover every bed. Occupants and visitors have often said that if these intriguing quilts and comforters are at all a reflection of the personality of the Mennonite women who have made them, they should like nothing better than to meet these charming people. Often I have seen some Englishwoman carefully taking down details and diagrams of a quilt; many people have suggested that we make a public display of them, and always I have the joy and satisfaction of seeing the rigid conservatism and typical English reservedness break down in front of a Mennonite-made patchwork quilt.

There being some thirty evacuees in the home at present—and this number will be increased as soon as winter with its colds and epidemics is past—it is impossible to acquaint you with all of them, but here are some of the typical ones:

Mrs. A of Boham is a diabetic war-widow from the last war, now seventy-one years of age. She has been in poor health for some time but had to leave her hospital in order to make room for a more deserving case. Unable to care for herself and very much upset by the air raids, she moved from her home in the target area to relatives. She was very anxious to get right outside of the city so we arranged for her accommodation. She often speaks of the day when I took her to The Woodlands as "the day life began again." Mrs. B, one of our more recent arrivals, comes from Coventry where she stayed with her married daughter. Daily when the daughter was out at work the old mother was left alone in a badly damaged house where all glass in the windows was replaced by transparent fabric. At eighty-two years of age and suffering from chest trouble, not to mention mental anxiety and loneliness, this existence was no fun. Now she is very happy with us and her health is improving. Sixty year old Mrs. D. is one of the many Londoners who evacuated from that city to Woverhampton more than a year ago. It is difficult to imagine how conditions in a "reception" area, such as W., must have been when people by the hundreds and thousands arrived there from "danger" and "target" areas such as London, B'ham, L'pool, Coventry, etc. Mrs. D. like the rest of the evacuees, had to be taken in by someone in her new location. She remained temporarily at the hospital, but eventually had to leave it. With no friends or relatives to whom she might turn, and being nearly blind, she was quite unable to find accommodation in the already overcrowded area. Since being with us she has on several occasions asked me to convey greetings and humble thanks to "the people who are doing so much for me."

The same mad wave that carried Mrs. D from London swept with it a blind couple who had lost all their property. Mr. and Mrs. H found themselves separated and sent to billets "somewhere" in the country. Eventually the Blind Association rediscovered them, but, able to help them only by way of pension they asked us to give them a home. The cheerfulness of this couple has been a real boon to the home. Wherever they go they are seen holding each other's hands, the husband leading by half a step. Both enjoy being talked to or having a book read to them, but out of consideration for others will never ask for such favours. During my visit with them only yesterday Mrs. H assured me that neither she nor her husband had been as happy as they are now for many years, which Mr. H supplimented by saying that "although we can't see where we are going, we know we shall get there. Everyone is so kind to us." Our other couple is Mr. and Mrs. T aged sixty-one and seventy-one. They came from B'ham last autum and have been very happy members of our "family" ever since. They had suffered much during the raids, never going to bed until one or two o'clock for months. Mr. T cheerfully but rheumatically hobbles about on a stick, enjoying nothing better than helping with some such task as doing dishes or sweeping floors, though in reality he is more of a hindrance than a help. Most of his time, however, he devotes to Mrs. T. who is completely blind. Our third and last couple are the N's who have brought their baby daughter aged sixty-five with them. Mr. N, bravely defying his ninety years, devotes all his time and energy to the care of his wife, a helpless cripple of eighty-eight. Having been bombed out of their home during the Coventry blitz, they are most grateful for this "haven of rest and peace" as they call The Woodlands. After many years of faithful service in the Methodist church they show a great deal of appreciation now that they are themselves being waited upon. They are able to understand and appreciate the motives and spirit of our work, and wish to send to all our readers and contributors hearty greetings and good wishes. But look who comes here! It is our "live-wire," our ninety-two year old Auntie without whom the home would not be what it is. Miss S is only small and thin, which, as she insists, is the result of a life-long practice of preferring quality to quantity. Recently a special visitors' day for anyone interested in The Woodlands witnessed the continual drone of coming and going feet, which was noisily punctuated by a slamming doors and loud conversations. Conducting a small party of visitors through the Home I suddenly felt myself being pulled by the sleeve, when, looking over my shoulder, I beheld Auntie, with finger on her lips and eyes turning all directions, beckoning me most mysteriously. "Hallo!" I exclaimed, "Why aren't you. . . " "She_____ . ." came the warning note, "nurse put me to bed because she thought the excitement would be too much for me." In a louder voice she continued: "But I'm not an invalid, I'm not yet old! I want to be up and enjoying myself like the rest of you!" With these words she hobbled away because nurse was coming. That is typical of Auntie. How long she will yet be with us no one knows. Three evacuees who came to stay at The Woodlands last autumn have passed away. When I realize how a few months at our Home had made them calm and quiet, had enabled them to find themselves again; and if nothing more than this peace and calm is taken into account, I feel that our efforts have already been amply repaid.

Of all investments, those in relief and missionary work must wait longest for gratifying results, and so we feel doubly grateful for these early encouragements. Unlike our nimble Auntie we have Mrs. W aged only seventy-six and always happiest when she can "stay put." When I evacuated her she was in a very bad condition. Her nerves, unable to withstand the prolonged raids which finally brought down her house over her head, broke down completely after this accident. She was very anxious to get out of the city but didn't know where to go. Hardly able to believe that I was really taking her to a quiet and peaceful place, she sighed in a tearful voice as we motored past a graveyard saying, "I wish I could go there and have a long, long sleep." A few months have elapsed since that day which she now recalls with amazement and a smile, so complete has her transformation been. Today she is a new person who herself contributes appreciably to making The Woodlands the quiet and pleasant place it is. The few typical cases considered in such brevity have, I trust, given a cross-section of the type of evacuee and kind of work found at The Woodlands. Most evacuees are without private income. They all receive, however, an equal billeting, allowance of five shillings from the government, and this, together with a pension, enables most of them to contribute from ten to twenty shillings towards their keep. Of this about nine shillings is spent for food. All other expenses such as light, gas, water, repair, etc., as well as the initial furnishing of the home, are met by our funds.

Whatever other work we are doing in England today and however important feeding and clothing schemes are, not underrating the value of work among children, this effort to help the helpless stands out as an experiment of applied Christianity in a cold and hard world. We cannot measure its success or failure by common standards because our criterion is above such; it is a way of life, the lofty ideal of Christ's perfect love through service. What we can and must do, however, is to "join the great company of those who make the barren places of life fruitful with kindness." Like the blind but dauntless Helen Keller we must "carry a vision of heaven in our hearts" until our home and the entire world correspond to that vision. Let us not forget that the great enduring realities are LOVE and SERVICE.

—*Peter J. Dyck,* Birmingham, England
January 3, 1942

BECAUSE WE ARE DIFFERENT

According to the fable, the mountain said to the squirrel, "You cannot bear great forests on your back." The squirrel retorted, "Neither can you crack a nut!" Gifts have their advantages. But that is no reason why one person should call another hard names.

Every human being is different from every other human being. Each has some peculiar gift which makes him different from every other. What a queer world this would be if all were exactly alike!

Yet how uncharitable we are, how lacking in courtesy and respect, in our attitude toward the peculiarities of others! In a world where all are differently endowed we need more and more to live in the atmosphere of the thirteenth chapter of First Corinthians.—*Forward*

« « JOTTINGS » »

The 58th Annual Kansas Mennonite State Sunday School Convention, which was held in Buhler, Kansas, First Mennonite Church or high school auditorium, took place June 7, one session began at 2:30 P. M. and the other at 8:00 P. M. Among the speakers were Dr. S. J. England, Dean of the Bible College of Phillips University, Enid, Oklahoma, Dr. Frank Richard, Chaplin of Kansas State Reformatory, Hutchinson, Kansas, and Dr. C. E. Krehbiel, President of the General Conference of Mennonites of North America.

A drive to raise $20,000 for necessary improvements and repairs on the buildings and grounds of Bluffton College was authorized by the Board of Trustees of the college.

The Gospel teams of Bluffton College held their last meeting of the year Thursday evening, May 14. During the coming year the Men's Gospel team is offering a scholarship of fifty dollars to be given to a worthy student planning for definite Christian service.

Fifth Draft Registration. President Roosevelt set June 30 as registration day for young men between 18 and 20 years of age.

The mail address of the Civilian Public Service Camp near Placerville is P. O. Box 68, Camino, California.

"**Miss Sarah Buller,** Newton, Kansas, missionary to Africa, has been visiting with Alma Stauffer during the past two weeks and has brought us some interesting messages in the Sunday School, Christian Endeavor and at the Women's Missionary Society. The Lord willing she plans to return to Africa this coming Fall," states the Pratum, Oregon Emmanuel Mennonite church bulletin.

The Rev. P. A. Penner, the veteran missionary to India, will be with the Pratum Emmanuel Church on July 22 and 23 and will show pictures of the work in India and of the Leper Mission at Champa, C. P. India.

The **Pacific District Conference** will meet at Colfax, Washington, June 18 to 21.

A total of 331 pupils enrolled in the Summer Bible School which opened at the Berne school building the morning of May 25, according to "The Berne Witness." The total is composed of 171 girls and 160 boys. This is a decrease of 38 over the opening day enrollment last year when 369 reported the first day.

Rev. and Mrs. R. Weinbrenner and young son, John, left May 25 to spend a vacation with relatives and friends in Minnesota. They plan to return about June 5.

—The bulletin of the **East Swamp Mennonite Church, Quakertown, Pa.,** relates the following of the recent session of the Eastern District Conference: "All the churches were represented except Richfield. The budget for 1942-43 is the same as last year. East Swamp was one of the number that paid the budget in full. Our contributions to the Frederick Home were very high. Our offering for the C.P.S. camps was better than the average church of larger membership. In relief we failed to do very well. That work must be supported even if it requires sacrifice. Conference officers for 1942-43 are: President, Rev. Sylvan Lehman; Vice-President. Rev. Russel Mast; Secretary Rev. H. G. Nyce; Treasurer, Mr. Aldorfer."

—"**Frankly, I admire the pacifists. I am glad that we have a group of them in camp in Iowa,** and I hope that during the war there will be no persecution or intolerance. Pacificism, I believe, is the logical outcome of Christianity and democracy. It is based upon the concept of the sacredness of personality and the futility of brutality and killing as a means of achieving peace or any other ideal end. It believes that to resist evil with evil is destructive and that evil can only be overcome by good. It believes in the supremacy of spiritual power over brute force. And because of his faith the pacifist is willing to suffer; to be killed if need but not to kill."

—Bulletin, **Second Mennonite Church, Philadelphia, Pa.,** "Our **New Mennonite Hymnaries** have been ordered; however, we are advised by the Book Concern that their supply is entirely exhausted and we will have to wait until June 15 to have our order filled." —June 7th, Children's Day, our church will conduct the service at the Mennonite Home for the Aged at Frederick at 3 p. m. . . . Donations are in order to pay for a special treat for the old folks."

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DEDICATION SERVICE

The new Emmanuel Mennonite Church near Moundridge, Kansas is to be dedicated on June 14th. In honor and praise to God, and for the purpose of joyful fellowship in Christ an all-day program is planned. Several guest speakers have been invited to participate. For this occasion the prayers of the readers are solicited and visiting friends will be welcome.

The church is located six miles north and one-half mile west of Moundridge. —*W. C. Voth,* Pastor

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IMPRESSIONS FROM A MENNONITE COMMUNITY*

As one parks west of the post office in Mt. Lake, Minnesota, one can see the names of eight business establishments. Seven of these names are Mennonite ones. One who made a survey of Mt. Lake business places reported that 95 per cent of them were Mennonite-owned. This is significant. Where Mennonite business men constitute such an overwhelming majority, there is an opportunity for the preservation of Mennonite customs and principles that does not exist where one Mennonite business man is lost among sixty non-Mennonite ones. The business men of Mt. Lake are in a unique position to uphold the stand of church and conference.

In contrast to the business situation only one teacher, out of the twenty teachers in the school system of this Mennonite community, bears a Mennonite name. The school board has made a ruling not to hire individuals who come from the local community. Thus, they are dependent upon outside sources for Mennonite teachers (How different this is from the early days when the most desired teachers came from among themselves!) However, persons who get their education outside of Minnesota must take one year of work in the state of Minnesota before they can teach in it. As a result this Mennonite community offers a great challenge to Mennonite students in other states to complete their education in such a manner that they would be eligible to teach in Minnesota. If capable Mennonites would prepare themselves in such a manner, then the school board of this community would have a chance to hire a goodly number of Mennonite teachers to instruct the large number of Mennonite youth who attend.

On any day of the week one can enter into the beautiful, spacious new meeting house of the Bethel Church and slip into a quiet little "reading room." In it are books which edify the Christian, enlarge his spiritual horizon, and which make him a more useful member of God's kingdom. *Rosanna of the Amish,* one of the books in the library, is in nearly constant circulation. Over fifty more books have been ordered, and there is thought of placing periodicals in the room. What a wholesome contrast this reading room is to the display of demoralizing magazines in some business places. In the latter young people are urged to buy literary garbage in order that the proprietor may grab additional profits. Those who sell such magazines seem to go on the assumption that people are to be good, honest, respectable citizens in spite of the filth they devour. How different it is in this church reading room! The reader does not have to pay someone a profit. Instead of the reading material making it harder for him to live a Christian life, it rather makes it easier for him to live according to God's will. The Bethel Church reading room presents a unique opportunity.

Mt. Lake, like many other Mennonite communities, permits many of its most talented young men and women to go away into non-Mennonite communities. What an enrichment it would be to our Mennonite communities if talented young people would prepare themselves in the best possible manner and then make themselves a part of their home community.

Some other impressions were: Only a few people on the streets of Mt. Lake were seen smoking. Undoubtedly, there is a close relationship between this observation and the large number of Mennonite inhabitants of this community. Farmers and others in town seemed to be very well-dressed. Driving on country side-roads one finds that very many of them are well-elevated and graveled. Farm buildings repose in a splendor of red and white paint. Everywhere the luscious growth of trees, grass, and field crops seems to indicate a great fertility of soil and abundant rainfall. This section truly is an agricultural garden spot when compared with many other Mennonite communities. In fact, much of the soil of Iowa and of southern Minnesota can be equalled by but few areas in the world. The Mennonites of this community possess agricultural opportunities which should carry them far in maintaining a strong Mennonite community in the years to come. The names Dick and Fast predominate in the telephone directory. Each is listed twenty times. Considerable has been written about the history of the community. Ferdinand P. Schultz, a son of the community, wrote a master's thesis, which has resulted in the interesting book, *The Settlement of German Mennonites From Russia at Mountain Lake Minnesota.*

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* Gathered on a recent visit to Mt. Lake, Minnesota.

Taking into consideration the agricultural opportunities, the dense Mennonite population, and the spiritual possibilities of this community, one is led to expect much from this Mennonite community in the future. From it should come conference leaders and strong conference support. May this community exemplify the faith of our fathers in a very real way.
—rw.

THE SOLDIER'S QUALIFICATION

By A. W. Friesen *

In *Life* magazine of October 27, 1941, an article appeared entitled, "A Good Soldier." A Private First Class is named as the best soldier in company G. He is intelligent, clean, tough. He has a fierce pride in the traditions of his division. His equipment is new and plentiful. Taught by sergeants who fought in World War I, he has had eleven months of hard field service with maneuvering and sufficient target practice with live ammunition. His commissioned officers are excellent tacticians. Just as important, they also know who Bill is and call him by his first name. Bill's most important job is to shoot straight not only with a rifle, but with four other weapons—45 calibre pistol, new Grand rifle, and automatic rifle, 30 calibre machine gun and a light 60 mm. mortar.

He must also know how to emplace himself and his weapons so that they will be most effective. In addition, as a member of an infantry team, he knows how to help the engineers with bridges, how to lay smoke and take advantage of cover, to sleep whenever he can, to live on land, to help the Signal Corps, and to work with the anti-tank gunners. He must be a complete trained shock trooper, ready for anything.

Because he is over twenty-eight Bill may have an opportunity to leave the army next month, when his year is up. In fact, the army has not made him a corporal because it feared he might leave. But Bill intends to stay. Says he, "I want to see the end of all this mess, and the quickest way to do that is to help stop it."

We are now ready for our Scripture text and the applications. II Tim. 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ. 4:5, But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Soldier's Qualifications

It is not enough to have qualifications; there must also be the management of them. It is wrong to judge a man's merits by his qualifications, but by the use he makes of them. Paul's injunction to Timothy did not stop with soundness of views, of doctrine. He stressed soundness of life. It may be possible for one to be doctrinally, correct, to hold views that are Biblically right, and on the other hand live in a way wholly contrary to those truths. One's life may be wholly at variance with one's beliefs. In this epistle Paul emphasizes the need of combating error with a life that is the expression of truth revealed in the word of God. How true it is that the world only reads the Bible as it appears in the Christian life. It assumes a living form and is easily understood by those who know little of the Bible itself. It is easily understood by those who know little of the Bible and commends profoundly the truths of Christianity, and nothing is more convincing as to the validity of these truths. The way Timothy lives his life and renders a service as a true follower of Christ will establish the divine character of the truth he preaches and in which his life is grounded. These truths come to expression in, and are exemplified by his Christian character. Paul enjoins him to be a good soldier of Jesus Christ, but it is obvious that he will not fight very valiantly for the truth he is not willing to live. His wrong life would be constantly getting in his way and cause him to stumble. A true life is the vindication of that which makes it true. What Timothy will preach will be empowered and made mighty by what he is.

Training

Paul opens his second letter to Timothy with an expression of gratitude for the manner in which Timothy had been trained in the Scripture by his devout mother and grandmother. During those impressionable, plastic years of his childhood the seeds of divine truths were sown in his life. Such truths, understood and guided faithfully through training, worked upon the affections for the upbuilding of a true religious character.

Not only our acceptance of Jesus as our Lord and Master in life will qualify one to be a servant in the Master's vineyard. Paul's meeting of the Lord Jesus on his way to Damascus did not alone make him a chosen vessel unto the Lord. No one is fully qualified for a position unless he has faith in the work he is to undertake.

Recently I wrote to Dr. Petter on the mission field in Montana congratulating him on the fiftieth aniversary of his service to the Cheyenne Indians. Here is part of his reply: "As for me I am glad and thankful that God graciously let me hold my little candle in the Cheyenne night and kept the blasts

(Continued on page 7)

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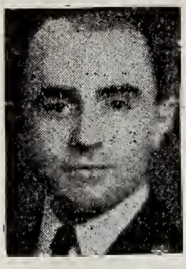
*Pastor of the Bethesda Mennonite Church, Henderson, Nebr.



MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

THE COST OF BROTHERHOOD

In order to do this our churches must become vigorous Christian fellowships in which common joys are shared and sorrows and disappointments borne by the entire group. The sins of the one must become the concern of all, and the blessings of the one must be shared by all. Only when there is a common interest and a feeling of mutual dependability can this be done. An instance which illustrates the point recently came to my attention. A faltering brother in a certain Mennonite church issued a bad check for $1000 and then left the community not to be found again. While he was not apprehended the debt was still paid. The church of which this man was a member assumed the full obligation incurred by the erring brother. No one compelled this Christian brotherhood to assume this debt. It was done voluntarily and out of a well established Christian principle of responsibility for the character and conduct of every member of that church. They paid the debt that the reputation and integrety of their church might not be marred. They paid the man who was cheated out of $1000, because he had trusted a Mennonite and now was betrayed.

What a demonstration of Christian responsibility! What a fine understanding of what it means to be a Mennonite Church! What a marvelous way for a church to take upon itself the sins of its erring members! A thousand dollars is a large sum of money. It must have been a real burden to this little Mennonite body. But a small price when compared to the loss of its integrity. The price was paid, and confidence in that community was restored. A Mennonite's "yea" and "nay" is still honored at full face value. What would it have profited that church if it had refused to spend the $1000 and lost its own soul? A marvelous present day testimony to the ancient proverb that a good name is rather to be chosen than great riches.

"Yea" and "Nay"

In Matthew 5:36-37 Jesus instructs his followers not to take an oath but rather to secure all promises with a simple "yes" or "no". For this reason Mennonites have during the centuries preferred not to put their hands on a Bible and swear when making a pledge. The refusal to swear is a noble deed. Originally swearing was required of non-Christians, but today there is generally no distinction made between Christians and non-Christians. Swearing implies that a person might cheat or lie if he had not forsworn himself in the presence of the Holy Book. This is the thing Mennonites and other groups who have refused to swear have tried to get away from. They have assumed that being a Christian is bond enough; that to make a simple promise with "yes" and "no" is all that is needed. Mennonites for many generations have gotten along with each other and with non-Mennonites in this simple, straightforward way.

What About The Future

Today one frequently hears business men and others say that a Mennonite's word is no longer as good as his bond. His verbal promise alone is no longer acceptable in financial matters. Non-Mennonites as well as his own brothers in the faith now generally require legal security or a promise in writing. But why should Mennonites demand contracts that have standing before the law when it is contrary to Biblical teaching and to Mennonite principles for Mennonites to go to law? Both Jesus and Paul admonish Christians to settle their disputes within the fellowship of the church. It is a reflection on the degree Mennonites of today have departed from some of their most cherished principles. It is an indication that the brothers of a church do no longer completely trust each other. This is regrettable. These wholesome Christian principles ought to be reviewed in our Mennonite communities. They should be written on the door posts and on the gates of our homes; they should be taught to our children and talked about with our neighbors as is suggested to the Israelites concerning their laws in Deuteronomy 6:7-9.

TABLOID TITHING TRUTHS

When a man gets rich, God gets a partner or the man loses his soul.

Stewardship puts the Golden Rule in business in place of the rule of gold.

Not how much of my money must I give to God, but how much need I use for myself?

"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ."

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

He is no fool who parts with what he cannot keep, to get what he shall not lose.

The unconsecrated wealth of Christians is the greatest hindrance to the church's progress.

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man. —*Missionary News and Notes*

HOME MISSIONS

A. J. Neuenschwander, Secretary

CHURCH YOUNG PEOPLE'S ASSEMBLY

Frequently the complaint is heard that our churches are in need of a revival. There is ground for the statement. Why is it so? We live in the latter times, according to Matt. 24:12 "the love of many shall wax cold." Times are so strenuous that many do not take time to think seriously of the Second Coming of the Lord. With the neglect of this teaching, other of Christ's injunctions are omitted, namely, "Thou shalt love thy neighbor as thyself." How can we return to these fundamental principles? Christ's words. "Search the scriptures, and they are they that testify of me."

Who had been Invited

Those young people were invited who had been baptized by Elder Harder, February 15, 1942.

The Main Theme

Jesus Christ was the main thought around which the whole day's program clustered. The opening address by Elder Harder was on the subject: "Suggestions for Wholehearted Consecration to Jesus Christ." Hebrews 5:11-6:20 was the Scriptural basis for the message. Warnings were given against laziness and self-satisfaction, as well as hardening of the heart or neglect of one's salvation. Our Elder further gave us directions how to grow in grace by: regular Bible Study, obedience, to keep our conscience clean and sharp and not to be weary in our life of faith. A season of prayer followed this message.

The two papers, "The Cross of Christ versus the Hooked Cross (Swastika)" and "The Jewish Question," came to this significant conclusion: In the final analysis the cross of Christ is superior to all symbols and remains the mark, only begotten Jesus Christ. "The Jewish Question" was pointed out as one of the most important questions of the day, because this questioin points how far we have gone in the fulfillment of prophecy. Both papers were built soundly and squarely on Scripture.

A part of the afternoon was taken up when questions that had been written out and sent in were answered. Discussion centered also on the point of how we might follow better in the way we started when we were baptized in the name of Jesus Christ.

As the day came to a close we had the consciousness of having seen Christ clearer and also of having had a desire to follow Him closer. With thanks to Elder Harder for the inspiration given in the assembly, the new church members returned to their homes.

In the name of those that took part,

Peter Wiens, Schonwiese

THE TWO SIDES OF PRAYER LIFE

Breathing is a double process, a breathing in and a breathing out. Normally prayer is an outbreathing of our soul's desire to God— what we have to say to Him. Yet how important the inbreathing—what He has to say to us. Then let us not feel under necessity to fill the prayertime with our own talk; but rather, tarry for His much-to-be-prized speaking to us.

How well Ellen Gorch has expressed these two sides of the prayer life in her beautiful hymn:

"In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

"When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried, I could not utter what He says when thus we meet.

"Only this I know: I tell Him all my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers:
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see.

"Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face."

(This beautiful poem with introduction for sake of better understanding and impressiveness has been copied from *HIS A Threefold Relationship* by Norman B. Harrison). *—Friesen*

TRUTH IS NEVER DEAD

He does not cease to speak
Who words of truth has said.
Lips do in time grow still
But truth is never dead.

DAILY DEVOTIONAL MESSAGES

By *Donovan E. Smucker, Wadsworth, Ohio*

JUNE 14—"... *our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.*" II Tim. 1:10.

Faith in the resurrection of Jesus Christ rests squarely upon solid historical evidence! For hundreds of years touch-minded scholars have tried to wiggle through every hole in the Bible: these men have subjected the Scriptures to a merciless *blitzkreig* of doubt. Not one—*no! not a single one*—has ever denied the certainty of the resurrection to the early Christians themselves. An utterly astonishing transformation took place based on the unquestioned fact that on the third day He arose from the dead. They did not say: "Since the resurrection of our Lord Jesus Christ, if indeed he did rise again, and if the astonishing stories we believe are not untrue." No. After Christ had risen their faith had a fervent finality; with this fact in their hearts they were prepared to face humiliation, death or prison—and joyously so to do.

JUNE 15—"*This is the promise that he hath promised us, even eternal life.*" I John 2:25

Eternal life is not the mere continuance of life. As a matter of fact, it would be a ghastly bit of torture to extend the dull, dead lives of many folks. It was precisely this tragic fact on which Aldous Huxley based his novel, *After Many a Summer Dies the Swan.* The story ,in brief, is this: Joe Stoyte, a multi-millionaire of 60, is leading a crassly sinful life of drunkeness, immorality and greed. He hires a doctor to carry on research to discover what mysterious element permits the crocodile and some varieties of fish to live 300 years or more. During this research some curious papers are discovered regarding an English nobleman who was interested in the same problem. They go to England, finally reach the man who has lived for several hundred years—but on the level of terrific sin. It is a sight fit neither for God nor man. There was nothing between this man and eternity but his appetites; he had prolonged spiritual death with physical degradation. Each Christian must start his eternal living now.

JUNE 16—"*Neither can they die any more: for they are equal unto the angels.*" Luke 20:36.

A leading historian recently declared that "the absence of any certainty that life has a permanent value is the canker sore at the heart of heathenism." Just so. And what could be more characteristic of this age than a fundamental skepticism regarding life's full meaning in terms of the Godly salvation which can raise man beyond death equal unto the angels. Contrast this lofty hope of salvation with one modern cynic who declares that "man is a sick fly taking a ride on a gigantic flywheel." The scourge of totalitarianism has arisen in the hearts of evil men who have taken modern doubt at its face value. All right, say these ruthless men, if man is a sick fly, without a soul, without the possibility of Christly salvation, we will build a society on that basis. Men will be treated like flies to be killed, animals to be slaughtered. No more revolutionary truth has ever been proclaimed than this exalted hope of salvation, making us equal unto the angels.

JUNE 17—"*And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people.*" Matt. 4:23

Note the three great needs of redemption which Jesus meets in this text: "*teaching in their synagogues*" —redemption of the mind; "*preaching the gospel*"—redemption of the soul; "*healing all manner of sickness*"— redemption of the body. Most sincere Christian people have been able to see the redemptive power of the gospel in reference to the mind and soul but seldom for the body. Have we permitted modern medicine to become completely naturalistic and materialistic? Do we have a thoroughly Biblical answer to the challenge of various religious healing cults? Has God stamped any laws of His being in our very nerves and tissues? Can one violate the law of love any more than the law of gravity without getting hurt. These questions must be answered. The alternative is a gospel which leaves out one-third of Christ's testimony.

JUNE 18—"*He that hateth his brother is in darkness.*" I John 2:11

The disturbing questions raised in the previous meditation cannot be easily answered; for now we know in part and prophesy in part. But, this is crystal clear: hate is a dark sin which can make one physically ill. A woman once told Stanley Jones that she would not listen when "Thou shalt not hate" was written in the Bible, but took notice when it was written in her stomach. This woman found a close connection between stomach disorders and her all-consuming hatred of another person. The Massachusetts General Hospital made a study of patients suffering from such widely contrasted disorders as asthma, arthritis and colitis. They discovered that 96 per cent had strong feelings of hate and resentment; 70 per cent had expressed feelings of guilt and sin. Dr. Hunter, a famous physician who had a heart condition said that "my life is in the hands of any scoundrel who would make me angry." Indeed, the evidence is clear both spiritually and physically: "*He that hateth his brother is in darkness.*"

JUNE 19—"*Thanks be to God, which always causeth us to triumph in Christ.*" II Cor. 2:14

Dorothy Canfield makes the remark that the thing which embitters life is the sense that unrighteousness is triumphant. Hence, the supreme importance in these difficult days of understanding Christ and His Cross. This sacrificial, non-resistant, non-military death for the sins of humanity may seem inadequate against the pagan violence of our day. Indeed, many Christians leave the impression that the triumph of Christ came something in this fashion: *"And planting a crown of thorns they put it on him, and they began to salute him: 'Hail king of the Jews.' And they smote his head with a reed and spat upon him."* (And Jesus struck back at the soldiers and knocked them to the ground and said, 'I must talk to these barbarians in the only language they can understand—the language of the club.') No! it does not work. The words of war sound like plasphemy in the mouth of Jesus. He gave us another Way. We will believe that true triumph comes that way or face the prospect of being destroyed by our unbelief.

JUNE 20—*"When Jesus therefore saw his brother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his home."* John 19: 26-27.

What infinite mercy and compassion! Search the remainder of the Scriptures, read Christian literature of subsequent ages, or review the dramas of Shakespeare. There is no story in all history as amazing as this. Christ was on the Cross suffering the most severe form of capital punishment fiendish men have ever devised. But, of course, more than mere torture He was literally bearing the oppressive burden of a fallen mankind. Yet, in the midst of all this come the Seven Last Words with the above text almost most touching of all. For here the Master revealed his boundless concern for the Christian home in a time of crisis: Mary was to adopt a new son and John was to adopt a new mother. As war and conscription shake the very foundations of the home, as one out of every six marriages flounder in divorce courts the example of the crucified Christ stands out as a Divine reminder of our sober responsibility.

JUNE 21—*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."* Rom. 5:1

"Justification by Faith" was the key slogan of the Protestant Reformation as opposed to the Catholic stress on "Justification by Works." With Apostle Paul the Protestants' conception of faith went far beyond mere intellectual belief. Indeed, it was the exalted idea of an inner union with Christ and guidance through His Spirit; when this took place one had personal salvation. The Catholics meant by works not so much the moral and ethical activity of a pure-hearted Christian, but rather the complicated apparatus of salvation via candles, incense, mass, pilgrimages to holy places, confession, fasting, beads and holy water. Briefly, it was—and is!—the conflict between inner light and outer authority. The Mennonites, needless to say, were among the first to reject these long detours from the main road of salvation.

JUNE 22—*". . . shew me thy faith without thy works, and I will shew thee my faith by my works."* James 2:18

Suppose one has found true peace through Him who *"is our peace"*. (Eph. 2:14) What then? Precisely at this point the individual Christian carries the burden of proof. Around the corner are the sneers and guffaws of the skeptics who think the followers of Jesus seldom know anything about redemption, that is, "that which delivers, saves or releases." (Winston Dictionary). Delivers, saves or releases from what? The world and all its sin, of course. Modern warfare is the incarnation and integration of *all* sin. And, later on, James declares that wars and fightings come from the lusts which war within us. Hence, who stress personal salvation *plus* fighting have obviously surrendered only a part of themselves to Christ.

JUNE 23—*"And have put on the new man. . ."* Col. 3:10

In the next verse one gets the amazing group of community sins transcended by the "new man" wearing the robe of righteousness and the garment of salvation: *"where there is neither Greek nor Jew"* (racial distinction); *"circumcision or uncircumcision"* (denominational or religious distinction); *"Barbarian or Scythian* (cultural or geographical distinction); *"slave or free"* (economic distinction). And, if one adds a line from the parallel verse in Galatians 3:28, there is a final barrier overcome: *"male or female"* (sexual distinction). Hence, the new man of Christ will surrender all of himself to the Master: first sins of the flesh; then sins of the disposition; finally the group sins enumerated above. Then, behind this witness will be the holy union of faith and works.

JUNE 24—*"Ye blind guides which strain at a gnat and swallow a camel."* Matt. 23:24

In the midst of bomb-scarred London is a Methodist preacher whose sermons have given much hope. In one of his discourses he dared to point out that one of the friends of faith is a sound sense of humor. Then he went on to raise the question regarding the use of humor in any of the great sermons of our Lord. Reading the perfectly terrific denunciations by Christ of the scribes, pharisees and hypocrites, the English Methodist came to the conclusion that a ripple of laughter went over the audience when Jesus made the comment cited above. Consider it for a moment. Here is a fat, greedy, pharisee noisily eating a bowl of soup. He is bothered by gnats, and, quite suddenly, he lunges forward to kill the insect. In the process he gets the camel.

THE SOLDIER'S QUALIFICATION

(Continued from page 2)

of Satan from extinguishing it. One thing I know, I am not a star of whom Daniel 12:3 speaks, just an instrument used by God to place his light in the Cheyenne Candlestick."

Never have the mighty men of God been crown seekers. As soldiers of Jesus Christ we must ask ourselves often whether we are modest enough and give credit to whom credit is due. Looking back on the centuries we can discern progress. Again here, a victory there for the church of Christ. How slow the advance often seems. Around us we see vice organized for gain; selfishness joins hands with ignorance; truth seems always on the scaffold; purity and beauty are sacrificed for lust and greed. How hard for many to keep faith after the desolations of 1914 to 1919 and after the same panorama in 1941. In such times as these we are challenged more than ever as lovers of peace to preach and practice the principles for which our Master laid down His very life.

Zeal

Often we find that success is due less to ability than to zeal. Paul's zeal as a Pharisee was genuine as far as it went. Interest and zeal may go hand in hand. It is next to impossible to persuade a man to reason his interests, even though he is convinced that equity is against him. Our modern time has ways and means of getting people interested. It seems we are not always aware of our needs. Walking down the street a while ago I passed a boot-black. "Man O'livin yo shoes am dirty; they all needs a shine," he shouted. I was startled; had I stepped into something awful? Upon investigation I saw that my shoes were somewhat dusty, but far from unsanitary. The boot-black's interests was in other people's shoes, not his own, for he was bare-footed. He was looking where his interests were and was ready to apply the remedy. How true that our virtues as well as our vices are put in motion by our interests.

In James 3:1, we read, "Be not many masters." And in Cor. 12:28-30, Paul writes, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the same gifts of healing? do all speak with tongues? do all interpret?"

In our first Scripture text Paul admonishes Timothy to be a good soldier and in the second to do the work of an evangelist. Does Paul wish to differentiate between an evangelist (soldier) and a bishop or any of the other offices mentioned? To me there is a difference between an evangelist and a bishop as much as there is a difference between a soldier and a statesman. The qualifications of the one may be found duplicated in the other. Washington was a good soldier also a good statesman. Lincoln was a good statesman, but we do not find that he was a good soldier also.

The members of a church belong to many other associations, in all of which as Christian citizens they profess to serve God in serving their fellowmen. The minister's special function is to keep men conscious of God. Intimacy with God involves mutuality among men, and that not alone with a select, congenial group, but among all men. It is next to impossible to think of God as an exclusive advantage without further thought of our fellowmen.

As a soldier the minister has voice in the history of the people. Achieved results should not be regarded as final. Moses, leader of Israel, and lawgiver, accomplished his task, and God laid him to rest. The cause of Israel was by no means finished. Joshua led the people over the Jordan into the promised land. The church of Jesus must be ever forward looking and onward moving in fellowship with the Determiner of Destiny.

In some churches the beauty of ritual and in others the bustle of organization seem to be the main reasons for their existence, and the weightier matters, such as salvation, justice, and righteousness are crowded out, or even ignored and treated as superfluous and old-fashioned. On the other hand, how easy it is for a minister to encourage sentimental enthusiasm and thereby lead the people to the opposite swing of the pendulum. Jesus met such a character in the woman (Luke 11:27) who cried out, "Blessed is the mother that bore thee." Jesus' reply was, "Blessed are they that hear the word of God and keep it." Pious sentiments and religious thrills divorced from creative actions are of little value.

There are, and should be, essential basic doctrines that we as ministers should agree upon and be guided by. Let me refer you to an article in *The Mennonite* of November 11, written by Rev. J. M. Regier. I shall only give the summary as he gives it. "I believe in God as my heavenly Father and in Jesus Christ as my Saviour. I believe that I am saved by faith in Jesus Christ and that upon my repentance he has forgiven my sins. But I believe very definitely that I, too, must forgive my fellowmen. I believe in communion with God through prayer, and that I must prove that I am Christ's disciple by loving my brethren. I must zealously seek the Kingdom of God, I believe that I have no right to take that from anybody." There are other basic tenets that may be included such as the Holy Spirit, the Church and Divine Revelation, to which the writer of the *above* article also refers.

Coming back to the soldier we find that he is not only drafted but also selected. This may refer more to the individual congregations than to the ministers, but still the minister plays an important part in what I wish to bring out. On what other basis should a church select a minister? Let me refer you again to an article in the *Bethel College Bulletin* of November 1, "Securing a Minister." First of all, the ideal candidate will never be found. A minister should be selected on the basis of his record. "The worst of all methods in selecting a minister is to ask a procession of candidates to preach trial sermons, and then ask the congregation to vote on the likeable candidate. Charles Jefferson, in *Quiet Talks with Earnest People* calls this the devil's method of humiliating a minister and dividing a church. The trial sermon is a farce (ridiculous play). The congregation is not thinking of God, but of the candidate's voice, his gestures, necktie, theology, his hair or lack of it.... A shallow man with a lot of self-confidence may leave a fine impression. A better man, self-effacing and realizing the terrible artificiality of the situation, may make a poor showing. Every layman should remember that the work of the ministry is far reaching, and that a man cannot be judged by the trial sermon."

Jesus calls upon men to give up all for the cause of the kingdom of God. It must be made the dominating object of life. If riches conflict with that aim, we must, like the rich young man, give our wealth to the poor. If love of family interferes, then it is necessary to disregard them, yes, even be willing to lose hand, foot, and eye. It is all or nothing. Consecration of part of life is of little value. We must lose our life in order to find it. The reward of the minister is not so much something valuable or something he could not do without. It is rather a reward which is found in the very center of life, enriching and blessing every phase of its activity.

Material things often seem to retard the work of the minister. It is true the average minister in our Mennonite churches is paid less than the average high school teacher. In many places the minister has a teaching position, and on the side also serves a church. This proves satisfactory in the small churches, but in larger ones this method does not seem recommendable.

One thing we must not forget. Jesus never promised wealth to those that followed Him. His followers must put other things before money. On the other hand we need not fear that a worker of God will or must be a parasite upon others. When Jesus sent out the seventy he said to them: "The laborer is worthy of his hire," (Luke 10:7), and in I Tim. 5:18, "Thou shalt not muzzle the ox that treadeth out the corn." Our whole wage and salary system is theoretically based on the premise of proportionate reward to him who serves society best or most, or in other words, the survival of the fittest. We need thrift, prudence, and industry, but without worries and fears that undermine our health and tear our spirits. Often we dream of a sense of security and still slave feverishly at our tasks. In perfect trust and confidence Jesus taught us to pray, "Give us this day our daily bread."

The things accomplished by the word of God cannot be measured with a rod or human calculations. Where the human eye sees nothing, naked faith produces great results. Let us therefore as men of God be faithful, honest, humble, and spiritfilled. God has promised that His Word shall not return unto Him void, but be as the fruit producing rain, a melting fire, a crushing hammer and a dividing sword.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM EVA PAULS

This year our missionary conference was held in Champa, October 10-16. We used Dr. Bauman's bungalow, and we all ate together at my home.

On November 5 a boy was born to Mr. and Mrs. Waltner. It was a shock and disappointment to them that the baby was not living, but God's grace was sufficient. On November 26 Dorothy Ann Thiessen was born to Mr. and Mrs. Thiessen. It was my privilege to take care of these patients while they were in the hospital with me. During this time my work at the Leper and General Hospital was quite interrupted. At present I am teaching and attending to my work again as usual.

December 10-13 two compounders, one nurse, and I attended the nurses' conference at Itarsi. The lectures given were inspiring and helpful.

The hospital work being light most of the nurses and compounders had the privilege of attending the retreat at Mauhaudhi. Two of the compounders, together with evangelistic works, are now out in the villages giving out the gospel and medical aid.

The condition of the sixty to seventy lepers outside the Leper home is pathetic. It is heart-breaking to have them fall at your feet again and again and beg for a little something to eat. One day I was surrounded by them and they began to tell me their troubles. I heard statements like this: "If we could only die and be buried; that is all that is left for us." "If we go begging for food, they spit on us and throw dust at us, saying, 'You are a leper; get out!'" "Have mercy on us, have mercy on us, we are hungry and cold." This happened a few days before Christmas, and I did show mercy. What would you have done? Champa, January 15, 1942.

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Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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THE DAYS OF YOUTH

A heaped ice cream cone being licked from all sides by a youngster whose eyes return to the cone after every lick gives us a picture that denotes supreme enjoyment and utilization. Should not life be for us a giant ice cream cone which we treat in much the same way, every day corresponding to each delectable lick, and the opportunities of every day eagerly anticipated in the morning?

That which is precious to us often becomes exceedingly so just before we must give it up. That's why the last few days of the senior year in high school and college fill us with sadness. As a precious visit draws to an end we crowd the last days much fuller than we did the first. Many do tremendously much more in the last few minutes before Sunday School than they do in the first moments after rising. The days preceding an examination seem to have a value for students that the first few days of the semester simply do not have. In the beginning time seems exhaustless, and we easily drift into squandering it. In the end time seems so limited that we deem it exceeding precious. So it is with the beginning and end of life.

When we are young and look at the many, many years stretching into the future, we very often are so overwhelmed with the seeming length of life, that we are led to be careless about the use of days, a day, or half a day. When life draws to a close men and women treasure each hour that remains. From the end of life one can see that it flits past all too quickly and that it is so precious that not a bit of it should be wasted. Therefore, we need to project ourselves into the future and get that view of life which shows how precious all of it is.

However, we need to do more than that. We need to know that a day in youth is longer than a day in middle-age or a day in the later part of life. Why? Towards the end of life the physical and mental resources of man dwindle. Men and women cannot do far as much in twelve hours as they could in their youth. The period of middle age is one of great activity in making a living, rearing children, etc. How different from these two is the period of youth. Young people at home need not be concerned about making a living. Father and mother shoulder that responsibility. Youth is not responsible for the training of others as are father and mother. In home life youth finds a comparatively sheltered and carefree existence with no great demands upon its time by the harsh realities of life. There is time for growth and development. In youth the day stretches long with opportunity.

How shall we use the time of youth? Shall we fritter it away by doing little or shall we fritter it away by being very much absorbed in unimportant activities? How tremendously important it is that we use the time of youth and that we use it for the right end.

That end is Jesus Christ. O happy day that fixes our *choice* on Him, our Saviour and our God. With our eyes on Him, every day becomes a happy day full of great living for His sake. As Jesus determines the choice of our activities we find the kind of life which satisfies most completely. When Jesus determines the use of our time then we live rejoicing every day, for then our days are used in the best manner possible.

—rw.

The Forty-Seventh Annual Eastern Disirict Convention

The forty-seventh Annual Convention of the Eastern District Mennonite Young People's Union was held on Memorial Day, Saturday, May 30, at the West Swamp Mennonite Church, Stunsburg, Pennsylvania. The theme of the convention was "Christ for the Crisis," taken from Philippians 4:13.

The morning session was devoted to business with two conference periods following. Mr. John Fretz led a discussion group on "Our Heritage" and Miss Huldah Myers led a discussion group on "Our Witness." Both of these periods proved beneficial to all attending. Special music was given by Mrs. Paul Mohr and the Wismer children.

The outstanding feature of the day was an address given by Mr. Ernest Bennett, relief worker in France. He spoke on conditions as he found them and also of the work that the Mennonite Central Committee was doing in the war zones. Rev. Lehman, Conference president, installed the newly-elected officers during the afternoon program. A special musical number was given by the East Swamp Society. Walton Nyce and Stanley Fretz led the group in song services during the morning and afternoon sessions.

—*Arlene K. Geissinger*

Look around thee! How the spring advances!
New life is playing through the gay, green trees;
See how, in yonder bower, the light leaf dances
To the bird's tread, and the quivering breeze;
How every blossom in the sunlight glances;
The winter-frost in his dark cavern flees,
And earth, warm-wakened, feels through every vein
The kindling influence of the vernal rain.
How silvery streamlets, from the mountain stealing,
Dance joyously the verdant vales along;
Cold fear no more the songster tongue is stealing,
Down in the thick, dark grove is heard his song;
And all their bright and lovely hues revealing,
A thousand plants the field and forest throng;
Light comes upon the earth in radiant showers,
And mingling rainbows play among the flowers.

—*Ludwig Tieck*

THE TEACHER'S TEST OF EFFICIENCY

"The greatest thing in the world is human life. The greatest work in the world is the helpful touch upon that life.... the look, the word, the invisible atmosphere of the home and the church, the sights and sounds of all the busy days enter the supersensitive and retentive soul of the child, and are woven into life tissue." —*Lamoreaux*

1. What is my work as teacher?
2. To whom am I responsible for this work?
3. Does it have a rightful place in my life?
4. Am I growing in efficiency through the study of the books in the training course for the Sunday School workers?
5. Do I heartily cooperate in all the plans of my superintendent?
6. Do I notify the superintendent a day in advance when compelled to be absent?
7. Do I keep correct records?
8. Do I communicate with absentees each week?
9. Do I send birthday cards and letters?
10. Do I give at least an hour's study to my lesson each week?
11. Am I so familiar with my lesson that I can leave my teacher's textbook at home on Sunday morning?
12. Do I visit in the homes and keep the parents informed about the work?
13. Do I set a fine example of Christian living and faithful performance of all obligations of my church?
14. Do I spend much time in prayer for my work and for the pupils entrusted to my care?
15. Do I plan and pray for the conversion of my pupils?
16. Do I radiate the Spirit of Jesus Christ?

"May God help me to know that I may teach; and help me to live that what I teach shall count."

—*Slattery. (Elementary Department, Baptist Sunday School Board, Nashville, Tennessee)*

SENIOR DEPARTMENT

Program for June 28, 1942

No. 2 of Series of Three Studies on the Bible

WHO'S WHO IN THE BIBLE

Hebrews 11:4-34

I. Worship Service:

1. General singing: "There Is a Name I Love to Hear," No. 496; "Tell Me the Old, Old Story," No. 495.
2. Reading of scripture passage, prayer, and leader's remarks.
3. Question box on life of outstanding Bible characters.
4. Offering for Home Missions.

II. Leader's Introduction:

Among the outstanding people of the Old Testament are Moses, Abraham, Joseph, David, Solomon, Elijah, Isaiah, Jeremiah, Daniel, Nehemiah, Ezra. In the New Testament, with the exception of Jesus Christ, leading characters are men like Paul, Peter, John, Matthew, Luke, Titus, Timothy. But we also like to think of people less spoken of, yet very remarkable; of the little Israelite maid in captivity who was concerned about Naaman's leprosy, the faithful servant of Abraham who was sent to find a wife for Isaac, the daughter of Jeptha who bravely met death in the days of her youth, of Ebedmelek, the courageous, big-hearted negro, who faced the king in Jeremiah's behalf, and of the Shunammite who provided a place of rest and shelter for Elisha. In the New Testament are fine noble souls whom we meet, often only through one story that has come to us out of their lives: there is Mary of whom Jesus said, "She has anointed me for my burial;" Cleopas, who was one of those with whom Jesus walked on the road to Emmaus; Aquilla and Priscilla, who offered Paul help and hospitality; Dorcas, the needlewoman with the sympathetic heart; Cornelius, the staunch, stalwart captain. All of these are fine people whose lives present a challenge to us to use our talents and opportunities faithfully.

III. Suggested Topics for Short Talks:

1. A fearless woman judge, Judges 4:4-9. 2. A converted slave, Phil. 10-12. 3. A Christ-defender, John 7:50-52. 4. A dependable prophetess, II Chron. 34:22. 5. A legalistic Jew, Phil. 3:5, 6. 6. Faithful co-workers, Acts 18:1-3.

IV. For Discussion:

1. What are some of Moses' outstanding traits of character? 2. What made Paul such a good worker? 3. Name some of the outstanding Christians of today.

V. Facts for Study:

The chapter in Hebrews which presents us with a list of Bible heroes is well worth studying. Their faith is lauded, their willingness to sacrifice, their trust in God, their confidential expectance of God's promises to come true despite appearances to the contrary, their endurance of suffering, their unflinching hope in the reality of the unseen. Neither discouragement, nor ill treatment, nor temptation swayed them from their course. Their love and loyalty was deep and true.

Paul says, "The love of Christ constraineth us," and our Lord and Master calls those His brothers who do His Father's will. The writer of Revelations exhorts, "Be ye faithful unto death . . . ." Those who belong to the Who's Who of the Bible have qualified.

VI. Illustration:

Will Men and Women Be Willing to Meet The Test to be Rated as Children of God?

The story of Demosthenes, the Greek philosopher, is familiar to all. Demosthenes, a stutterer, longed to speak like other men. He even wished to become an orator. So Demosthenes added to his handicap by putting pebbles in his mouth and practiced talking to the waves until he could speak clearly even with this obstruction in his mouth.

VII. Food for Thought:

"God was the wonder-worker; Paul the instrument. Without the electric current the radio is silent."

INTERMEDIATE DEPARTMENT

Program for June 28, 1942

WHAT THE BIBLE CAN DO FOR US

Gives Comfort—Rom. 15:4

Of all created comforts, God is the leader; you are the borrower, not the owner. —**Rutherford**

I have enjoyed many of the comforts of life, none of which I wish to esteem lightly; yet I confess I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion—from faith in God.—May this God be thy God, thy refuge, thy comfort, as he has been mine. —**Lavater**

Gives Wisdom to Salvation—II Tim. 3:15

The Bible, when read in the light of the faith of Jesus Christ and with trust in Him, gives sufficient instruction for salvation.

Restoration, Joy, Enlightenment—Ps. 19:7-9

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever;
The ordinances of Jehovah are true, and righteous altogether.

—**F. H. Revell Co.**

A Guide for Right Living—Ps. 119:9-11

THE SPIRIT'S LIGHT

The Spirit breathes upon the Word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.

—**Wm. Cowper, F. H. Revell Co.**

Brings God's Message—II Pet. 1:21

For the word is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

JUNIOR DEPARTMENT

Program for June 28, 1942

JESUS, THE TEACHER

John 7:14-18

Some of the best stories of Jesus are those that refer to Him as a teacher. He knew human nature and how to convince people of the truth. Therefore He used parables, or homely illustrations of everyday life. When He talked to fishermen, He used stories of the sea; when He was with farmers He told of the seed and growing trees; when He was with shepherds, His figures were of sheep. His **Sermon on the Mount** contains the greatest set of helpful truths that have been assembled. The Lord Jesus is the greatest teacher that ever lived. He used many **methods** in His teaching. He knew how to satisfy every spiritual desire and longing.

Then again one of the most valuable lessons Jesus taught was that of **humility.** If we as a people, will humble ourselves before the Lord, only then can we expect our prayers to be heard and answered.

The Question Bee

(1) Why don't more people desire to learn from a **teacher** like Jesus? (2) What lessons has the great teacher taught **you?** (3) Why must we become like little children? (4) Jesus taught by example. Explain.

The Prayer List

Thank God for (a) Schools, S. S. and Churches; (b) Christian parents; (c) The Bible and its sacred teachings.

Ask God for (a) Christian teachers; (b) Sincere leaders in our churches; (c) Receptive hearts to heed our Lord's teaching.

CHRIST

He comes like morning light to flood my life with Love
He comes like rising tide to lift my life above temptation and sins of life.
He comes like snows of winter—so pure and white to cover all my sins,
He comes like dews of evening to refresh my soul;
He comes like flowers of springtime to break the crust of my hardheartedness and beautify life.

RELIEF

HELEN A. PENNER HOME FROM FRANCE

Helen A. Penner arrived at her Beatrice, Nebraska home June 3, after having done relief work in France for some time. At present the political situation in France is very uncertain, and also it is almost impossible to get food into France. She advised that the work in France is at present still continuing to a certain extent. Miss Penner gained ten pounds during the last two weeks.

More information later.

* * * *

Brother M. C. Lehman Reaches America

On June 1 Brother M. C. Lehman reached New York along with the American Embassy. Sailing on the S. S. Drottningholm, the group left Lisbon, Portugal, on May 15.

Brother Lehman says: "We were kindly treated though our food was short in fats and fruit. I want to thank the brotherhood for its prayer and interest and am most grateful to be home once again."

Brother Lehman has completed over two years of service in German and German-occupied countries. He left America on November 17, 1939, and returned December 23, 1940. Following a three months' stay in America, he returned to Germany in March 1941 and continued relief activities until the entrance of United States into the war. It is Brother Lehman's plan to spend some time resting and visiting among the brotherhood.

* * * *

"Blitzes in Britain"

The relief notes of May 20 mentioned Brother Peter Dyck's reference to the lull in air raids over England. However, his latest letter, May 14, gives an account of his work in a bombed city following the recent air raid there.

Brother Dyck says: "The first day or two after the raid many people who themselves have suffered greatly seem to be in a daze, not caring much what happens to themselves and others." It was such people that Brother Dyck used his utility van to evacuate, in numbers more than he could remember. Besides evacuating people the van was used to transport cots and blankets to rest centers where people were temporarily quartered.

* * * *

Services of Dr. Herbert Schmidt

Dr. Herbert Schmidt, of Newton, Kansas, latest Mennonite worker to arrive in Paraguay, is busy helping in the hospital in Philadelphia. Here, with his brother, Dr. John Schmidt, he is serving the medical needs of the Chaco Mennonite colonies. Dr. Herbert Schmidt's period of service is to be a brief one and is confined largely to surgical operations.

Brother Coffman reports on Relief in England

During March Brother John E. Coffman reports that seven different relief projects were carried on by the Mennonite workers in England. Besides the nursery home for evacuee children, the home for evacuee aged people and the help given to Spanish children in Plymouth, there were several hundred persons who benefited by the clothing distribution.

Appreciations for the relief given are numerous. Bro. Coffman quotes the following from a letter received:

> "I am writing on behalf of the mothers at Atlanta Hostel to thank you for your kindness in sending garments for our children. We would like you to convey our deep gratitude to our American friends. The clothes are of a superior quality for which we are thankful, as country life demands harder wear. Words do not express all we feel but believe us when we say, 'God bless our American friends.' "

C.P.S. CAMP NEWS

Camp Gardens

Interesting reports come from a number of camps about the planting of camp gardens by the boys during their spare time. A number of the camps have rented several acres, which they are planting in peas, beans, watermelons, lettuce, carrots, and other vegetables to be used in the camp dining halls.

Regional Camp Conference

Throughout the country regional conferences are being held for campees in the C.P.S. Camps. These meetings are attended by delegates from each camp and by National Service Board officials. The *Pike View Peace News* reports that the regional conference held at Newton, Kansas, on May 9 and 10 was a profitable one. Campees were brought up to date on the C. P. S. developments. Religious, social, and recreational problems were discussed and the delegates became better acquainted with the total Civilian Public Service program and its problems.

Changes in Camp Staffs

Bro. Guy Hershberger and Sister Hershberger will discontinue their services at the Medaryville, Indiana, Camp on June 1 as Educational Director and Matron respectively. They will be immediately replaced by Bro. Paul Bender and Sister Bender.

With Bro. and Sister Leland Bachman's appointment as Director and Matron to the North Fork, California, Camp, corresponding vacancies were made at the Henry, Illinois, Camp. Bro. Ora Keiser of Kalona, Iowa, has been appointed director at Henry and Sister Keiser will assume the duties of camp matron.

Change in Administration

Since their inception, the Marietta Camp in Ohio and the Cascade Locks Camp in Oregon have been jointly administered by the Mennonite Central Committee and the Brethren Service Committee. While these cooperative relationships have been harmonious, both committees have agreed that in the interest of more efficient administration each committee will assume total responsibility for one camp. As a result of this mutual agreement, the Marietta Camp is now Mennonite administered and the Cascade Locks is entirely in charge of the Brethren Service Committee.

(Compiled by *Grant M. Stoltzfus*)
(Released May 27, 1942)

Distribution of Mennonite Boys according to Branch

as of May 31, 1942, the following is the distribution of Mennonite boys in Civilian Public Service camps:

Old Mennonite	491
General Conference	211
Old Order Amish	163
Mennonite Brethren	70
Church of God in Christ Mennonite	35
Conservative Amish Mennonite	32
Old Order Mennonite	24
Central Conference Mennonites	25
Brethren in Christ	19
Mennonite Brethren in Christ	12
Evangelical Mennonite Brethren	10
Defenseless Mennonite	6
Krimmer Mennonite Brethren	9
Mennonite Kleine Gemeinde	4
Nutterian Brethren	3
Missionary Church Association	3
Old Order River Brethren	2
Reformed Mennonite	2
Total	1119

Released June 3, 1942
Compiled by *Grant M. Stoltzfus*

"A Christian is a *mind* through which Christ *thinks;* a *heart* through which Christ *loves;* a *voice* through which Christ *speaks;* a *hand* through which Christ *helps.*" —*F. A. Noble*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 28, 1942

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA

TOPIC: *Unmasking Alcoholic Propaganda*

Prov. 21:17; 23:32 Isa. 5:20-23 Hosea 4:11 Joel 3:2,3
Eph. 5:18

Introduction

Our lesson purposes to set the facts of the effects of alcoholic drinks over against the propaganda of the drink manufacturers. If liquor advertising propaganda were not misleading, it would not sell the goods. In fighting the drink evil there must be a constant appeal to the facts. No one who opposes this curse need fear the facts. It is necessary to make these facts known to the growing youth of our nation. There is available a constantly increasing amount of scientific literature which reveals the dangers inherent in alcohol. Any one with an unbaised mind, can readily see and understand.

Drinking Propaganda

The manufacturers and sellers of liquor make large use of advertising in various forms. Often their advertisements are in attractive colors and portray whiskey and beer drinking amid glamorous and attractive surroundings. Their chief appeal is to the pleasure and satisfaction derived, especially through the sense of taste. Their radio advertising also appeals strongly along this line and this makes a real appeal to the unthinking. Other appeals dwell on the sociability—the social glass or bottle—and the imagined smartness of drinking. Words, phrases and pictures are used to make alcoholic drink appear alluring. They call evil good, put bitter for sweet (vs. 20). These advertisements are like bait in a trap. Satan always sugar-coats his poisons. Liquor propaganda is made as deceptive as possible. Some even try to give the impression that moderate drinking is honorable and quite free from danger and harm. They know full well that ALL habitual drinkers began in a moderate way.

Alcohol Facts

The writers of our lesson text were well acquainted with these. They saw the results. The nature of alcohol was the same then as it is now. Wherever liquor is sold, some of these facts are readily seen. Generally those who love strong drink become worse off than financially poor. They lose their possessions, their health, their lives and their souls. *The whole matter of liquor drinking must be judged by the finished product* (vs. 32). It finally produces devestating results because of the poison in liquor. The result is seen in bleary-eyed ill clothed, dirty, repulsive men and women; persons who have lost all self-respect. It is more foolish and dangerous to drink alcoholic liquors than to meddle with poisonous serpents. The writer of the Proverbs is teaching total abstinence from strong drinks. Alcohol gives one a feeling of importance and wisdom (vs. 21), a dangerous condition. It makes people less vigilant and careful and unwilling to listen to wise and good advise. It leads some to be utterly indifferent as to results because it shows no immediate effects (vs. 22). The liquor traffic has always been an ally of crime, racketeering and perverted justice. Drinking has made some officials to become corrupt.

Alcoholic drink affects the nervous system and this effect is the first to be observed in the drinker. It is a narcotic and has a deadening effect on the brain. It lessens the activity of living matter. The keenness of perception is dulled. The brain does not function normally and so some think they feel better after drinking. The narcotic effect of alcohol is very deceptive. It prevents the nervous guage from functioning properly. Tests have shown definitely that a person who has taken alcohol is less able to endure exertion than is the abstainer. Alcohol destroys vigorous resistence. Intemperate persons are the first to succumb to disease.

Wine drinking was very common in Paul's day. He warns the Ephesians against the social aspect of drinking, and the great temptation to excessive drinking. He warns against drunkenness, the result of self-abandonment and recklessness. Paul gives the one SURE remedy. Open the heart to the Holy Spirit so that He may fill it, then all desire for drink will be removed. *The root reason for all drinking is the desire for it.* Young people when tempted to drink (Golden Text) should understand well that the FIRST drink MUST *be declined.* There can be no second drink so long as the first is not taken.

What mistakes of good people have hindered the control or defeat of the liquor evil?

What is the ONLY RIGHT attitude of a Christian toward the PERSONAL use of alcoholic drink?

Why is the drinking habit growing among the young people of the teen-age? Who is responsible?

THE BEST RELIGION

"The best religion is that which smiles at the table, works industriously at the sewing machine, that is kind in the living room, that polishes the mirror till it shines, that prepares healthful, appetizing meals, that measures out a yard of material and not an inch too little."

CORRESPONDENCE

UPPER MILFORD MENNONITE CHURCH

Zionsville, Pennsylvania

It has been a long time since any correspondence has been sent in from our church. We are happy to report, however, that the work is progressing nicely and an increase in attendance is shown in both the church and Sunday school. We have had many inspirational services during the past months of this year.

One of the things that the community always looks forward to are the Union Lenten services. These services are always held the last three weeks of Lent, with an average attendance this year of 250. The three denominations of the community unite as one congregation and the united choirs render special music.

On April 24 the Bluffton College Quintet rendered a program of music which was very well rendered and received gladly by the congregation.

On Easter Sunday evening our church united with the Allentown congregation and observed "Upper Milford Night." This visit was returned when "Allentown Night" was observed in our church on May 14. Rev. Roland Rupp of Allentown was the guest speaker.

On May 24 Rev. F. A. Posselt from the German Lutheran Church of Allentown gave us a message in German. This service was very inspirational and was especially appreciated by the older members of the congregation.

Seven of the boys from our church have been called into military service within the past year. Every Sunday morning a brief period of silent prayer is held in honor of those who had to leave home, and a few of them home shores. We had the privilege of having three of these young men at our communion service held on Easter Sunday morning. Our prayer is that God may bless them and guide their steps during the days that we may be separated.

—*Arlene Geissinger, Corr.*

DEEP RUN MENNONITE CHURCH

Deep Run, Pennsylvania

Easter Dawn Service was held for the first time this year, although "Old Sol" did not appear. The attendance was large and a fine program was rendered. The Intermediate C. E. members took charge of the devotions, and several musical numbers were given by a Doylestown instrumental trio and junior choir of our church. Rev. Russel Mast delivered a brief but very interesting and appropriate message. About ninety people remained for a light breakfast of coffee, coca and buns at the close of the service. Commemoration of the Lord's Supper was held at the 10:30 A. M. worship service.

Sunday, May 24, Rev. A. M. Fretz ordained Rev. Mast as elder and Ely R. Fretz of Pleasant Valley, Pennsylvania as deacon of our congregation to fill the vacancy caused by the death of Levi S. Moyer. May the Lord bless them in their newly appointed office for His Name's honor and glory.

Quite a number of our members attended the C. E. convention held at West Swamp on Memorial Day. The meeting was splendid, and in spite of conditions was well attended. —*Corr.*

GRACE MENNONITE CHURCH

Dallas, Oregon

As summer is drawing nigh and once again we see the beauty of God's nature, and all around us is war and destruction, we wonder just how long God's beauty will be marred by man's sinfulness. However, we need not wonder long as we look into some of God's precious truths and read, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." II Thess. 1:7-9.

Good Friday evening we observed the Lord's Supper. Easter Sunday eleven of the catechism class who had accepted Christ as their Saviour were baptized and received into the church. In the evening the Young People's group rendered a musical program.

April 10 Beacon Bible School graduation exercises were held with a graduating class of seventeen. Five of the group were from our church—Helen Kliever, Maratha Janzen, Dorothy Leisy, Herman Schrag and Gay Rempel. Dr. John Mitchel of Portland gave the address, speaking on the class motto "Saved to Serve," Col. 3:24. May 3 Anna Hiebert and Simon Neufeld were married. The evening of May 12 the Junior-Intermediate group presented the mothers with a Mother's Day program, which was followed by short talks from the men in appreciation of mothers.

On May 16 we received word from Kathryn Dick, missionary at Orio, Nigeria B. W. Africa, saying that the food and water was scarce; also that they did not have enough teachers. At present only one teacher is there for one hundred girls. She asks that we in the United States faithfully uphold her in prayer so that she may be able to carry on the work.

Right after the Pacific Conference, which is to be held at Colfax, Washington this year, Rev. Homer Leisy is leaving for Mountain Lake, Minnesota, where he will hold evangelistic meetings for two weeks.

May 17 nine new members were received into church by letter. —*Helen Thiessen, Corr.*

ANNOUNCEMENT

We wish to announce that Rev. J. R. Barkman is still with the Oklahoma Bible Academy, although he will not be actively teaching this coming school year. Instead he is serving as Field Representative, and therefore is authorized to collect and receive funds for the school.

Will you support him both with your prayers and gifts.

—*S. Moutet, President of the Board*

PACIFIC DISTRICT CONFERENCE

The Lord willing, the Pacific District Conference will convene from June 18 to 21 in the First Mennonite Church near Colfax, Washington. We herewith heartily invite delegates and friends to pray for the conference sessions and to be present to enjoy with us the blessings in store.

—*First Mennonite Church, Colfax, Washington*

C. O.'s AND THE OCCUPATIONAL QUESTIONNAIRE

A good many of our brethren are wondering what one, who is conscientiously opposed to participation in warfare, may do in respect to registering his position on the occupational questionnaire where no provision is made to indicate such position. The Mennonite Central Peace Committee recommends that such person write out a statement that he is conscientiously opposed to participation in the war program or to occupational activity which is directly related thereto, and that such statement be filed with the questionnaire, or very soon thereafter.

—*The Christian Evangel*

« « JOTTINGS » »

—**The Junior C. E. Convention** of the Eastern District Conference is to be held in the Grace Mennonite Church at Lansdale, Pennsylvania, on Saturday, June 6.

—**"Twelve of our people** went to the new camp at North Fork last Tuesday in order to help prepare the place for the boys from the East," states the bulletin of the First Mennonite Church, Reedley, California.

—**The ordination of Ronald Von Riesen** into the ministry took place at an impressive ceremony in the First Mennonite Church, Beatrice, Nebraska, on Sunday afternoon, May 31. There was a large crowd in attendance. Ministers participating on the program were Rev. J. M. Regier, Hillsboro, Kansas, Rev. Lester Hostetler, Bethel College, Rev. C. Penner and Rev. Walter Dyck of the First Mennonite Church near Beatrice. The Fellowship quartet sang several numbers. Rev. Von Riesen is to be pastor of the new Mennonite church to be organized at Walton, Kansas.

—**East Swamp Mennonite Church, Quakertown, Pennsylvania:** The East Swamp Men's Brotherhood is erecting a cabin at the Men-O-lan Retreat grounds in memory of Rev. and Mrs. W. S. Gottshall. Rev. Gottshall was the former pastor at East Swamp.

The East Swamp Young People's Society won the Eastern District banner at the annual convention held at West Swamp on Saturday, May 30. The society had 57 of their members present. Miss Dorothy Dietz, General Conference Young People's Secretary, is president of the Young People's group at East Swamp. **—H. D. Burkholder**

—**First Mennonite Church, Newton, Kansas:** "The camp at Weeping Water, Nebraska, has asked the loan of eighty or ninety copies of the **Mennonite Hymn Books,** which we have recently replaced with the **Mennonite Hymnary.** We are glad that we can be of service in this way."

—**Rev. Joel Lehman, Berne, Indiana,** a prominent retired minister and farmer, died as a result of pneumonia May 30. He was eighty years old. He served as minister of the First Mennonite Church at Berne for a time, and also served several Ohio churches beginning in 1890.

—**Churches** which gave to **all six phases of conference work** during the first quarter of 1942 were: Eastern District, **Bethany Mennonite Church,** Quakertown, Pa., **First Mennonite Church,** Philadelphia, Pa., **West Swamp Mennonite Church,** West Swamp, Pa.; Northern District, **Bethel Mennonite Church,** Mt. Lake, Minnesota, **Salem Zion Mennonite Church,** Freeman, South Dakota; Pacific District, **First Mennonite Church,** Reedley, California, **Menno Mennonite Church,** Lind, Washington. (The record of the Eastern District churches is incomplete, but it is assumed that each one concerned gave for peace work.)

—**Married:** Arnold Reimer and Edith Mae Linscheid. Miss Linscheid graduated from Bethel in 1941. Brother Reimer has in a very conscientious way helped to prepare material for **The Mennonite.** He handled the incoming material while the editor was gone to Minnesota. The couple will reside at Beatrice, Nebraska.

—**Churches** with **highest per member giving** during the first quarter of 1942 were: the **Menno Mennonite Church, Lind, Washington,** with a total of **$11.28 per member** and the **Bethel Mennonite Church, Wolf Point, Montana,** with a total of **$7.00 per member.**

—"**Let's not betray our boys in the C. P. S. camps.** Get service stamps every Sunday; get certificates as often as you can. There now are two colors of stamps: red for C. P. S. and blue for War Sufferers' Relief. To help those in need, to bear our witness, get stamps and certificates regularly." Selected from church bulletin.

—**P. A. Penner** will be at the young people's retreat at Spokane, Washington, in July, and then he will visit the Pacific District Churches.

—**Dr. and Mrs. Wiebe** left for Philadelphia Tuesday in order to be ready for emergency work of relief under the direction of the American Friends Service Committee. Mrs. Wiebe went with the doctor to be with him until he was called to go. We are glad that they could go together. We are also grateful for the timely and challenging message which Dr. Wiebe gave us last Sunday evening." **—bulletin, First Mennonite Church, Reedley, Calif.**

—**Rev. Frank Harder,** who was ordained to the ministry recently brought the message in the First Mennonite Church, Butterfield, Minnesota, on May 31.

—The **Sixth annual young people's rally** was held at the Ebenezer Mennonite Church, Bluffton, Ohio, over the week-end of Decoration Day. Dr. John Herrman of Chicago, chairman of the Christian Youth League of America was the special speaker. He has a message for every class of people, the talented, saved, and lost. Many young people's minds were enriched to a deeper spiritual living. **—Corr.**

—**Aganetha Fast** has left for a tour of Canadian churches. **Missionary Isaacs** plan to spend most of the summer in Mt. Lake, Minnesota.

—**First Mennonite Church, Newton, Kansas:** Rev. John E. Renich recently spoke to the Young People's Endeavor and also brought a short message in the evening service. A bulletin of this church states, "According to the ruling of our church constitution and custom of many years standing, this Sunday will again be given over to the reading of 'The Articles of Faith'."

—"Our director, **John F. Schmidt,** received word last Friday forenoon from Dr. H. A. Fast, General Director of Mennonite C. P. S. camps . . . that with his consent he is to be transferred to Colorado to open C. P. S. Camp No. 33 at Fort Collins, Colorado." **Whispering Pines** (published at Marrietta, Ohio)

—A **young people's rally** was held at the Mennonite Church, Butterfield, Minesota, May 31-June 5. **Rev. Erland Waltner** was the opening speaker Sunday afternoon. **Dan Toevs** from Wolf Point, Montana, spoke in the evenings.

—**Johannesthal Church, Hillsboro, Kansas;** The congregation has made extensive repairs on the meeting house. New concrete front steps and sidewalks have been built. Coming home from Fortuna, Missouri, sometime ago, Rev. and Mrs. Regier found a new linoleum on their kitchen floor, placed there by the sisters of the church.

—The **First Mennonite Church,** north of **Butterfield, Minnesota,** is putting a fell basement under its meeting house. Everyday for a week more than fifteen men with shovels, tractors, and scrapers cooperated as brethren in this project. It is expected that the outlay for this improvement will be more than $1,750.00. The constitution of this church stipulates that before any construction work can be begun 80 per cent of the estimated cost must already be in the church treasury. Rev. Victor Sawatzky, pastor, worked right along with the members in digging, etc.

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Re Peter J. Wiens
312 East Fifth Street
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, June 23, 1942 NUMBER 25

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Next week is Fourth-of-July Week. According to policy this paper is not published that week.

BELIEF AND FRUITS

Jesus' teachings would guard us from the many half-truths we so often insist upon. He brought the whole truth, for He was the truth. He called men to follow Him, to believe on Him. That was fundamental. He used men's faith in Him and not certain works by them to save them from their sins. He insisted that men have a change of heart, for without a right attitude towards Him they could not grow in perfection (Matt. 5:48). However, Jesus was not so shallow as to believe in getting the decisions of men and then leaving them without commandments or teachings with which they might grow in Christian perfection.

Teacher that He was, He expected results, fruits. By their fruits and not by their professions would his actual disciples (those who really learned something from Him) be known. Speaking of the final examination (Matt. 25:35-36) He mentions some very specific acts. No one shall pass as His disciple, regardless of how loudly he may have proclaimed Christ as Saviour, who has not given definite expression to the definite impressions (teachings) which Christ seeks to make.

It was not Christ's purpose to leave re-born men stranded in a vague mist of good intentions. He would give them teachings with which to implement their good intentions. He wants men to accept Him as Saviour and then to live His teachings. He does not want disciples who "polish the apple." He wants love and loyalty that issue in fruitful living.

It is so easy to take shelter under a "belief in Christ" and then to forget about definite fruit. It is very soothing and comforting to say to oneself, "Yes, I believe in Christ," but it is rather pricking and disconcerting to review the fruits which Christ expects to issue from belief. Many are tempted to stop at the decision-for-Christ stage. Last Sunday I heard a lay minister in his prayer make a statement something like this, "For we know, O God ,that we can only serve Thee by serving others." That was clear thinking. It expressed the truth that love for God needs to become visible in concrete acts.

Let us think of Jesus as a great violin teacher who wants many pupils and who wants to train them to become expert violin players for all eternity. Let us think of the violin as representating life. Now some individual may heed the call of this Teacher and decide to play his violin according to the instructions of the Master. The student may go further than making his own decision. He may win others to a decision to accept his Master as teacher. But all of this is insufficient to fulfill the Master's main purpose. To fulfill the Master's goal it is necessary that that pupil and every other pupil *actually learn to play the violin according to the Master's standards.* Each pupil is to become more and more perfect by eliminating all mistakes (sins) and by concentrating on the right habits (ways of righteousness). He must heed his Master's teachings to do that. As each learns to play his violin in such a way, each achieves that skill (holiness) which makes his playing very winning and inspirational, and which brings great joy to His Master, whose great desire is that each violin be played in a perfect way for all eternity.

There are many who have decided to play the violin. What about the practice? —rw.

THYSELF

"Thou must be true thyself
If thou the truth wouldst teach:
Thy soul must overflow if thou
Another's soul wouldst reach
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

—Selected.

How About It?

A Presbyterian church sent the following questionnaire to the Rev. David H. Scanlon of Durham, North Carolina, concerning a candidate for its pulpit:

1. How old is he, and is he married or single?

2. How many children has he, and what are their ages?

3. Are any of his children unruly or uncontrollable?

4. Does wife take active part in church work?

5. How long has he been preaching?

6. What churches has he served, and where?

7. Give name of clerk of session or some prominent member in each church served?

8. Where was he educated? Is he a D. D.?

9. Is he orthodox?

10. Has he any oratorical ability?

11. Does he speak fluently or does he hesitate? Has he any impediment in his speech?

12. Does he read his sermons or confine himself closely to his manuscript?

13. Is he a deep, doctrinal, logical preacher and teacher, or of the shallow, popular type?

14. What is height, weight, build? Portly or slender?

15. Has he a strong personality, and is he a graceful speaker?

16. How is he socially? Does he make friends?

17. Is he a good pastor?

18. Is he studious or of the opinion little preparation is necessary for his people?

19. Is he deeply spiritual?

20. Is he a good Sunday School man?

21. Is he level-headed, cautious, and tactful?

22. Any musical talent in family?

23. Is he wide awake, aggressive, and progressive?

24. How long has he served present charge and what salary does he receive?

25. Are there any invalids in family?

26. Why does he desire a change?

27. Has he any deformity or physical defect?

Dr. Scanlon's Reply

"I have answered your enclosed questionnaire as best I could and return herewith. If I can serve you further in this matter, please feel free to call on me. I would suggest, however, that I would be in a better position to advise you as to this brother's adaptability to your needs if I had information on the following points covered by the questionnaire found below; or, if you prefer, you may fill out same and enclose to the brother in question as it may assist him in arriving at his duty in the matter":

1. Why did your last pastor leave?

2. Has there ever been any dissension in your church?

3. What salary do you pay, and is it paid promptly?

4. Are your members faithful in attending public worship as a whole?

5. If not, what per cent are "absent spirits"?

6. How is the midweek prayer service patronized?

7. What per cent of your elders and deacons lead in prayer?

8. Is the congregation responsive to the pastor's leadership?

9. How many tithers in your church?

10. Do the people enjoy strong sermons on stewardship and missions?

11. Are the members cautious and tactful in dealing with the pastor?

12. What is the average height and build of the congregation?

13. Are they generally of pleasing personality?

14. Do they prefer deep doctrinal sermons, or a spiritual, helpful, livable gospel?

15. Will the people as a whole throw themselves zealously into soul winning with the pastor?

16. How many pastors have you had, and the length of each pastorate?

17. Are there any chronic kickers in the church?

18. Does the congregation ever discipline members for drunkenness, gossip, dishonesty, or the neglect of such Christian duties as church attendance, forgotten family altars, etc?

19. What proportion of your church offerings goes to missions, and what do you spend on your own church?

20. Would you recommend your church as an attractive and inviting field for a pastor?

21. Are the people willing to follow their pastor, or are they inclined to let him go alone?

22. Do the parents accompany their children to Sunday School, or do they send them?

23. Do your people have family pews in church or do the children go home after Sunday School?

24. Do your people criticize their pastor before their children, or do they pray for him with them?

25. What constructive work has your church ever done in your community?

26. How many souls has your membership led to Christ since your church has been without a pastor?

27. What special opportunities does your church offer for the investment of a minister's life above that of other churches?

We like the idea. In fact, Dr. Scanlon's questionnaire provides an excellent check list for any congregation.

MENNONITES and RURAL LIFE

By J. WINFIELD FRETZ

COMPULSORY BROTHERHOOD

It has been characteristic of Mennonites for centuries to practice mutual aid in a wide variety of ways as a manifestation of Christian brotherhood. In Europe where settlements were made in villages it was common to have mutual insurance societies, community store houses, stock buying and breeding societies, protection societies for orphans and widows, old people's homes and a number of community owned projects such as common pasture lands and herds of sheep. In America during the pioneer days mutual aid was quite extensively practiced, but within recent decades the general American tendency toward individualism has manifested itself in Mennonite communities to a considerable degree. Demonstrations of voluntary Christian brotherhood have been on the decrease.

Today

The present world crisis is bringing about situations that may make a good deal of sharing with each other necessary. There are many instances in which we must begin to work together whether we like it or not. It is regrettable that we have not been willing to work together more wholeheartedly on a voluntary basis in time of peace. Adversity has its blesings, and the rationing programs and shortages today may be illustrations of this point. It may remind us of the blessings God had abundantly bestowed upon us, but which we had so frequently taken for granted. It may remind us that some people have always had the limited quantities, or less, than the small amounts now rationed to us. They were limited because of prosperity. It may remind us of the Simple Life poverty, but we forgot them in our enjoyment of that has been in theory a religious and social ideal of our church but one which has been vainly forgotten in times of peace and plenty. It may remind us that God will take away the talents of those who are unwise stewards as He so often has done in the past.

Blessings

As a result of the compulsory program of rationing of sugar, tires, and gasoline we shall stay at home much more than we have been. This will mean an opportunity to enjoy more family life, to get better acquainted with our neighbors, and to play and plan activities in the home community instead of running all over the countryside.

Since Sunday driving will be out of the question and people are at home during the week it may actually result in large church attendance. It is a shocking thought, but not at all impossible, that people may again be glad to walk two or three miles to church as our parents used to do before the days of the automobile. The church should avail itself of this opportunity to serve its community well on week days as well as Sundays, so that leisure time activities will not be left entirely to commercial and secular agencies.

Farmers may again work together in closer bonds of union. Instead of six or eight neighbors all driving their own vehicles to town one man may pick up a group of his neighbors and take them to town or even bring their orders back from town for them. Jobs such as hauling, butchering, threshing, and building may once more become a neighborhood project instead of an individually engineered and paid one. There are many things we don't like about the compulsory aspects of the present crisis. We hope it will not last more than a few years at most. But we must make the most of it, and if we rediscover a richer family neighborhood life, a finer sense of Christian brotherhood, this critical period will have had at least a few redeeming aspects.

WE LIVE IN AN AGE

Which thinks that being lost in the woods is a new freedom.

Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is deity and realization is futility.

Which seeks to settle every problem by denying its existence—the threat of war and the reality of sin, for instance.

Which puts the highest premium on knowledge, but when it gets it, it doesn't know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetry into a "memorial park."

Which boasts of its unbelief, instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God.

Where youth boasts it is hard-boiled when it is merely half-baked.

Which prepares for everything even for a "rainy day," but fails to prepare for eternity.

—*Congo Missionary Messenger*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CABLE MESSAGE FROM INDIA

"P. H. Richert:

Banmans, Misses Schmidt, Muenhy left.

P. W. Penner."

The last name must be Miss Kuehnys, who for some years worked in another mission in the eastern part of India, where the war danger is great.

The other three come home on furlough. Let us pray for a safe trip. *—P. H. Richert*

GRAFTING AND PRUNING

"I am the true vine," Jesus tells us. In the process of building the Christian church in our Basna area it is almost a constant "sea-sawing" between joy and sorrow; between healing and pain. In 1941 through the whole year 220 souls were grafted into the vine—coming into the Christian church in this area. These are branches. Many of them promise fruitbearing. But at the same time there must be and is a constant pruning. A few, thank God, a very few, of the 1941 branches have had to be pruned off. But several more of the older branches have had to be cut off. Here is a brother who stole a wife for his son in a heathenish manner. Several foolish weak branches supported him in this. All had to be cut off. There is another brother who failed to observe the moral standard of the Christian church; so he had to be cut off. Over there is another brother who played devil in another man's home, falling in love with that man's wife. He had to be cut off. In this way we could enumerate quite a few more. But, thanks to God, these cut off branches are not all dead and dry. Several who were pruned off have repented and have made restitution, and have again been grafted unto the vine. Other branches are in the mood of repentance but are still under punishment by the church. These, we feel sure, will soon be grafted in again. A few branches are still stubborn and proud; not yet willing to repent. May God's holy spirit overpower them before they dry up and cannot be grafted in any more.

"I Went Again to Salitaria"

"Well, what is there about Salitaria?," somebody may ask. Some of you readers will recall that I told you when on furlough how I was chased out of a village called Salitaria, in 1923. My Indian preacher brethren and I approached the village. The village chief and the village priest with a hoard of followers met us at the entrance of the village and bid us to turn right around and go back where we came from. We did. They wanted nothing about or from Christ.

Now in 1942 in January, 19 years later, it was again my chance to go to that village. Various thoughts and memories flashed through my mind as my Christian brother evangelist, Abhaiyadas, and I approached the village. We sent straight to. the Christian church in that village. (There has now been a Christian church in that village for several years already). After greetings and devotions with the brethren, I asked about the past. One of our Christian brethren had been in that gang in 1923. He recalled the incident. "Where is the village chief?" I asked. Answer: "The old chief is dead, and the young chief is our friend." So replied our Christian brethren. "Where is the village priest?" was my next question. Answer: "He is still living, but he has become poor and humble. He used to rich and proud and haughty (which I so well recalled), and had many servants. Now people don't support him and he is dejected." I said: "Let's go to meet him." Our Christians took me to the temple. But all was closed and a neighbor said the priest was out herding the few cattle he had left. The village chief came out to greet us and was most friendly to me, offering to help me in any way he could be of use to me. After a brief friendly conversation with the chief we bid him good-bye and left. At the outskirts of the village under a large shade tree I jumped off my bicycle once more; for it was the spot of the 1923 episode. Here I offered a brief prayer of gratitude, promising my heavenly Father not to let discouragement get the better of me in case of adversity. Yes indeed, "My Father worketh hitherto, and so do I." These are the words of the Master. Let us follow Him on and on.

—John Thiessen

LI AN TING, OLDEST EVANGELIST IN OUR CHINA MISSION

This picture above should have accompanied the article which described the evangelist in the last issue of this paper. It was accidently ommitted.

DAILY DEVOTIONAL MESSAGES

By *Donovan E. Smucker, Wadsworth, Ohio*

JUNE 25—*"I the Lord search the heart...."* Jer. 17:10

Towering above the chaos and corruption of his day, Jeremiah presents four pioneer convictions: first, there was but one God—Jehovah (monotheism); second, he preached the futility of *mere* form and ceremonies (justification by faith); third, he boldly proclaimed that Jehovah would survive without Jerusalem (separation of church and state); and, last but by no means least, Jeremiah affirmed the moral and religious responsibility of each individual (personal salvation). The gods of this prophet's time were all national and collective: Baal was the god of Tyre, Marduk the god of Babylon, Chemosh the god of Assyria; even Jehovah was almost limited to Jerusalem. In vain men have tried to make a tribal god out of Jesus; in vain men have tried to avoid personal responsibility through the rituals of church or state. Haunting these failures is this text: *"I the Lord search the heart."*

JUNE 26—*"And God said, let us make man in our image after our likeness."* Gen. 1:26

Roy L. Smith, the editor of the Methodist magazines, read this text and said: "With the utterance of these words the seeds of democracy were germinated." In contrast to the exalted conception of man found in the very first chapter of the Bible is modern doubt. One such cynic declared that "man is an ape who chatters to himself of kinship with archangels while filthily he digs for groundnuts." Scriptural Christianity, too, has a realistic conception of man's sin, avoiding the shallow optimism which has dominated our culture since the 19th century. But, thank God, ours is not a dead-end religion. Our duty as followers of the one, true God is to show mankind the Way by which one realizes this Godly creation. In fact, history is the record of the agonizing struggle to realize this creation—a struggle still continuing before our very eyes.

JUNE 27—*"... thou has sold thyself to work for evil in the sight of the Lord."* I Kings 21:20

The 21st chapter of I Kings contains a story with breathtaking relevency to our day. For, in the story of the dishonest, crafty pagan Jezebel and her weak but eventually repentent husband, Ahab, Elijah reveals a great truth: *paganism and injustice are siamese twins.* Add to this story and this revealed truth, the twelvth chapter of I Kings. Here we see haughty, luxury-loving Rehoboam attending what was to be his coronation. But, the people will have none of his religion unless he promises to be a just servant of the people—better than his ruthless father Solomon. When the king decides to follow the advice of his corrupt court-followers and replace the whips with scorpions, the Hebrews revolted. The king, it is recorded, "made speed" to flee from Shechem to Jerusalem. A total of 25,000,000 Bibles are sold every year; 25,000,000 seeds of justice are sown through stories like these. Thank God for prophetic religion.

JUNE 28—*"Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."* I Pet. 4:8

Would it be too strong to say that there is a cult of intolerance in the General Conference, that is to say, a group of folks who are perennially becoming spiteful, bitter, divisive, self-righteous; folks like the Psalmist observed with *"adder's poisin under their lips."* (Ps. 140:3) Or, again like the Psalmist who said: *"they gave me also gall for my meat; and in my thirst they gave me vinegar to drink."* (Ps. 69:21) Sometimes one wonders if these texts ought not be made required reading at the start of every day and then read in unison Sunday morning in church. And why not use this text from Ephesians 4:31 for the benediction? *"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice."* Amen!

JUNE 29—*"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."* I Sam. 15:3

Obviously, this is a difficult passage for Mennonites loyal to the historic peace testimony. Clearly, here is ruthlessness which extended to suckling infants, an atrocity even Hitler has not been charged with. Many years ago Menno Simons wrestled with this problem; here are his own words: "I am well aware that the tyrants who boast themselves Christians attempt to justify their horrible wars and shedding of blood, and would present it as a good work by referring us to Moses, Joshua, etc. But they do not reflect that Moses and his successors, with their iron sword, have served out their time and that Jesus Christ has now given us a new commandment and has girded our loins with another sword... The defenders of war and blood shed do not consider that they use the sword of war contrary to all evangelical Scripture against their own brethren, namely those of like faith with them who have received the same baptism and have broken the same bread with them and thus are members of the same body." (*Complete Works,* Part I, p. 198)

JUNE 30—*"This is the way, walk ye in it?"* Isa. 30:20

A soldier in the first World War was dying a horrible, choking death as a victim of a gas attack. Suddenly, he motioned to the chaplin to come and hear his last will and testament. In deep anguish he pieced together this haunting sentence: "I wish my enemy had known less about chemistry and more about God!" Today, there is an urgency, an imperative necessity about the Christian faith never known in any previous epoch of history. Our Lord is the Lord of history. Or, to put it more simply, God works through men and women, *if*—and this *if* is decisive—we place, full child-like faith in his omnipotent Way. God has not abdicated. He is still reigning. It is a man-made illusion, making it appear that history belongs to Caesar. Alas! if man were not so busy building the blood-stained highway to Armageddon, he might look up and observe the boundless grace of God saying: *"This is the way, walk ye in it?"*

WHAT DOES YOUR ANXIETY DO?

It does not empty tomorrow of its sorrow; but it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it when it comes. It does not bless tomorrow and it robs today. For every day has its own burden. God gives us power to bear all the sorrow of His making; but He does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is. —*Ian Maclaren.*

DO YOUR WORK GLADLY

How often life irks us. We are unhappy, and the result is that our work is not of the highest quality.

How often we speak of our ailments, perhaps magnifying them, seeing the dark side of life.

Yes, we need to be star-finders and not stain-finders. We need to look up and not down. We need to recapture the glory of mere living.

Ideal conditions exist nowhere. The only job that looks perfectly satisfactory is the one that someone else has. But if we got the same job, somehow it would lose its glamor.

And then, if conditions are not as we would have them, we can always improve them. That's what we are in the world for. Jesus and His followers down through history have improved men and conditions.

O for the simple gift of living, of seeing each day as a new opportunity for increased service. Serving others in love is the simple recipe which adds so much zest to life.

When we feel ourselves slipping, let us use a little sand. When we come to the end of our rope, let us tie a knot and hang on. There is no such thing as an impossible situation in life. —*Selected*

HOME MISSIONS

A. J. Neuenschwander, Secretary

GLEANINGS FROM HOME MISSION CORRESPONDENCE

From a letter from Rev. Erwin Albrecht, 1500 West 72nd Place, Chicago Illinois, we quote:

"There has been a definite increase in First Mennonite Church, Sunday School attendance. So far this year the average has been well over the hundred mark. On Easter morning there was a brief program with an attendance of 127. Last Sunday the attendance was 111. However, on the 1st of May, which is moving time, we will lose about ten scholars."

Calvary Mennonite Church, Quarryville, Pa. A paragraph showing the enlarged range of concern for souls is indicated in a letter from Rev. Sylvan Lehman.

"Besides the ministry of our congregation here, the Eight District Sunday School Presidency has brought additional work. This district is endeavoring to formulate a plan by which an evangelistic survey of the whole territory would be made. The ministers have met once and will meet again in about a month. In the meanwhile a committee is to prepare plans, etc. for adoption when the ministers meet. It is our hope as Sunday School workers and ministers that much good may be forthcoming in this endeavor. Such a task upon such a wide scope will present its difficulties to be sure. Some sort of evangelistic endeavor is to follow the survey."

Rev. J. P. Glanzer, Winton, California writes in part:

"Our work is going on as usual. Rev. W. A. Regier, pastor of the Immanuel Church, Los Angeles, held meetings here the latter part of January and we were wonderfully blessed and strengthened. We intend to start a two-week's daily vacation Bible school in June, cooperating with the other Mennonite Churches. I know we need to work and pray more than even in these dark days. May we be ready when He comes. II Thess. 4:17-18."

From a letter from Rev. Johann P. Bueckert, Gretna, Manitoba, we glean the following:

After the Week of Prayer, according to the wish of the congregation, I engaged in systematic personal work. During a period of six weeks, in cooperation with another minister brother, we have made visits to almost every home. If at all possible we would hold a conversation with each individual in that home about his or her salvation. Usually we started this type of work on a Tuesday and carried it on through Thursday, leaving Monday and Saturday for personal preparation. This same type of personal work was done last year in the winter time, and it is a source of real satisfaction to be able to report that it was truly worth while. Almost everyone desires it that someone speak to them about their salvation and how they are going on with the Lord and to ask them whether they are growing in their faith... Frequently interesting and far-reaching questions are asked and discussed with the aid of the Word of God."

Rev. Jacob Toews, Glenlea, Manitoba, reports among other things:

"Received the request to go to Clear Lake, Manitoba, to visit the young men who are serving the government in labor camps. I spent February 21 and 22 in the two camps and preached three times in the English language."

A report by Rev. W. Martens, Grantham, Alberta, contains among other items this significant paragraph:

"Our journey with Brother C. D. Harder took us through Hussar, where we were enabled to visit in various homes and encourage the believers, as well as conduct public worship. One Sunday we stopped off at Tofield. We had been invited to assist in the ordination of two men as ministers of the gospel: David Regehr and Gerhard Franz. It was also our privilege to lead in the observance of Home Communion with ninety-three participating. The church at Tofield is being built up in their faith and devotion to the Lord."

ALBERTA COMMUNITY CHURCH

First Quarter, 1942

At the beginning of the year we opened a combined Bible class and leadership training school for six weeks. The response was very good. Nine teachers and S. S. workers satisfactorily finished their courses to receive certificates from the International Council of Religious Education for their work. We took the Life of Christ offered in the first series course. All seemed to enjoy it very much. Our group was commended for their initiative and fine work by the Religious Education Department of the Portland Council of Churches.

Some of the events that took place during the quarter were: a program by the ladies trio, a parent-get-acquainted program and social, a gospel program by the Multnomah School of the Bible, a program by a male quartet and chorus from the C. P. S. camp, and a week of evangelistic services conducted by Walter Duff Jr., pastor of the Kenilworth Presbyterian church of this city. He was recommended to us by Rev. Homer Leisy of Dallas. We enjoyed a blessed gospel feast together during the week.

During the month of March we made a religious survey of our district. We covered about twenty-five blocks and made some 250 calls during the month. Most all of these calls have been put on cards to be filed. We hope to continue this from week to week. It has given us an insight as to how many churchless homes there are in our community. Whenever interest was shown we have called on that home the second time or have sent them our church bulletins. My time has been taken up largely with personal work. We have a large field and one that needs to be worked hard. We hope to do so in a systematic way.

Etta Davis has organized an after-school Bible class. Approximately ten to twelve children attend it regularly. She sometimes becomes discouraged with the work here because the children at times are very rowdy. It requires lots of patience and stamina. To me this presents one of the greatest challanges of our day. I have not heard the Home Mission Report, but I do hope that we will be able to keep Miss Davis here in Portland to help us in our work. We need her very badly to continue this work, especially, if we want to expand it. Our church is very grateful to the Home Mission Board that it has made it possible for her to be here.

COMPARISON OF FIRST QUARTERS

CHURCH	*1941*	*1942*
Average Morning Worship Atten.	60.6	46.3
Offering (total)	$257.21	$151.57
SUNDAY SCHOOL		
Attendance (average)	81	79.3
Offerings (total)	$90.09	$60.90

—Sincerely yours, *Arnold J. Regier*

IF

How different if would have been—
IF you had only kept silent.
IF you had listened to good advise.
IF you had been more patient.
IF you had frankly apologized.
IF you had acted with prudence.
IF you had shunned that bad investment.
IF you had shown more sympathy
IF you had avoided that accident.
IF you had taken daily exercises.

How different it would have been—
IF you had not run into debt.
IF you had always been on time.
IF you had promptly declined.
IF you had started early.
IF you had put it into writing.
IF you had said the right word.
IF you had eaten in moderation.
IF you had stayed at home.

How different it would have been—
IF you had guarded your health.
IF you had been industrious.
IF you had recognized your fault.
IF you had simply acquiesced.
IF you had not blundered.
IF you had persevered.
IF you had given more generously.
IF you had not been stubborn.
IF you had daily prayed. —(Anon).

"LORD, OPEN OUR EYES!"

By *P. A. Penner*

The fourth verse of the fourth chapter of John is frequently passed over without much thought, whereas in reality it is, together with the rest of the story of this chapter, highly instructive. The road used by pilgrims to and from Judaea was on the east side of Jordan and not through Samaria. Jews avoided Samaria and contact with Samaritans. Furthermore, the road through Samaria from Judaea to Galilee was in reality no road, but only a footpath, rough and mountainous. The writer traveled this road in 1908. It was rocky and here and there so precipitous that he had to dismount from his pony frequently and lead the horse. Only a few hours of this sort of traveling was tiresome. I am not surprized that our Lord was "wearied with His journey." Then why this tiresome journey, why "must needs go through Samaria," when a smoother road on the east side of Jordan with its many pilgrims as companions could have been taken?

I suggest that He took this road because He recognized the value of *One* soul. Here in Samaria was a woman that needed peace of heart and needed it badly, and so Jesus who always did those things that please Him (my Father, John 8:29) undertook this tiresome journey to lead a sinner to Himself.

I would further suggest that Christ recognized the value of the opportunity. Christ had every reason to stretch on the grass or at least rest. He might have ignored the woman that came to fill her pitcher. What is a woman (in the Orient) worth anyhow? Instead of that He grasped the first (and perhaps the only) opportunity and unassumingly opened the conversation that led to her salvation. I suggest again that Christ recognized the potentialities of the human soul. Ordinarily, people knowing this woman and her filthy life, as Christ did, vs. 18, would have refrained from speaking to her. Even the disciples "marvelled that He talked with the woman." People might have said,—this is a low woman, a sinner, what hope is there of changing her, let alone seeing any dormant worthwhile potentialities in her future? Christ thought otherwise and the result was a group movement towards Christ in Samaria.

Is there a message for us in this interesting story? I think that there is. Have Christians today the vision, passion and compassion for such who "are bought with a price" but have not yet appropriated Christ's sacrifice? Have we failed to remember how God was able to make a Paul out of a Saul? To make a Hadley out of a drunken sot? To make a Billy Sunday out of a profane baseball player?

"Lord, open our eyes that we may see."

—*Freeman Junior College Bulletin*

Mennoitnes! Our Land In The Future

By *Frank Kauffman* *

Through a rapid survey of history it becomes evident that the ownership of land, the fixed, immobile surface of the earth, has been always a great desire in men. The ancient empires grew up slowly where the earth could be cultivated, and they derived their wealth from the soil to an even greater extent than do we. In all the years that Europe was feudal the land relationship of noble and peasant, with certain rights and duties as between them, and law developing to perpetuate it, was paramount. England was first to emerge from feudal restrictions, doing it slowly, while *the* French Revolution of 1789 was the signal on the Continent for great moves away from an outgrown system. Other countries followed, and the advance has been great, and although much feudal law remains in this increasingly industralized world, it is not here that its outmodedness should be pointed out.

Upon this scene the vast Americas became available to Europeans, and forthwith we came. Like the theme in Beethoven's Fifth Symphony, the mounting determination for self-expression after hammer-strokes of fate driving them to despair, the Mennonites, coming from German Land, as Goethe calls it, the very place from which Beethoven derived his human inspirations, imprisoned in a form called music, moved forward with the humanist crescendo of their day. English law directed its settlement, and the first Ten Amendments to the Constitution of the United States guided its personal liberties. English legal procedure has made for faster justice and greater concern for the individual and his privacy and solitude than the basic Roman law or Germanic developments.

In Europe, the Mennonites from their earliest formation have stayed on the land and have moved where land was good, with the exception of the lower Rhine, where in the Lowlands, some of them became the leading merchants and bankers. But basically Mennonites are land-minded. Because they settled in groups of their own people they usually received grants of land outright from the country in which they lived. In this way there was no aristocracy to which they were subject, a condition which is necessary for a true peasantry, and so Mennonites were *not* peasants. But land-minded just the same, their sensitivity to this basic factor in human affairs directed them to the very best parts of agriculture Europe and later the United States and Argentina and Paraguay.

In this country, from Pennsylvania westward to Central Illinois and then fanwise into the heart of the nation the Mennonites trod. Now therefore the var-

(Continued on page 13)

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* (**Frank Kauffman**, who submitted this article, is a member of the Central Conference of Mennonites and lives at 356 W. 34th Street, New York City).

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HOME AGAIN

By Helen A. Penner

Even though the sugar is rationed here, too, home looks pretty sweet to me! After nine months away the home folks and the home town are a welcome sight. The last few days in Lisbon we found ourselves humming, "Coming home—on the Drattningholm, coming home—on the Drattningholm."

At first we were told we would have to wait for the second voyage bringing home diplomats and repatriates, but one morning after we had "haunted" the American consulate a number of days we were told that they would make room for us on the first trip. We almost lost our dignity as we gave vent to our joy. The thought of waiting a month or so in Lisbon had not been relished by any of us.

Dr. M. C. Lehman, who is the director of Mennonite European Relief and who has been personally supervising relief work in Poland, returned on the boat, too. He had been interned in Germany five months, so he was extremely happy to have the opportunity to return at this time. Seven Quaker delegates who had been working in France were also in the group. There were almost a thousand people on the ship; so we were very crowded.

We heard many interesting stories. Admiral Leahy, our ambassador from Vichy ,France, was assigned the same life boat that I was, I discovered the day we had drill.

A number on board became seasick. The malady seemed to attack passengers indiscriminately. I was very fortunate, and although we were on the ocean almost eleven days I can say that I thrived on it. Perhaps, the fact that I turned down offers to go sight-seeing that last afternoon in Lisbon and napped instead helped to account for this. I often wished that we would have a storm, as the ocean is so majestic and beautiful when it is stormy. The passengers who became seasick at the slightest motion of the ship were about ready to throw me overboard when they heard such remarks!

There were no sad farewells as we pulled away. The employees of the ship said that it had been quite different with the group that they had brought from America. They were not at all anxious to return to Europe.

The Drattningholm is a one class boat, so we could and did roam at will. My favorite spot was at the very front of the boat where I could watch it cut the water and let the breezes blow through my hair. At times we could feel the salty spray on our cheeks. Those were carefree days—sunning ourselves on top deck in the deck chairs that Dr. Lehman was fortunate to be able to get for us, chatting with our fellow passengers, swapping tales of our experiences, reading, napping, promenading on one of the decks, or listening to the radio. Those hours on top deck left in their wake a fine crop of freckles and reddened and tanned skin.

Most of the passengers had come from countries in which food conditions were acute. They surprised and worried the employees on the boat by eating so much. Instead of making choices of the food on the menu we ate everything listed. I gained at least ten pounds in those two weeks after I left France! Butter, sugar, eggs, milk, and anything containing chocolate looked especially good to us.

We were on board Pentecost Sunday and Memorial Sunday. Rev. Hermon, the young pastor of the American Church in Berlin, was in charge of the services which were enjoyed by those present. Dr. Lehman read the Scriptures on Pentecost Sunday. Rev. Hermon mentioned that if the Unknown Soldier would be resurrected and see what is going on now he would say, "This is not that for which I died."

Three submarines were sighted, but we did not know of this until after we had docked. The ship was painted white, and the name "Drattningholm Diplomat" was painted on its sides and on top deck in black letters several feet high. In the evening the boat was well-lighted. There were special lights on the outside so that it could easily be identified.

Can you imagine the excitement when we sighted the buildings on Long Island about four P. M. Sunday, May 31? At seven P. M. we dropped anchor in New York Harbor. It was tantalizing to be so close and not be permitted to step ashore. The Statue of Liberty could easily be seen and we could see people on the shore. The boat was carefully guarded all night, so there wasn't even a chance of swimming to shore. We did not dock until the next morning.

Ernest Bennett and Mrs. Lehman met us at the pier. We had been vaccinated and "temperatured" beforehand, so those requirements were out of the way. After we located our baggage we found an inspector to examine it, and then were free to leave. At 4:40

P. M. I was on a train speeding on my way to Beatrice, Nebraska.

I am very thankful for God's protecting care during these unusual experiences and that I reached home safely and in good health. Psalm 91:1 "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" was my guiding star.

ATTENTION C. E. WORKERS

Mrs. Gerhard Friesen, 700 East Broadway, Newton, Kansas, edits the senior C. E. material. She would like very much to get reactions from those who use it. Won't you, C. E. worker, please take a pen as soon as you have read this and answer the following questions and send the answers to her.

1. What part of the program material in the Senior C. E. department do you use? 2. Do you use any of the suggestions that are given under "Worship Service?" 3. Do you use the "Suggested Topics for Short Talks?" 4. Are the questions for discussion of any value? 5. Are the illustrations retold at your meetings? 6. What use, if any, do you make of the "Leader's Introduction" and "Facts for Study" sections? 7. Would you like to see more poetry or short thought nuggets instead of these sections? 8. Would you like to have some books suggested for book reviews once in a while? 9. Should the offerings for C. E. projects, as for peace work, the support of Ernst Harder, etc., be given for certain Sundays of the month? 10. How often does your C. E. meet? 11. How many of your C. E. members read *The Mennonite?*

WEALTH

I was thinking tonight of a Russian Mennonite family who came into our community after the late world war. They were stripped of all their possessions and could not have gotten into our land if someone had not sent them money to come. They were given a few household goods and they set up housekeeping in our community. Every Sunday night as they walked part of the way home from services this Russian brother and sister stopped at the man's home who owned their place of residence. He was not a Christian and they went to his bedroom window and sang songs of Zion. Though he owned a number of farms they said that they felt that they were rich and that he was poor. Think of that, separated from home folks of their own nationality, stripped of their goods, strangers in a strange land, they stopped below this wealthy man's window feeling that they were rich and that he was poor. Have you thought of your life possessions in such terms of value in such a time as this? My soul, my faith, my hope is worth more than all material possessions.

—*J. Irvin Lehman* in *The Gospel Herald*

SENIOR DEPARTMENT

Program for July 5, 1942

No. 3 of Series of Three Studies on the Bible

THE BEST USE OF THE BIBLE

John 5:39; Acts 17:11

I. Worship Service:

1. Songs: "Break Thou the Bread of Life," No. 288; "O, the Unsearchable Riches of Christ," No. 454.
2. Reading of leading topic, prayer, and leader's remarks.
3. Short talks on various ways of reading the Bible.
4. Offering for relief.

II. Leader's Introduction:

Nathaniel Hawthorne once said that the Bible contained plots for ten thousand short stories. Bible students know that he was right. One way of reading the Bible is to read it for the stories which it contains. They are a perennial source of interest and fascination.

An American traveling in England found that the elevator was called a "lift" in that country. Many Bible readers read the Good Book for the "lift" which it gives them: the comfort, the inspiration, the courage, the enthusiasm, the sustaining power it brings to their souls.

Some few make a systematic study of it. They are willing to work long and hard at it as Edison did over his test tubes. They seek to find its treasures and are richly rewarded by its life-giving waters. Not only to read a book of the Bible through as one would read through another book, but to find out when it was written and under what circumstances, why and to whom, what purpose it was to serve, and the message it was to bring makes its contents mean more and become more vital for our own life.

III. Suggested Topics for Short Talks:

1. Attention to reading, Neh. 8:3. 2. Practice its precepts, Matt. 7:24. 3. The Bible for conversion, Ps. 19:7, 8. 4. The Bible for instruction, II Tim. 3:16, 17. 5. Revelation of Christ, Luke 24:25-27.

IV. For Discussion:

1. Why is the Bible a good guide for daily living?
2. Which is better to use the Bible for the family worship period or a devotional book like the Daily Altar?

V. Facts for Study:

"It is easier to be satisfied than to progress. It is more comfortable to slumber than to pursue a distant star. There is always the temptation to say, Here be thy tabernacle, O Israel, and pitch the tents right there and move no further. Spiritual laziness is an easy habit to acquire."

Bible study classes can be a very definite help to overcome such laziness. To prepare for the class, to be guided by a good teacher, and to share in the discussion often means that new insights come and a new purposefulness comes into our life.

VI. Illustration:

Obedience Essential in True Religion

"Travelers among the Alps tell us that they come to have a peculiar feeling, unlike any other, for their Alpine guide. Not the feeling of companionship, fellowship, or friendship alone, but a combination of all three. This feeling, they say, is produced by their obedience to the guide's commands; and the men who have guided them through the Alps always seem to them different from other men. Our Guide once said, 'If ye keep my commandments, ye shall abide in my love'—that is, in Him. Simple obedience is essential to know the power of God's word."

VII. Food for Thought:

"A moment in the morning, ere
the cares of day begin,
Ere the heart's wide door is
open for the world to
enter in,
Ah, then alone with Jesus, in
the silence of the morn,
In the heavenly sweet communion
let your joyful day be
born—"

INTERMEDIATE DEPARTMENT

Program for July 12, 1942

STORIES OF GREAT WOMEN

Unselfish Ruth, Ruth 1:16, 17

Have a member give a brief summary of the book of Ruth.

Ruth's good qualities appear at every turn. She acknowledges herself a foreigner, destitute of right or claims. She showed great wisdom and piety in her desire to take refuge under the protecting wings of Jehovah, the God of Israel.

Praying Hannah, I Sam. 1:11

Read also Hannah's Song of Thanksgiving in I Sam. 2:1-10.

Hannah, the childless wife of Elkanah, is grieved by her childlessness, and prays for a son. Her prayer is heard, and in gratitude she consecrates her child to the services of Jehovah.

Talk by Pastor—"The Significance of Child Consecration as Practiced in Our Church."

Anna, the Prophetess, Luke 2:36-38

Anna, the prophetess, recognizes Jesus as the Messiah and speaks of Him as such. Her manner of life is described in detail, because she is a type of the widows of the Christian Church, who did not marry again, but devoted themselves to the work of charity and piety. The title shows that Anna was known as a prophetess before this incident. She may have been 103 years old at this time.

Mary, Mother of Mark, Acts 12:12

"This Mary, mother of Mark, and aunt of Barnabas, was a widow of considerable wealth, as her style of living testifies. Her house had a gateway into the courtyard. There was a room within for the church to worship. Many suppose that her house was the scene of the Last Supper, and of the descent of the Holy Ghost."

Mary, the Mother of Jesus, Luke 1:46-55

"This glorious song, known as the Magnificat, tells us more than anything else in the New Testament of the character of our Lord's mother. She was one who diligently searched the scriptures, and was able in spite of her youth to enter into their deepest spiritual meaning."

Esther—A Courageous Woman

Esther, a beautiful Jewish maiden, was chosen by Ahasuerus to be his new queen. Mordecai, her uncle, who had reared her, urged her to accept this place of honor, feeling that it surely came from God for some purpose. So Mordecai sat by the gate to be near Esther. Hamon, a conceited man who had been promoted to an important position in the kingdom, became very angry when Mordecai refused to bow to him when he passed by the gate. He induced the king to pass a decree that on a certain day all Jews should be put to death. The king did not know that his beautiful queen was a Jewess. Mordecai told Esther she would have to go before the king and plead for her people. Esther was afraid because it was against the law for her to appear before the king unless he sent for her, but she was willing to brave death for her people. All the nation of the Jews fasted and prayed for Esther on the day that she appeared before the king. The king stretched out the golden sceptor which kept her from being put to death. She invited Hamon and the king to a banquet that day. Then at the second banquet she told the king of Hamon's plot to have all the Jews killed and admitted her nationality. The king was very angry and had Hamon and his ten sons hanged, while to Mordecai he gave the high place in the kingdom which Hamon had held. Thus the Jews won a great victory because of the bravery of their queen.

—**Intermediate Expressional Services.**

Ask all the girls to come prepared to give a brief story of a great woman outside of the Bible.

JUNIOR DEPARTMENT

Program for July 5, 1942

JESUS, OUR SAVIOR—John 3:16

A Victory Program

This is the last lesson in our four series of stories of Jesus. This is the crowning point or climax to all the others we have just studied.

The complete mission of Jesus was not found in His helpfulness to those who were in trouble, nor in His advice to those who did not know how to meet each day's problems. His principle ministry came as He faced the problems of sin in the world, and as He prepared Himself for the ordeal of becoming a sacrifice for sin. He became our Saviour by dying on the cross for our sin.

The name Jesus, itself, signifies salvation, aid, and deliverance.

It will be interesting to trace the life of Jesus telling just **how** He became our Saviour. **First,** His birth foretold. **Second,** early life and blessing by Simeon in the temple. **Third,** the knowledge of his mission revealed to him at the age of twelve. **Fourth,** His preparation and ministry on earth. **Fifth,** the death on the cross. **Sixth,** the resurrection.

The Question Bee

1. Where is our scripture text found? Recite it.
2. For whom did Jesus come into the world?
3. When Jesus becomes our Saviour, how are we different?

The Prayer List

Dear Jesus: Help us as Juniors never to forget that we have you as **a heavenly father,** who provides us with **what** we **need,** who gave us the greatest gift, your life, that we might have life eternally. We thank thee for everyday blessings and look **forward and up** to thee to help us in this world struggle that has been placed into our young lives. Give us knowledge and **wisdom to know what is right and wrong,** and **courage** to be true to our convictions, and willing to **face ridicule if need be,** and **willing to sacrifice.** Amen.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 5, 1942

GOD THE CREATOR

Gen. 1:1-5, 24:31, 2:1 Read Chaps. 1,2

Introduction

The lessons for this quarter are a series of studies in the book of Genesis, and their aim, as given by the Lessons Committee is: "To discover afresh in this Book of Beginnings, evidences of the power, the care, the mercy, and the grace of God. To increase our faith in God as the Creator of the universe and as Ruler in the affairs of men and of nations." The aim is not merely nor primarily to ascertain historic facts. The writer interprets the facts from a religious standpoint. This portion of the Bible is of genuine interest to us today because religious truths of vital importance may be learned from the Old Testament. The first eleven chapters of Genesis form an introduction to the whole Old Testament. They give truths of fundamental importance concerning the origin of the world and of man and of the early history of the human race.

God Created the World Gen. 1:1-5,24,25, 2:1

"In the beginning God," majestic words with which to introduce the account of the creation. There is no attempt here to prove the existence of God. *His eternal existence is stated as an eternal fact.* This first verse gives information and contains implications of vast importance. God WAS "in the beginning" of time, antedating everything and everybody in the universe. He was created. Things exist in the material world and universe and there must be a cause bringing them into existence. This first verse tells us that God, who alone is eternal, is that Cause, is the Creator of all things. His eternal existence is necessary in order to explain the universe. Reason says there must be an intelligent Being, inconceivably great, Who is the Creator of this universe. Revelation says the same thing. This Being is God.

The word translated "created" is used exclusively of God's activitiy. At the origin of all our vast material universe is God. The materials which now compose the earth were at first a confused mass, an empty, watery waste and covered with darkness. God's Spirit moved upon—hovered over, brooded over it—working the discordant elements and preparing them for creating an orderly earth. Light came into existence by the spoken will and decree of God. This phrase occurs ten times in the first chapter. At the command of God the dense and gloomy vapors were dispersed and light spread over the waters. This light is a necessary condition for the growth of all life and progress. God is the source of all light. Day, in the Hebrew, means warmth, heat. Night signifies a rolling up in a shady mantle. These two were made to alternate by the daily revolution of the earth.

When God had prepared the earth for the habitation of living creatures, He made them to live upon the earth. Each was made after his kind, establishing a great law of life. No form of life can transmit characteristics which it does not itself possess.

God Created Man vss. 26-31

The last stage in the progress of creation had now been reached and the earth was prepared for the habitation of man. Man was the last and highest of God's creatures. The words show the unusual importance which God attached to forming man who was to be His representative on earth. God created man in His own image and likeness—like God in original righteuosness. Man is endowed with a will, conscience, reason, freedom, and choice, and a capacity to know God—powers which are akin to those possessed by God Himself, and which make man a true personality and with moral responsibility. God created man for a definite purpose (vss. 26,28). God also provided for the sustenance of all His creatures (vss. 29,30). God created everything very good. It contained no taint of evil.

How should the knowledge that God made man in His likeness affect our attitude toward ourselves and others?

How can we fulfill the purpose for which we were created?

God provides the needed food supply. What is man's obligation for its rightful distribution?

Mennonites! Our Land In The Future

(Continued from page 8)

ious families of the Central Conference of Mennonites find themselves owning this land in a world in which its value seems certain to increase. Mennonites—we Mennonites—Central Conference, General Conference, Illinois Conference, Eastern Conference, and the other groups, have some of the best soil that exists. Experts in geography say that the most favorable combination of natural factors for agriculture on all the globe exists in Central Illinois. Since we Mennonites own large blocks of it by legal title registered in the courthouses, it follows that we are placed in a favored situation.

Do we recognize the opportunity that is ours? Which direction are we going to move?

In ancient Rome in periods of strength, in all recent civilized nations, and especially in England, the country home was made into an estate where good living was developed. People of German origin such as we Mennonites, although we are under classical and Anglo-Saxon influences, (the Angles and Saxons were of German derivation too) call this *gemütlichkeit,* with our variations in practice. Some of us have already made the rural home a base for a well-rounded, inquiring life, in the manner of such an example as Thomas Jefferson, whose classic seat, Monticello, has seldom been equaled for what can be done with a country estate. Is that the direction in which we shall move?

In this country we reached a period in national development in the Late Thirties, that is, the last decade, when the opportunity was open to all of us to make our farms just such bases for beautiful lives. The man down on the farm today is a much-needed American, as indeed he was always. But more so now than ever he can make his farm the means for a secure and happy life, if he wills it to be so. He has today the wisdom of the ages available at low cost, no matter in what part of the nation he lives. European refugees have made this country the depository of most of Western Civilization. The classics are available in low cost editions and various magazines and books distribution clubs, emanating from New York City and other centers, make any man anywhere as rich as any other, if his values are rightly placed. There is a publication called THE LAND, put out from Washington, D. C. All this may hasten the day, of course, when the industrial worker and farmer may be actually more fortunately placed than the white-collar worker, a condition in which modern Europe is said to have reached in some respects before the war started. Certainly the man on the farm today can have no claim to limitness except as he himself is responsible. Since Mennonites are predominately farmers we today have opportunity equal to any, if we reach for it.

It is this writer's hope then, that Mennonites will realize that now is the time to develop our farms into estates, perhaps with a name, not unlike the English Cavaliers gave to their ancestral homes, with pride in family continuity, sturdy citizenship, and the development of regional specialty in product or culture. This will probably be a good way to meet new industrial conditions. It will mean a self-respecting rural population participating on an equal social footing with other groups.

In turning one's rural home into a family seat, certain things should be kept in mind. Obviously one should keep the title to the land and plan to keep it forever. The old rule of primogeniture in descent has gone out of practice, but its advantage of keeping a holding in one piece can be kept by an agreement if the heirs to a fee-simple estate so will it.

RULES FOR DAILY LIFE

Selected by *Fredrick D. Anthony,* Baltimore, Md.

Begin the day with God.
Kneel down to him in prayer.
Lift up thy heart to his abode,
And seek his love to share.

Open the Book of God
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God.
Whate'er thy work may be,
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And should'st thou tread the vale of death,
He will thee guard and keep.

THE MENNONITE

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CORRESPONDENCE

FIRST MENNONITE CHURCH

Hillsboro, Kansas

We look back over the past five months of church life in our congregation with grateful hearts to our Heavenly Father, Who has manifested Himself unto us in so very many ways. We are deeply grateful to Rev. Lester Hostetler who is ministering unto our souls' needs by bringing to us regularly inspiring and heart-searching messages every Sunday, also to Mrs. Hostetler and their children, who, so unselfishly share him with us.

Twelve people united with the church by letter at Easter time. On Pentecost Sunday eleven young people were received into the church through rites of baptism. To all of us who are in the church, this should be an inspiration and encouragement that there are yet others who are willing to join the ranks and face the challenges of today.

Twice were we invited to the Lord's Table to feed our souls on the bread of heaven.

Mother's Day was observed by the S. S. with special music and each mother was presented with a buttoniere of sweet peas.

On Children's Day the babies of our church were brought by their parents to be consecrated.

April 26th the church was hostess at a dinner given in honor of Rev. Hostetler's birthday. Rev. and Mrs. Hostetler, Dorothy and Hugh were the guests of honor.

Ever a source of wonder and encouragement to us who are prone to complain of lesser "thorns in the flesh" is sweet and cheerful little Peggy Schultz, eight year old daughter of Mr. and Mrs. Henry Schultz, who has been in a caste, more or less, for the last four years.

A happy event of the spring was the marriage of Miss Anna Krause to H. J. Bartel, both of our church.

Thus both joys and sorrow have been present. There have been deaths, births, marriages and serious illnesses. Hearts have been saddened by the calling away of Hearts have been saddened by the calling away of loved ones into the service of the government.

But throughout all we have felt the comforting and compassionate love of the Heavenly Father.

Franklin Hiebert was called into service the latter part of June and our thoughts and prayers do follow him.
—*Mrs. Jacob Bartel*

« « JOTTINGS » »

—**Deer Creek Mennonite Church, Deer Creek, Oklahoma:** "On Sunday, May 31, Brother P. H. Richert spoke to our congregation, both morning and evening, in the interest of missions. He based his thoughts on the close relationship between peace and missions and also on the close relationship between the Holy Spirit and missions.

On June 2, Miss Elizabeth Foth and Erwin Wedel visited our church. Miss Foth told about her work in the slums of New York, and Brother Wedel told of the work among the poverty-stricken and spiritually needy people of southern Aabama. Rev. John Lichti, who has had the misfortune of breaking his arm, has been dismissed from the hospital, and his condition is improving." —Corr.

—**Eden Mennonite Church, Moundridge, Kansas:** "On May 24, twenty-six young people were baptized. This brings our membership to 765. Erwin Goering, director of the C. P. S. camp at Weeping Water, Nebraska, was ordained as an evangelist on May 31. Dr. H. A. Fast took part in the services. At a communion service that same day Rev. Sam J. Goering brought the sermon. —Harold H. Goering, Corr.

—**Western District C. E. Convention, July 25, 26.** The fiftieth anniversary session is to be held at Memorial Hall, Bethel College. On Saturday evening the play, "Let My People Go," is to be given. This play depicts Mennonite history. Sunday afternoon Brother C. E. Krehbiel and a member of the MCC are to speak. In the evening Dr. T. H. McDowell of Enid, Oklahoma, will speak.

—**Camp Wood Retreat** (Western District) is scheduled for July 28 to August 2. Rev. J. J. Esau is to give the evening messages, and Rev. Erland Waltner is to conduct a Bible study course. Advance registration is $6.50. Write to Arnold E. Funk, Hillsboro, Kansas, for further information.

—**First Mennonite Church, Nappanee, Indiana:** J. Lorrel Mullett and Mabel Ellen Woods were united in marriage on May 24. Carolyn Mullett and Gene Chenoweth were married on May 31. On May 26, Lorrel Mullett left for C. P. S. Camp No. 24 at Nagerstown, Maryland.

—"Dare to commit yourselves all out on the side of God and unselfishness. Of course, it will be costly business but not as costly as what selfishness insures. The advances made are always because of a few who dare. The minority has always piped the tune of tomorrow. The majority condemns them, persecutes them, ostracises and even kills them. Later it admits they were right and builds monuments to their memory.—Horace H. Leavitt" Quoted in the bulletin of the **First Mennonite Church, Philadelphia, Pa.**

—**Eastern District:** "The Intermediate convention was held at Lansdale with the West Swamp society carrying off the banner with 100 per cent attendance. They had twenty-eight present, and they all came by trolley. The project for the coming year is $60.00—$30.00 to General Conference project for play ground equipment for India, $20.00 to Home Missions for Paint Rock, North Carolina, and $10.00 for War Relief. —The Y. P. U. convention was held at West Swamp on Memorial Day. Stanley Fretz was elected as president and Rev. Olin Krehbiel was made pastor counsellor. The project calls for $450.00—to be split up equally on three causes: Medical work in South America, Nurse for Home for Aged, and Mennolan. East Swamp took the banner." —The Grace Mennonite Church Messenger

—**Grace Mennonite Church, Lansdale, Pa.** "The Sunday School has pledged to spend $100 for the erecting of a cabin at Mennolan." On June 7th the whole Sunday School offering went for the support of the Home for the Aged at Frederick. "A booklet which we shall call our Address Log has been posted on the bulletin board which contains the names and adresses of our members and friends in some instances, of our missionaries, our boys who are in camps, and those in school . . . This Address Log is for everyone's benefit and primarily a suggestion that you write to your friends who are away from home."

—Bulletin,**First Menonite Church, Reedley, California:** "A roll top desk for the church. That has been a real need for years. As if by accident, we were asked whether we could use such a desk. There was added value in the offer because it was the desk which belonged to the long-time minister of this congregation, Rev. H. J. Krehbiel. We sincerely thank Mother Krehbiel and children for the generous and very useful gift.—The membership of our church at the camp (C. P. S.) at Placerville was increased to three with the arrival of Harry Harder at that place last Tuesday."

—Bulletin, **Zion Mennonite Church, Donnellson, Iowa;** "The young people's retreat for our four Iowa churches will be held at Donnellson on July 25 and 26. Dr. J. E. Hartzler has been secured as guest speaker."—The Annual Get-Together of the four Mennonite churches of southeastern Iowa will be held this year at the Eicher Church at Noble. The date is June 21. Sunday School will begin at 10 o'clock and worship service at 11. Your pastor is to deliver the sermon. A cooperative dinner will be enjoyed at noon and the afternoon will be spent in a social way. In times of strain and turmoil we greatly need such times of fellowship." —"Seventy-eight persons were served at the mother-daughter banquet on the evening of May 22. In addition to the social fellowship the group enjoyed a very instructive and interesting address by Miss Aganetha Fast on the subject, "Mothers and Daughters of China." Fifty-two attended the father-son banquet.

—"**That handicaps are not a barrier** to success was evident when, on commencement day, one of the seniors, Mr. Arnold Graber, who is practically blind, stood with the rest to have the degree conferred upon him and marched wth the rest of the class to the platform to receive his diploma. . . . Being without the sense of sight, he was dependent throughout his college career upon others who read his books for him, and such help as he was able to give himself through the Braille system of reading and listening to phonograph records. . . . Those who know Arnold admire his courage and determination and strength of character generally. He asks no favors; he seeks no pity and refuses to pity himself. He bumps against obstacles, stumbles and sometimes falls. But he rises again, sounds out his environment, gets his bearing, and goes forward. . . . We salute Arnold, and all who, like him, make their way through college in spite of severe handicaps." —Bethel College Bulletin

—**Sister Frieda Kaufman of Bethel Hospital** was given the honorary degree of D.H.L. (Doctor of Humane Letters) at the recent Bethel College commencement. The degree was given 'in recognition of her long and useful service as nurse and hospital administrator her literary and artistic ability, and her interest in the church an the cause of Christ." —Bethel College Bulletin

—**Order of the "olden A" students** of the 1942 Bethel College graduating class were: Elinor Krehbiel, Hazel Molzen, and Hilda Mueller. The three students mentioned and Melvin Moyer were graduated with high distinction. Those graduating with distinction were: Frances Becker, Mary Ann Goering, Ethel Richert, Paul Renich, Mildred Sweet, and Marie Willms. Twelve Bethel students received "labor awards" this year. —Bethel Bulletin

—"**Henry Franzen, '42,** has accepted a call to fill the pulpit of the Buhler Mennonite Church during the summer months. He will be one of the fifth year students in Bible at the college next year and will serve as an assistant in the Bible department." —Bethel College Bulletin

—**A pageant giving the history of Bethel College** was one of the high points of the recent Alumni Day. The pageant was written by Prof. B. Bargen and was based upon material brought to light by weeks of careful research on the part of Dr. P. J. Wedel.

—"**Walter Regier,** graduate of the college, and a teacher at the Meno Bible School, has accepted a call to the pastorate of the Friedensthal Church near Hillsboro. He plans to do some graduate Bible study in Bethel College." —Bethel College Bulltetin

—**Rev. A. S. Bechtel** from **Hanston, Kansas,** writes. "We have had glorious rains down here off and on during the past two days and it appears like there may be some more today (June 9). Things sure do look wonderfully fine in our gardens and in the fields. Wheat fields are turning rapidly in places and before long there will be harvesting going on. The cooler weather is quite enjoyable. We expect to observe Children's Day in our church on Sunday with the usual morning service, and following it a good basket dinner in the basement, and in the afternoon a program of music and exercises. We anticipate a delightful and profitable day. . . . I like your idea of figuring the average per member in the table of contributions as published in **The Mennonite** supplement recently."

—A leader in one of our Northern District churches secured **thirty-five subscriptions** for one of our church papers in four and one-half hours. The method of personal solicitation is excellent. Have you tried it in your church?

—**Harry Martens** and **Winfield Fretz,** both of Bethel College, recently visited Mennonite communities in Nebraska and Minnesota to arrange for the enrollment of old and new students.

—**"How Do They Do It?"** is an interesting article in the June issue of the **Christian Herald,** which tells of lowly paid ministers and their wives who take care of and educate their children on meager salaries.

—**All material** which is to appear in **The Mennonite** should be sent to **The Mennonite,** 500 Bell Street, Beatrice, Nebraska. **All remittances** for old or new subscriptions and all notices of change of address should be sent to the Mennonite Publication Office, Newton, Kansas.

—**J. J. Balzer** and **I. I. Bargen** are two white-haired men who have contributed much in their lifetime to the Mt. Lake, Minnesota, community. Both are not as able to move about as in former days, but they are still vigorous in mind. Brother Balzer was on the program of the recent Northern District Conference, and Brother Bargen keeps busy with the work of the Mennonite Mutual Aid Society which was born in Mt. Lake.

—**Parents,** why not order **The Mennonite** for those children of yours who have moved away from home into a strange community!

—**Charles E. Krausz,** a member of the Second Mennonite Church, Philadelphia, Pa., has been appointed Acting Dean of the Chiropody School of Temple University; he is also co-editor of the **Chiropody Quiz Compend** according to an article in the **Chiropody Record.** In speaking of the honors accorded Mr. Krausz, the **Chiropody Record** further states, "he is a member of the Pi Epsilon Delta Fraternity; Blue Key Honor Society; honorary member of the Phi Alpha Pi Fraternity; Masonic Fraternity, Shrine and Odd Fellows."

—**Church treasurers:** When you send in money to the respective treasurers of peace, relief, education, publication, and foreign and home missions, be sure and state the name of your church. Give that name exactly as it is given in the Year Book if that happens to be correct. In many instances the mailing address of those sending in the money is different from the church address. Then when the name of the church is not mentioned it is exceedingly hard to tell what church the contribution should be assigned to. Remember the men you send the money to don't know your community like you do.

—"The difference between listening to a radio sermon and going to church is the same difference between calling on your girl on the telephone and spending an evening with her."

—Christian Reader's Digest

—Bulletin, **Grace Mennonite Church, Albany, Oregon:** " 'Why Does God Not Stop War?' From a reliable and unbiased statistical source, we are told that in Christian America 57 out of every 100 people never darken the door of a church of any faith except it be for a funeral or a wedding; that 30 more are only occasional frequenters of the House of God for special occasions; that 11 out of every 100 comprise the faithful who are present every time they can come or have an opportunity and that the remaining 2 out of each 100 represent the ministers, the men and women in religious work and the janitors who have to be there. Is it any wonder we are cursed with world-wide and devastating war?"

—**Year Book, Second Mennonite Church, Philadelphia, Pa.,** "The Men's Fellowship meets regularly on the third Monday of each month at 8 p. m. for an evening of games, good fellowship and for planning activities for the welfare of the church. All men of the church and community are welcome to participate in these activities."

—**Jesse Hoover,** returned relief worker from France, recently spoke in the First Mennonite Church of Upland, California. He showed stereoptican views of war-ravaged France.

—**Activity at Mennolan:** "Since Philadelphia put up "Wilhelmina" cabin, East Swamp has also put up a cabin in honor of Rev. W. S. Gottschall. Now two more are getting started with Allentown and Lansdale running neck to neck. We hear rumors of still another one coming up. With traveling limited we believe "Mennolan" will be used as a vacation place."

—Grace Mennonite Church Messenger

—**Eastern District Conference budget for 1942:** $1800 for Home Mission Committee, $200 for Rev. Elwood S. Shelly Fund, $300 for Conference Executive Committee, $100 for Historical Committee, $200 for Building Fund Committee, $400 for Mennolan Board of Managers. Total $3000.00.

—**Rev. A. M. Fretz,** who has been actively engaged in the ministry for nearly sixty years, has done many things as a pastor. But recently he had the unusual opportunity of baptizing two of his great grand-children.

—"**Rev. and Mrs. Edgar Toevs** and son James made a few calls in Reedley last Tuesday. They expect to leave for Aberdeen, Idaho, on June 2 to enter upon their new work." —Bulletin, First Mennonite Church, Reedley, California

—Bulletin, **First Mennonite Church, Hutchinson, Kansas:** ". . . about 60 per cent of the pupils of our Protestant Church Sunday Schools go out from our churches without becoming Christians." Rev. C. H. Dirks recently spoke at the Southwestern All-Mennonite Convention which was held in Sublette, Kansas. Various branches of Mennonite from southwestern Kansas, Oklahoma, and Texas were represented.

Ja 43

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, JULY 7, 1942 NUMBER 26

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WORKS AND BELIEF

Good works, like any other good thing, may be misused or used rightly. The Bible treats both the misuse and the right use of works. Let us consider the misuse.

Good works may be an attempt to make up for only a partial yielding to God. Lacking in one respect man may seek to make up for it in another sphere. The attempt is made to justify a wrong with a right. Man may engage in all kinds of good works to quiet an accusing conscience.

Good works done out of wrong motives do not make good men and women. Al Capone's soup kitchen in the days of the depression did not make him a good man. The Pharisee's hypocritical prayers and fastings did not make them good. A number of the demons recognized Jesus, a worthy act in itself. However, at the same time they defied Him with all their might. Good works are good in as far as they promote the welfare of others. But they are very detrimental to the spiritual growth of him who does them from a wrong motive. Such good works, like the demons, recognize Jesus to a certain extent, but they defy Him in a larger and more significant area. Such works are a way of skirting the main trouble; they are an attempt at spiritual bribery. They can be the pleasant perfume that is to cover the unpleasant odor of unconfessed sin. They are like a shining coat of paint on a car whose primary trouble is an engine that won't run. Good works can be the covering under which a partially yielded life seeks to hide. As such they are dangerous. As such they are a means by which men and women deceive themselves. As a means of escaping the real issue they help to make bad men and women rather than good.

But, here, beware! Just because good works and wrong motives are sometimes found together does not give us any ground for discrediting good works as a whole. So many of us jump to hasty conclusions. We are tempted to go to the extreme either one way or the other, and thereby we become unbalanced. Good works which spring out of a good heart are most pleasing unto God.

True belief and good works go hand in hand. Too often man clutches at one of the two and thinks he has both. Neither is ever true or complete when taken alone. Both must always exist together to be true and pleasing in God's sight. Where there are works, but not a full yielding, there the works are not true. Where there is belief, but a lack of works, there the beilef is not true. The two must exist together. This is the teaching of Christ as given in the Bible. When the emphasis is only upon one of these, then beware. —rw.

FIFTIETH SESSION OF THE NORTHERN DISTRICT CONFERENCE

Conference Motto—*"Hitherto hath the Lord helped us."* I Sam. 7:12.

Conference Theme—*"Jesus Christ the same yesterday, today and forever."* Heb. 13:8.

The conference sessions of the Northern District churches convening from June 6-10 in the Salem Zion Mennonite Church, Freeman, South Dakota, answered a dual purpose: first, in the observance of its fiftieth anniversary, and second, in its annual business sessions and programs.

The anniversary services were conducted Sunday afternoon. Rev. J. J. Balzer and Mr. Herman Fast, who were active in our conference and who were at the first conference in 1891, were seated on the platform. Rev. Balzer reported on the first conference held in the First Mennonite Church of Mt. Lake, Minnesota. He stated that the General Conference had asked for permission to make use of the afore mentioned church and invited a number of prominent men of the present Northern District Conference area to attend with the thought in mind of urging the churches of this area to unite into a district conference. The first trial conference was conducted entirely by outsiders, mainly from the East. The names of Rev. A. B. Schelly, Rev. David Goertz, Rev. Isaac Sommer, and others, were mentioned. Among those of the present Northern District area the following were freely mentioned: Rev. Gerhard Neufeld, then Elder of the First Mennonite Church, Mt. Lake, Minnesota; Elder H. H. Regier, Bethel Church, Mt. Lake; Rev. J. J. Balzer, Rev. N. F. Toews, etc. From the very beginning the Northern District Conference has exercised a beneficial influence in missionary endeavors, organization and support, both in this district and in the General Conference said Rev. Balzer.

Mr. Herman J. Fast, for twenty-six years a member of the Evangelization Committee, reported on its early work and later development. He stated that Rev. N. F. Toews was sent out for a number of years as a traveling minister for the Northern District. Other ministers also were sent from time to time to shepherd the small and scattered flocks. The Lord has blessed this work, and so the efforts of the conference in this direction have not been in vain. Both Mr. Fast and Rev. Balzer are now eighty-three years of age.

The historical talks were followed by "A Challenge to the Northern Ristrict" by Rev. J. A. Thieszen. He pointed out the field of labor and the possibilities that lie before the workers of the district. The conference guest speaker, Dr. Suckau of Berne, Indiana, then made suggestions to the conference basing his thoughts on II Chronicles 7:14; Psalmns 129; 23; and 24 and suggested Daniel 9 as a prayer.

The conference address, "Counting the Cost" based on Luke 14:26-27,30 was delivered by the president, Dr. J. D. Unruh. He discussed this topic from the standpoint of the individual Christian and, in view of our Fiftieth Anniversary session, from the point of view of the Church and conference. Pertaining to the individual he said, "One of the widest gaps in human experience is that between what we would like to be, and what we actually are." If anyone would follow Jesus he must count the cost; there must be an impelling force from within, and this force comes out of a personal and intimate relationship with Christ.

As a Church, Dr. Unruh said, "It is altogether fitting and proper that we pause to pay tribute on this occasion to the courageous spirits who launched out in the 16th century; — to those of our forebears *who for the sake of faith* began life anew on the mid-west plains; — to those who visioned pathways to heathen lands; — to those who initiated our schools; — and to those who fifty years ago launched this conference endeavor." Then he called attention to several problem areas that seem to be trends that should cause us concern; namely, the trend to a compromising church membership, that is, lack of discipline from without — the individual is following too much his own intuition; second, an unmistakable trend, a movement from rural to urban centers which results in loss of some of the vitality of our testimony. Then he cited statistics from the articles of J. Winfield Fretz concerning the greater percentage of rural boys going as conscientious objectors compared to those coming from urban centers. And lastly, the trend to over-emphasize the individual conscience in the present crisis. He suggested that the church teach the principles of non-resistance and help the young man to decide.

The Pastors Conference Saturday was well attended. Two topics were discussed, "The Pastor as Steward of the Mysteries of God" by Rev. Willard Claassen and, "The Pastor's Conduct" by Rev. H. E. Widmer. These were followed by a message, "The Pastor as Christ's Ambassador" by Dr. Suckau.

On Sunday forenoon the home mission sermon was preached by Dr. Suckau and a foreign mission sermon by Missionary F. Isaac. In the evening of that day the Sunday School Convention was held.

Monday forenoon the business of the conference started, and various reports were read. The afternoon session was begun with the observance of the Lord's Supper. Dr. Suckau delivered the message for the occasion. After these services Dr. Henry Fast reported on the C. P. S. Camps and gave a very inspirational talk. The conference Peace Committee also reported at this time. Other conference reports followed during the day, and in the evening testimonies were offered by fourteen young workers now on the field or about to enter in full time Christian work. This was followed by a sermon and a consecration service in charge of Dr. Suckau during which two young people decided to enter into Christian work.

Tuesday morning the conference business was finished, and the election of officers was held. The next conference place is to be The Bethel Church of Mt. Lake, Minnesota, of which Rev. Erland Waltner is pastor. Rev. Waltner was also elected as the new president of the Northern District. The Ladies' Mission Service took place in the afternoon and the C. E. Convention in the evening. Wednesday was the day of the Young Peoples Conference, the theme of which was: "For me to live is Christ" "Because of the Cross, the Call, the Commission." The guest speaker was Rev. Walter Gering of Moundridge, Kans.

The spirit of the Lord was manifest throughout the conference sessions and we know that a blessing will follow into each community to which the delegates and guests have returned.

—*Henry M. Harder,* Secretary of the Northern District

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

INSTALLATION OF INDIAN PASTOR AT CHAMPA

By *Mrs. Orlando Waltner, Champa, India*

We are happy to report that the Champa church has installed its own Indian pastor. Previous to this the church has been served by missionaries, Dr. H. R. Bauman, having served as pastor for four and one-half years. Now P. P. Asna, a brother to Rev. Rufus Asna of Janjgir, has been installed as pastor.

On February 8, 1942, at the Indian Conference held at Jagdishpur, the following were ordained as elders Philip Palak, of Jagdishpur, Ratan Singh, pastor of Korba church, P. P. Asna, of Champa, Dr. H. E. Dester, who is the pastor of the Jagdishpur church, and O. A. Waltner. Israel Nandy was ordained as an evangelist.

When the conference was completed and the people had returned home, the Champa church held its installation service for its new pastor and two deacons. Dr. Bauman spoke very fittingly of the new pastor's duties and also of the duties of the congregation. The new pastor expressed his appreciation of the trust which the people have placed in him and also expressed his realization of the difficulties of his position as pastor. He is an earnest Christian who has served for many years as an evangelist in the village work carried on by the mission. His wife, also, is interested in the Lord's work and has promised to be a help-mate in her husband's work.

The two deacons are Puran Banwar, the Indian caretaker of the leper home, and Ashawan, the headmaster of the primary school. Both of these men are looked up to and trusted by the Christians, and have shown that they have the interests of their fellow-Christians at heart.

We feel that this step has been a forward step for the Champa church. The church feels its responsibilities more than previously and is attempting to carry out its duties from within. We pray that the church may grow and that Christ's blessing may be upon each member.

THE LORD WILL PROVIDE

This statement can express the finest Christian sentiment and confidence, but it can also be used by the stupid or the lazy. You will have read about the many poor in our Basna church area in India. True, we have many poor Christians. Observing the conditions of the poor and studying the problem a bit, one finds that we have three classes of poor brethren among us. One class or group is poor because circumstances have been against them. Their work animals have died. Their crops have failed several years in succession. Sickness has layed low the bread-winner for months on end, etc., etc. Such need our earnest sympathy and help.

A second class of poor are poor because they do not have the brains to lay hold on opportunities to earn; and if they earn they do not know how to conserve. One brother, for example, as soon as he has a rupee (about thirty cents) goes and buys a chicken or some other expensive food and has a big feast. After a few days he comes to me in tears begging for seventy-five cents to pay his land taxes which are long overdue, lest the village chief takes his land away. Another brother, as soon as he has a rupee feels himself to be a great king and scoffs at opportunities for further earnings. I call him and say: "Brother Poinka, I need these bricks to be taken to such and such a place; will you do it?" He laughs and walks off. Somebody else takes the job. After some days brother Poinka comes to me and says, "In my home there has been no food since day before yesterday, and our two little daughters are crying. Won't you help us?" What shall one say or do? One pities the little ones who have to suffer, because their daddy's insight and foresight is so very limited.

Then there is a third class of poor brethren who willfully want to be poor. I was in our Christian Church at Narainpur. After divine services I said to the brethren: "Quite a few of you look rather poor and your houses are ill kept; what is the matter?"

"Yes," they said, "We are very poor; what shall we do; the Lord will provide." So answered father Makund, the oldest Christian brother of the church.

I told them that it was very good that they trusted God, but, "How much land have you?"

Makund answers: "I and my two brothers altogether have thirty-seven acres of land."

"And how deep are the wells in your village area?" was my next question.

Answer: "From twelve to twenty feet."

And that the water in this whole area is good for irrigation everybody knows. Then I said: "Brethren, I have no sympathy with your poverty. God has given you land (and thirty-seven acres in three families is considerable property in India). He has given you children (Makund has five grown sons); God has provided water in the earth which is easy to get; you have four public markets (bazars) every week within ten miles in every direction; now up, make gardens and sell vegetables and fruits which the public wants and quit dishonoring God by refusing His gifts which He holds out towards you."

—*John Thiessen*

HOME MISSIONS

A. J. Neuenschwander, Secretary

MENNONITE MEMORIAL CHURCH

Altoona, Pennsylvania

Some time has passed since we last wrote to *The Mennonite,* and many things have taken place. What a blessed assurance to know that, "Jesus is mine! O what a foretaste of glory divine! Heir of salvation, purchase of God, Born of His Spirit, washed in His blood."

Various happenings in the past few months were as follows: Our sun-rise prayer and praise service was held on Easter morning with a nice group present, and real spiritual blessings were received by those who came out so early in the morning to truly worship "Him" who is risen and is even now at the right hand of God interceding for us. What a blessed thought to know we are worshiping a living Christ and the assurance that some day, perhaps soon, He is coming again for His own.

After the service there was a time of fellowship, and breakfast was served in the parsonage for all those who were able to stay.

Following this was the Sunday School and morning worship service. The Easter program by the children was held in the evening, followed by a message, "The Risen Christ" by Rev. Sidney. This was the beginning of our week's evangelistic services. Local pastors from the Altoona ministerium were the speakers for the week. A wonderful cooperation on the part of the pastors, a real interest by those who attended, and real blessings were received throughout the week. The message of salvation was brought forth in a plain and simple way at each service.

The Friday night Bible hour for the boys and girls for the winter months was held until the week before Easter after which we had an entire week of meetings for them in connection with the evangelistic services.

Mother's Day was observed with a special program and message for the mothers by one of the local pastors. Each mother was then presented with a little token, namely: a "Book Mark" for their Bibles, on the reverse side was a reminder to "Read the Bible." What a great thought in the little chorus "Let's go on, Let's go on, Reading the Bible every day, Let's go on, Let's go on, Reading the word of God." This exhortation is not for mothers only, but for fathers and boys and girls as well.

We had a lovely time on Memorial Day with some Christian friends who had asked us to take them up on the mountain to the cemetary. Here special memorial services were held after which we were invited out to dinner at a farm home. Had a wonderful opportunity to witness for our Lord and Saviour and give words of encouragement and exhortation to a mother who said she was a Christian, but had now become very bitter towards God, because He had taken from her, her husband and only son. After quoting much scripture to her and dealing with her in a plain way her heart was softened and she invited us to come and visit her in her home. Also handed us some money to be used in the Lord's work. We are trusting that she will really "Look Up" and let Him have His way in her heart and life. Satan has been having a hold of her and knows her weakest point, that of discouragement.

Two persons came to us lately and stated how glad they were for moving on the hill, stating that they might still be living in sin if it had not been for us and the mission here. We had come in contact with them while out visiting, making the way of salvation plain to the one, while in her home, she was ready to receive Christ as her Saviour; later she openly confessed him while attending special services in the city, was baptized in our church, and also is now a member here. The other one had been a backslider.

Two members were added to our Ladies Aid since the beginning of the year. One of them a Catholic girl. She remarked last night at our meeting how she enjoys coming. O, that we might be a real witness and testimony to all those with whom we come in contact.

Our Bible School begins June 15. We are looking forward to real spiritual blessings and praise the Lord for the opportunity to implant the word of God in these young hearts, trusting that the seed sown will bring forth much fruit.

—*Mr. and Mrs. E. Slotterback*

CIVILIAN BONDS

Since last week's press release of Secretary of the Treasury, Henry M. Morgenthau Jr.'s letter of June 2 to Paul French, naturally many inquiries have come to M. C. C. headquarters as to the necessary next steps in taking advantage of this announced provision for purchase of non-war Bonds. A committee representative of the several groups most interested in this has held a number of meetings and is in process of completing arrangements with the Provident Trust Company of Philapelphia to serve as intermediary in this matter. It is expected that the detailed plans to make the arrangement effective will be ready for submission to the responsible agencies in these several groups by June 24. It is hoped that fully detailed information will be available for any one interested in using this provision before the end of June. Naturally, all who are concerned in this problem are appreciative of the Treasury Department's attitude.

—*Orie O. Miller*

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

EDUCATED FARMERS

Many people claim that a man doesn't need a college education to be a farmer. If these people mean by this that a man can earn his living on the farm without the benefit of a college education, they are correct. Thousands of farmers are demonstrating this fact every day. But a genuine Christian college education would help most farmers enjoy living as well as merely earning a living. Unfortunately most people who oppose higher education do so on purely financial grounds completely overlooking the spiritual values that such a training would or could provide. While I do not wish to prove the point, I believe it could be demonstrated with factual data that a college education for farmers is a paying proposition financially as well as spiritually. No other occupation provides such a perfect opportunity to use and appreciate the subjects studied in college as does farming.

Appreciative Farmers

Farmers because of the nature of their work spend a large proportion of their time working alone. As they do the chores around home, as they ride up and down the field on the tractor while plowing, or while performing any of the other hundreds of tasks that wait to be done on the farm, there is opportunity to meditate. What a wonderful opportunity to meditate on the meaning of things read or heard in college but which were never carefully thought through. The inspiration and information received from the studies in the life of Jesus alone would provide sufficient substance for several years of thought, not to mention the lives and experiences of hundreds of Bible characters. It is pleasant to think of the enthusiastic discussions we would have in Sunday school classes and the alert listeners in our congregations if our farmers who have been away to school would apply the things learned there to the weekly Sunday school lessons and sermons. A Christian education should provide men with training to make them devoted Sunday school teachers, consecrated lay church men, and intelligent community leaders. Unfortunately too many trained men have returned to the farms more worldly wise than spiritually mature. This, of course, need not be so.

But God speaks to men in many ways. Not only does He speak through the written Word, but He reveals Himself through the pages of. history and through the wonders of nature. Who of us has not been taught a great lesson in life through careful observation of animal, insect, or plant behavior? Here is another realm where college courses such as studies in biology, physics, chemistry, psychology, sociology and others can help us to see what we have formerly not seen. Many of the greatest truths in life are those simple little things all around us which we have never observed of our own accord. It required a teacher to point them out to us. Jesus illustrated this point when he called our attention to the significance of a little sparrow, the beauty of the lily, the uselessness of a barren fig tree.

A good education ought to help us see the big truths in the little things all around us. Yes, farmers need to be educated, but an education is more than an accumulation of facts. It is the ability to interpret and use these facts toward worthy ends. The words of Solomon (Proverbs 4:7) express this need for a real education: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding."

CONFERENCE ON MENNONITE CULTURAL PROBLEMS

Winona Lake, Ind., August 7, and 8, 1942

Friday Evening, August 7

Opening Devotional Exercises: 7:30 p. m.

Adresses:

"The Mennonites in America Today," H. A. Fast

"European Mennonites as I Found Them," M. C. Lehman

Saturday Morning, August 8

Breakfast and Morning Devotions, 7:15-8:00

Aspects of Church Life Affecting the Future, 8:00-12:00

"Mennonite Church Architecture and the Simple Life," George Stoneback

"Economic and Social Problems of Mennonite Youth," Menno Harder

"Home Economics and the Mennonite Family," Miss Edna Ramseyer

"The Secularization Process Among the Mennonites," Karl Baehr

Noon Recess 12:00-1:30

Afternoon Session

Aspects of Mennonite Community Life:

"Training Girls for Community Nursing Service," Mrs. Ursula P. Frantz

"A Methodology for Studying the Local Community," Winfield Fretz

"Suggestions for Improving the Small Christian Community," Guy Hershberger

"Is There a Need for a Mennonite Rural Life Publication?" Melvin Gingerich

Evening Session

Aspects of Mennonite Religious Principles and the Christian Conscience

"The History of Conscientious Objection to War Among Mennonites," Sanford Yoder

"Environmental Factors Influencing Decisions of Boys of Draft Age," Robert Kreider

"Mennonite Service Projects in Time of War and Peace," Don E. Smucker

Closing Devotional Period

A period of one hour is assigned for the presentation and discussion of a topic.

* * * *

Those interested in attending this conference should write to J. Winfield Fretz at North Newton, Kansas, for further information. The program is especially designed for ministers and teachers who are interested in enriching and preserving the Christian way of life as understood by the Mennonites.

IN MEMORIAM

CHARLES ANDREW HEPLER, June 2, 1893, to May 2, 1942. Son of Andrew Y. and Mary Alice Klock Hepler. Lived near Newton, Hesston, and Clements, Kansas. Engaged in farm work. Attended the Evangelical Church and after his marriage the Friends Church. Married Marie Woelk who perished with him in their home when overcome by gas fumes which burned from an explosion caused by a leak in the Propane Gas system.

MARIE (WOELK) HEPLER, Nov. 20, 1906, to May 2, 1942. Daughter of Henry A. and Katherine Schmidt Woelk. Attended the Moundridge and Goessel, Kansas, high schools. Did housework in Newton and Wichita, Kansas, and in Visalia, Calif, Served as cook in the Old People's Home and the Bethel Hospital, Goessel, Kansas. Was instrumental in organizing the Mission Friends Circle of the Goessel Mennonite Church. Member of Goessel Mennonite Church and Friends Church, Clements, Kansas. Mourned by her parents and following brothers and sisters: Henry of Wichita, Alvin of Peabody, Arthur of Lehigh, Mrs. Walter Entz of Newton, Hilda of Newton, and Eldon of the home.

MARIA BARTEL PLENERT, Aug. 14, 1896, to June 6, 1942. Daughter of John B. Bartel and wife of Arnold A. Plenert. She is mourned by her husband, three children, Evelyn, Vernon, and Lloyd, her aged father, and two brothers, John of Delft, Minnesota, and Henry of Hillsboro, Kansas. Member of Johannestal Mennonite Church for thirty years. Rev. J. M. Regier, her pastor, and Rev. J. H. Epp, her former taecher in the Hillsboro Bible Academy, spoke at the funeral.

MARY (STUCKY) GEHRING, May 27, 1886, to June 1, 1942. Daughter of Tobias J. and Maria Stucky. Church membership: Hopefield and Eden Mennonite Churches, Moundridge, Kansas. Married John J. C. Gehring who survives her. Health began to fail four years ago. Suffered paralytic stroke the day before her death.

MARVIN SCHMIDT, December 7, 1911, to May 2, 1942. Born near Goessel, Kansas, and graduated from the high school there. Member of Tabor Mennonite Church. Served in many ways with his musical talent, and also was S. S. teacher of Juniors and Intermediates. Purchased farm near Fredonia, Kansas, and was serving as S. S. Superintendent at time of death, which was caused by a windstorm. Married Edna Ruth Frey. Children born to them: Robert Keith and Marvin Duane.

HELENA WARKENTIN, nee **GRAEVE,** Jan. 4, 1865, to May 20, 1942. Daughter of Heinrich Graeve and Katherine Giesbrecht Graeve. Born in the village, Kleefeld, South Russia. Baptized by Elder Jacob Toews in the heathen village, Serebulack and in a Moschee. Parents migrated to Asia on August 4, 1880. Came from Asia to the U. S. in 1884 and lived near Newton. Married John J Warkentin who preceded her in death. Mourned by two sons and one daughter: Henry Warkentin, John Warkentin, and Anna Warkentin.

MRS. MOSES AMSTUTZ, seventy-three, life-time resident of Bluffton, Ohio, and vicinity, died of a heart ailment in her Bluffton home. Member of the Ebenezer Mennonite Church. Rev. A. C. Schultz conducted the funeral service.

GIDEON LEHMAN, a retired farmer, residing one half mile east of Beaverdam, Ohio, on the Dixie Highway, passed away on May 18 at the age of seventy-five. He is survived by his wife whom he married in 1895. Funeral services were held in the Ebenezer Church with Rev. A. C. Schultz officiating.

GERHARD A. WIEBE, June 22, 1873, to June 17, 1942. Born in Lysanderhoeh, Trakt Settlement, Saratoff, Russia, where his parents, Rev. Aron J. Wiebe, and Maria Wiebe, nee Fieguth, had migrated to from West Prussia. The Reverend Wiebe served the church at Lysanderhoeh, and after coming to this country in 1896 was pastor of the San Marcus Mennonite Church at Paso Robles, Calif. Gerhard A. Wiebe attended elementary and high school in Russia. To be true to the principle of non-resistance he migrated to America and arrived in Beatrice, Nebraska, July 4, 1894. Married Anna Gertrude Claassen who with the following children survive him: Anna and Edgar at home, Arthur J., Mrs. Louis A. Penner, Mrs. Henry D. Hirschler, Mrs. Orlando Harms, Mrs. Cornelius Krahn. A brother, Henry A. Wiebe, a sister, Mrs. Erhard H. Schroeder, and a step-brother, John A. Bergmann, all of Paso Robles, California, also survive him.

JOHN E. WIEBE, Oct. 15, 1865, to June 17, 1942. Son of Henry and Henrietta Wiebe, nee Claassen. Born at Marienburg, West Prussia, and there received his elementary and high school education. Later prepared for business career in Danzig. When military training became compulsory in Germany he migrated to America to keep his faith. Came to Beatrice, Nebraska, in 1884. Work: Filled position in a store for nearly twenty years and later engaged in a variety of business and agricultural enterprises. Baptized June 2, 1884, by Elder Jacob Toevs from Russia. Church membership: First and Second Mennonite Churches, Beatrice. Married Helena A. Wiebe who survives him. Also mourned by four sons: Louis E. Wiebe, Willmington, Deleware; Dr. Frank Wiebe and Arthur Wiebe, Salinas, California; and John Wiebe, Jr., Beatrice; and one daughter, Mrs. Chester Linscheid, Brookings, South Dakota.

DAILY DEVOTIONAL MESSAGES

By *P. H. Unruh, Goessel, Kansas*

JULY 8—*"I know that my redeemer liveth."* Job 19:25.

During this month of July we shall meditate on "What We Christians Know." This word from Job for today is a very precious one. For the soul aware of this truth but conscious that all are sinners, this is a consolation and comfort. As the personal Redeemer in such inspired word the personal contact is made, and it assures the redeemed of his salvation. Full confidence and peace is anchored in him, the victorious redeemer from the open tomb. Before us is this redeemer as our saviour through His life pure and holy, His death conquering our great enemy and His resurrection giving assurance of the believer's victory in due time. Now I fully trust Him and know that my redeemer liveth. I look up in a living hope and rejoice in His Holy Name.

JULY 9—*"I know, O Lord, that thy judgements are right"* Ps. 119:75.

There are many people who deny God, because they cannot understand his judgements. There is no reason to lose confidence in God, because we do not understand Him in all He does, including his judgments. We now see only in part, but then we shall see it all in the light of his righteousness and wisdom. Some of his judgments may at present seem heartless and hard. For example, the judgment upon the nations of Cannan when Israel took possession of it, but Israel had to wait until the nations living in the land lost the right of possession through their godless living. Then the judgment came by the edge of the sword. Individuals and nations forfeit life by mounting sin upon sin. Even today we are shocked by world conditions. God is judging the nations today, for they have sinned against God. Death is the penalty of sin. Then, O Lord, thy judgments are right. Confessing, We pray thee, O Lord, have mercy upon us.

JULY 10—*"But we are sure that the judgment of God is according to truth against them which commit such things."* Rom. 2:2.

We must read what is written in verse one as there is a particular sin mentioned there to which the phrase, "Them which commit such things" refers. It is the sin of judging others. This is a widespread and common sin. While looking away to find fault in others we are blind to our own sins. Then in judging others we are proud and self-righteous, two things which are offenses in God's sight. Often the things we judge severely in others we are guilty of also. Judgment therefore by men is never just and true. Shall we therefore not judge others. Judgment we leave to the Lord; it is His business and not mine. We are sure that the judgment of God is according to the truth.

July 11—*"Knowing this, that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin."* Rom. 6:6

This is indeed a startling expression. Such faith is victorious over our little strength. It is a challenge to Satan, our enemy, a challenge to our old nature, and it is a challenge to all the world about us. And yet it is true there are many things in our life which are not in harmony with the expression of confidence and peace of our text. Nevertheless Scripture is right. When Christ was crucified on the cross on Calvary, even before we repented or were born, our *old man* was crucified with Him. This fact makes it possible to live in newness of life now. It opens wide the door for the penitent sinner's return. Continue in saving faith, and he will keep you in saving grace through all the trials and testing by which "the body of sin is destroyed" attaining that high position where and when the service of sin is ended.

JULY 12—*"I know that in me dwelleth no good thing." .Rom.* 7:18.

What a shocking statement. A statement by a man known as the greatest of the apostles. This chapter opens our eyes to the relation of this body, (the flesh) of death and the service in the newness of the spirit. Even after we have been born again we discover within us something which gives us grief and trouble and we realize that we must be constantly on guard. Not until we have this experience do we realize the extent of the fall. We, of ourselves, must become completely bankrupt. This is a bitter lesson to learn. Riches, honors, high position, and prestige are of no value. By the new birth this all changes. A new creation in Christ is brought forth. The "no good thing in me" is removed and Jesus has entered and dwelleth in me. And now he by the power of his resurrection will change this vile body of flesh and blood to a glorious body like his own. Thanks to Him.

JULY 13—*"We know, that all things work together for good to them that love God, to them who are called according to his purpose."* Rom. 8:28.

This is one of the Bible verses often used as a memory verse. The lesson it teaches is important for correct evaluation of experiences which we must go through in life. It is written for the children of God. Therefore, those who in childlike faith accept this are at peace in the midst of great tribulation. They look upon their Lord with confidence and trust. Here is the secret of the power of the hero of faith. He is fully trusting Him. Christ is made the captain of the boat and He is in full control. All experiences, good or bad, are divinely arranged to accomplish his purpose. Here faith surrenders: "Have thine own way, Lord! Have thine own way! Thou are the Potter; I am the clay. Mould me and make me after Thy will, While I am waiting, Yielded and still."

JULY 14—*"And that, Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."* Rom. 13:11.

The world conditions of today are calling our attention to the fact that this age of grace is fast drawing to its close. The return of our Lord is not far away. The great international conflict now raging over all the world follows in startling detail what Jesus said about the end of this age. But even today there are many who scoff at this hope of the children of God. That, however, does not change God's program at all but confirms all the more what Jesus said and is in itself a sign of the times. Christians are not confused; they know it is high time to awake out of sleep. The bride must prepare herself for that blessed event, the mid-night call, "the Bridegroom cometh." Yes, come Lord Jesus.

JULY 15—*"Now we have not received the spirit of the world, but the spirit of God; that we might know the things that are freely given to us of God.* I Cor. 2:12.

This verse is the key to the mystery that Christians are not understood even by the intelligent children of the world. The children of the world have the spirit of the world, and the children of God have the spirit of God. The world lieth in the evil one, and therefore the spirit of the world is evil. In recompensation for the loss of the thing the world gives, we know the things which are freely given. These are: remission of sins, peace, life eternal, the word of God, our eternal home. To this we are heirs because we are children of God (Rom. 8:17). We have a rich father and he willed it all to his children.

JULY 16—*"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led."* I Cor. 12:2.

We just wonder, is it important to know and remember what we once were. Indeed, it is, for if we know that once we were serving dumb idols and what through grace we are now, we are humiliated. For this grace we praise God in Christ Jesus and thank Him for his mercy. Indeed we have nothing to boast or to be proud of. Even now there may be some things we loved when we were not children of God and which we have taken over into our new life only causing us trouble. These must be put away. Comforting is the expression, "were Gentiles" but are not now. What we are now counts. Christ came in and removed the past from us. Now we are his own, a new creation in Him.

JULY 17—*"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."* II Cor. 4:14.

When we think of death, our own death, it makes us tremble. A verse like our text takes all fear of death away and strips the grave of its horrors. We know there is one greater than death, whom death could not keep. He was raised from the dead, even our Lord Jesus. Jesus is our ressurrection, who will, as the result of his victory over sin and death, present the whole body of believers blameless before God and all the hosts of heaven. A wonderful encouragement to accept Jesus as our Saviour and Lord. This anchor holds even in storm just before the landing. Even if death overtakes us it cannot hold us. We will be raised never more to die. "O death, where is thy sting? O grave where is thy victory!"

JULY 18—*"For we know that if our earthly house of this tabernacle were desolved, we have a building of God, an house not made with hands, eternal in the heavens."* II Cor. 5:1.

Moving day is coming. Our landlord has served notice and gives ample time to prepare for it. In preparation spend no time on what to take or one would like to take along. That is wasted time and energy. All is left here. When this earthly house crumbles it is time to go. And where can we go? The children of God have a place prepared by God. Jesus speaks of this as "his Father's house with many mansions therein." John 14:2. This is the building of God, a house not made with hands. We have not yet seen it, but we know it is there in beauty far surpassing our keenest expectation. Let moving day come. I know where I go.

RELIEF

Dr. Herbert Schmidt Returns

On April 19 Dr. Herbert Schmidt of Newton, Kansas, left for Paraguay by plane, arriving April 23. For the remainder of April and throughout May Dr. Schmidt, with his brother Dr. John Schmidt, performed necessary surgical operations for the Mennonites in the Chaco. In the beginning of June Dr. Herbert Schmidt returned by plane to the United States.

The following action was taken by Fernheim Colony Meeting at Philadelphia, Chaco, Paraguay on May 15, 1942.

"An expression of thanks to the Mennonite Central Committee and to Dr. Herbert Schmidt. The oberschulz gave a brief report of the surgical work undertaken by Dr. Herbert Schmidt and carried through in the colony hospital. The colony assembly brings to Dr. Schmidt their most heartfelt thanks for this service and for the sacrifice that both he and his family made in his coming to Paraguay to help in this need. The colony also expresses its thanks again to the Mennonite Central Committee for sending Dr. Schmidt and for this help to our sick folks. The need of many in Fernheim was relieved."

Sponsored by
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Union of the
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Editor
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500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Extending the Usefulness of Our Retreats

By *Walter H. Dyck* *

It is not our purpose to advance arguments for the establishment of retreats. They have already become a vital part in our church program. Their usefulness lies in providing wholesome opportunity for a blending of our natural desires with a yearning for those things which are even more needful. To come apart and rest a while, to fellowship, to play, to study, and pray with likeminded young people of other churches and communities is very "needful".

It seems to me that usefulness of our retreats could be extended by a more careful selection and preparation of (1) the young people, (2) the leaders, (3) the program, (4) the surroundings, and (5) the goals to be attained.

1. We need a more careful selection of young people. Too often only those financially able and socially active found it possible to go. The quiet, the unassuming ones in the shop, the home, or the farm have had to stay by the "stuff". Those who have been attending a Christian college during the past year, though we are happy if they attend, are not the ones who need this inspiration the most. They have enjoyed it all year. We need the active and the reticent, those able to pay their way as well as those less able, spiritually mature as well as "babes in Christ." A certain church pays one-half of the retreat fee in order to be able to select worthy retreaters. Selection is valuable, too, in that it insures a higher spiritual plane. The spirit of a retreat is sometimes disrupted by those whose lack of interest or spiritual concern creates discipline problems. Our most serious minded young people want a truly Christian study-vacation. A high plane of atmosphere and conduct should become traditional.

2. We need a more careful selection of leaders.

(Continued on next page)

RETREATS AT MEN-O-LAN, JULY 16 to 19 AND 24 to 26

High School Young People's Retreat

Leaders and courses are: "The Shining Life" by Rev. Walter H. Dyck, pastor, First Mennonite Church, Beatrice, Nebraska; "The Shining Life on the Foreign Mission Field" by Mrs. S. F. Pannabecker, missionary from China; and "The Shining Life Revealed by New Testament Characters" by Rev. A. J. Neuenschwander, pastor, West Swamp Mennonite Church. Other leaders are: Rev. Ward Shelly, pastor, Springfield Mennonite Church, and Herbert Fretz, evangelist, Grace Mennonite Church, Lansdale, Pa. The cost is $5.00. The date is July 16 to 19.

Senior Young People's Retreat

Leaders and courses are: "The Shining Life" by Rev. Walter H. Dyck; "Studies in the Book of Colossians" by Rev. J. J. Plenert; pastor, First Mennonite Church, Philadelphia, Pa.; "Practical Points for Public Speaking and Helps for Sunday School Teachers, C. E. Workers" by Mr. Caroll Parks, Christian layman and school teacher from Allentown, Pa.; "The Shining Life on the Mission Field" by Mrs. S. F. Pannabecker. Other leaders are: Rev. Freeman H. Schwartz, pastor Eden Mennonite Church, Schwenksville, Pa., and Rev. Wayne S. Soliday, pastor, Hilltown Baptist Church. The cost is $4.75. The date is July 24 to 26. Men-o-lan is near Finland, Pennsylvania.

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* **Rev. Walter H. Dyck, Western District Y. P. Representative who has made a survey of our General Conference retreats.**

Whether they be ministers, missionaries, or laymen seems immaterial. Each have a contribution to make. Instructors in our schools should be used. Above all, they need to be thoroughly Christian and fully consecrated men and women. They must need feel their unworthiness as they present Christ as Savior and Lord. They must have a sympathetic, congenial, and cooperative attitude, and be seriously concerned with the spiritual welfare of those entrusted to their care. Whether they be Mennonites is also probably immaterial, provided they are in sympathy with the basic tenets of our faith. One hears of men absolutely opposed to our historic position being called as leaders. This is definitely disruptive. Otherwise an exchange of leaders between districts is very valuable. Retreat committees are to be encouraged not to remunerate such leaders much above actual expenses so that smaller groups will feel free to engage in such exchanges of speakers.

3. We need a more careful selection in the preparation of a program. There must be a variety of study, meditation, recreation, and wholesome contacts with fellow retreaters. This calls for balance in a crowded schedule. Three to four hours should be used for instruction and discussion. The courses will vary: Bible Study, Nature Study, Young People's Problems, Mennonite History and practice, and a variety of other subjects will come up from year to year. An equal time should be allowed for inspirational messages, meditation, counselling, etc. Not less than four hours of strenous exercise will be necessary to tire the body enough for twice that many hours of sleep. Several hours will pass in fellowship at the table and in informal chats (of course, the whole retreat is informal) at the water fountain, under the trees, beside the lake or stream. Happy is the retreat committee which is able to so plan a program with the young people so as to best blend their natural interests with a yearning for "things above."

4. We need a more careful selection of the surroundings in which retreats are to be held. Those groups who have yet tried the camp-type retreat still have a very worth-while experience ahead. It is more comfortable, of course, to sit in church. But we don't want comfort now. Comfort brings the temptation of drowsiness. Now we sit on a log, a blanket, or even the grass (we dress so that grass stains no not matter). The twitter of birds, the chirp of the cricket, or even the croak of the frog is a setting that seems to inspire young people. Add to this the crackle of the camp fire and the changing hues of glowing embers as the camp-fire service progresses, to listen to the words meaningfully spoken, "Come ye apart and rest a while—." The nearness of nature helped our Lord Jesus to experience the nearness of the Father. We, too, need to get away from the monotonous and secularizing grind of our everyday lives and be drawn "near to the heart of God."

5. Lastly, and of major importance, we need a more careful selection of aims to be accomplished. Retreaters must be brought to be very conscious of them. These brief days must be more than merely a good time. We would suggest at least six pointed questions to be submitted in questionnaire form to each of the retreaters at the beginning of the period: (a) What influenced you to come to retreat this year? (b) For what personal purpose did you come? (c) What do you expect to get out of retreat? (d) What are you planning to contribute to make this retreat most nearly ideal for the camp group? (e) Please give ideas and suggestions for making this retreat most beneficial. (f) With what particular problems, if any, are you wrestling at this time? To accept and enthrone Christ as Savior and Lord means also to form attitudes toward Christian ideals, such as spirituality, devotion, achievement. For this we need adjustment in our social life, home life, public and private worship, in business life, recreation, etc.

We urge every young person who can possibly get away to plan to go. Remember, you retreat by not attending a "retreat".

YOUNG PEOPLE'S DAY

Inspiration

The closing day of the Northern District Conference, held at the Salem Zion Mennonite Church of Freeman, South Dakota, was again given over to the activities of the young people. Rev. Walter Gering of Moundridge, Kansas, was the guest speaker, bringing three inspirational messages on the theme, "For Me to Live is Christ, because of the Cross, the Call, and the Commission." Dr. Sukau, Berne Indiana, also gave a challenging talk on "Heroes Among the Mennonites." During the evening services the young people joined together in a huge thrilling chorus to sing to the praise of God. The choir was under the direction of Mr. Ellis Graber of Marion, South Dakota.

During the business meeting two projects which the young people are to support were decided upon, namely, the C. P. S. camps, and the support of an evangelist in a new field of the Northern District. It was also unanimously agreed to undertake the edition of a Northern District Y. P. paper. Two sample copies had been edited prior to this to discover the reaction and sentiment towards such a project. Miss Hermie Preheim, of Freeman, South Dakota, has been appointed editor of this paper which is to be published quarterly. As secretary-treasurer of the Y. P. Committee, the group elected Edwin Epp of Henderson, Nebraska.

It was a day of blessing for all as the young people, the church of tomorrow, gathered together in fellowship and communion to discuss further plans for their organization. *—Contributed*

SENIOR DEPARTMENT

Program for July 19, 1942

No. 1 of Three Studies on The Choice of a Life Work

FINDING THE WILL OF GOD

I Cor. 10:31-33; 11:1

I. Worship Service:

(1) Songs: "Master, Speak! Thy Servant Heareth," No. 219; "Have Thine Own Way, Lord!" No 217. (2) Scripture passage, prayer, and leader's remarks. (3) Reading: "The Watered Lilies" (order from Mrs. Gerhard Friesen, Newton, Kansas, for three cents. (4) Offering for Civilian Public Service Camps.

II. Leader's Introduction:

The fundamental law of Christian living is the law of love. Love to God first and love to men next helps decide many a knotty problem. Young people ask and have a right to ask, "What is the will of God for my life?" Certain things God has given you; these you are to take stock of. They are your talents. What can you do well? Where lie your best abilities? Use and develop your talents by using them; they are given you for that purpose.

To find His will you must use your eyes and ears—see what needs there are to be met. When Christ saw the five thousand hungry people He said to the disciples, "Give ye them to eat." When Jacob Riis saw the life of the poor in the slums he used his ability as a newspaper man to bring about changed conditions. Clara Barton and Florence Nnghtingale let the needs that they met become a call for their lifework. Louis Pasteur labored incessantly in the field of medicine to alleviate human suffering.

A third factor to be considered is circumstances which may or may not be a deciding factor. A young man gifted with a fine voice and possibilities in that line finds himself tied down by a mother dependent on his staying on the farm for lack of funds. He should like to become a great singer, but he uses his voice to help locally in church work.

III. Suggested Topics for Short Talks:

(1) An elder's unselfishness (Gen. 13:8, 9); (2) Love for enemies (Matt. 5:44); (3) A devoted friendship (I am. 18:1, 3); (4) Willing to be accursed (Rom. 9:3); (5) Willing to risk life (Esther 4:16); (6) Love for mother church (II Cor. 8:1-5).

IV. For Discussion:

Do you think Edison did the will of God in his lifework? Benjamin Franklin? Madame Curie? Luther Burbank? Adoniram Judson? Dwight L. Moody? Why?

V. Facts for Study:

The prayer, "Not my will, but Thine be done," must become the heart-felt prayer of every sincere Christian. It must mean to him a willingness that God's will be done in his life, a resignation to it, an acquiescence to it. There must be submission of the will, an attitude of obedience. "What he says unto you, do it." Don't try to do otherwise, to circumnavigate His orders to you.

It must mean even more than that—it must mean an attitude of joyous consecration and wholehearted determination. To be glad to walk the way the Lord leads, to want to do His will, to desire to do it and use all our influence and ability to see it done, that will make your life an abundant life.

VI. Illustration:

A Christian woman, who had been longing to serve Christ more definitely, received an appeal for sympathy and help from a member of her own family, and thought impatiently, "They are always in trouble." Immediately she seemed to hear the words of Jesus in the garden of Gethsemane, "What, could ye not watch with me one hour?" "Oh, Lord," she cried, "this is the only way we can watch in thy Gethsemane, by lifting up and cheering thy people in their dark hours. May I never fail in doing it!"

VII. Food for Thought:

"I dreamt and thought that life was duty,
I waked and found that life was beauty."

INTERMEDIATE DEPARTMENT

Program for July 19, 1942

STORIES OF GREAT MISSIONARIES

This a topic for which you should do quite a bit of research. We will suggest some Bible missionaries and a few later ones. Probably it would be a good idea for you to assign a certain field of our mission work to different people and have them prepare a brief story of one of our own missionaries. We have some real heroes in our work. Have a roll call meeting and have each member respond with the name, field, and important work of some one missionary. Ask your superintendent or pastor for aid in finding material. Help can be found in **The Mennonite, The Yearbook,** and **Missionary News and Notes.**

Bible Missionaries

The Woman of Samaria (John 4:27-30, 39-42); Philip (Acts 8:5, 6); Barnabas (Acts 13:2-5); Apollos (Acts 18:24-28); Silas (Acts 16:19-40); Paul (Acts 17:16-20). **Stories of Great Missionaries:** Matthew 28:16-20.

Wilfred Grenfell—Medical Missionary

In England there lived, not many years ago, a young medical student who resolved to use his talent for medicine for helping the poor and desolate. As a boy he had read about the fishermen who lived in Labrador, and of how they had no doctor to cure them when they were ill or set their bones when they were injured. Wilfred Grenfell decided that would be a splendid place to use his talent for God. It was so far away, so cold and so desolate that no other doctor cared to go.

With a stout sled and his team of dogs he would drive here and there over the snow-covered field, answering calls for help. He was a good Samaritan to many a man by the wayside. Sometimes he would get lost and then he would turn the sled on its side, dig a hole in the snow, light a fire and crawl into his sleeping bag and spend the night outdoors. When morning came he would be able to find his way and off they would go again.

Do you wonder that these people all loved Dr. Grenfell? God must be well pleased with one who is such a fine steward of his talents.—N.M.W.

JUNIOR DEPARTMENT

Program for July 19, 1942
HEROES OF THE NEW TESTAMENT,
Acts 4:13-21

Introduction

Why do we choose heroes and heroines? Isn't it because certain people are of particular concern to us? Are they not an ideal to us, so therefore we strive to know all we can about them. Sometimes we have been very mistaken about certain people until we learn to know them better. When our hero leads us into wrong company and places, then it is time to change.

John the Baptist—A humble man, who preached plain truths and prepared the way for Jesus.

Matthew—a publican, but one who left his work and became a true follower of Jesus and brought others to become disciples too.

Paul—one who suffered ship-wreck, imprisonment, and abuse, but would not forsake his Lord.

Stephen—a martyr, who went to death, by being stoned, for the cause of Christ.

The Question Bee

Associate the following with what heroic traits: Peter, the widow, Cornelius, Mary the mother of Jesus.

NOTICE

Rev. Ernest J. Bohn, 203 Broad Street, Souderton, Pa., now handles the Peace Certificates and Stamps formerly handled by Rev. P. H. Unruh. So all district representatives should get their supplies from Rev. Bohn. Individual churches in each district should get their supplies from their district representative. See *Mennonite*, June 2, page 2. Individual churches should not seek to order their supplies from Rev. Bohn.

The Prayer List

(a) Ask God to give us wisdom to meet the excuses of others in the proper way and in the proper attitude. (b) to forgive us our weaknesses in attempting to excuse ourselves at times from serving the Christ and, (c) to lead us into opportunities of service.

"I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as the days go by
To always look myself straight in the eye,
I don't want to stand with the setting sun
And hate myself for the things I've done.
I can never hide myself from me,
I see what others may never see,
I know what others may never know,
And have to live with myself, and so,
Whatever happens, I want to be
Self respecting and conscience free."

SUNDAY SCHOOL LESSON
A. S. BECHTEL

July 19, 1942
CAIN AND ABLE; A CONTRAST
Gen. 4:1-15 read chap. 4
Topic: AM I MY BROTHER'S KEEPER?

Introduction

Our lesson narrative reveals the fact that sin, after entering into the world, had a deadening effect upon man. Our lesson reveals its outward manifestation in a most vicious form. Cain's inward depravity is evident from his jealousy and anger which led to murder, and to the telling of a falsehood to the Lord. He gave free expression to his depraved heart and he became an outcast. His descendants became corrupt and godless and were completely wiped out by the flood. Some who have never committed any crime, have harbored hatred in their hearts and are culpable in God's sight.

Cain and Abel Bring Offerings vss. 1-7

Eve recognized her first child, Cain, as the fulfillment of God's promise of seed to her (Gen. 3:15). This birth of the first child in human history was a notable event. Parents do well to consider each child born into the world as a Divine gift to be cherished as a sacred trust. Cain and Abel when fully grown, introduced pastoral and agricultural life, highly honorable and necessary occupations and approved by God. It is evident that God had given instructions concerning sacrifices—offerings—for sins. Such an offering was a gift unto the Lord. Cain brought what he had to offer, a most natural one for him, and no criticism is made of the nature of his gift. Abel brought one of the first-born of his flock, the best he had to offer. The first symbolic ceremony was the sin offering. God approved of Abel and his offering (note the order here). God did NOT have respect to Cain—note again, the man is mentioned first—and for his offering, because of his evil character and deeds. God will accept only the sacrifice made with clean hands and a pure heart. Cain became very angry. There was no sorrow for sin, no repentence and no humility. The spirit in which we offer a gift to God, not the gift itself, determines its value in His sight.

God did not desert Cain. He spoke to him pleadingly. Cain had given place to sin which was lying at his heart's door, ready to devour him. He warns Cain and urges him to control and subdue his temper, his evil desires and passions. We too need this warning and need to heed it. We need to conquer the rising temptation before it conquers us.

Cain Becomes a Murderer vss. 8-15

The whole passage shows the progress of sin in Cain's heart. His envy and hatred led to murder, apparently premeditated murder. Cain could not hide his crime from God's eye. He asked a question which went straight to Cain's conscience. He answered with a direct lie—a further evidence of his evil character. We can not decieve God. With defiant impudence, Cain repudiated all obligations of brotherhood. The question, "What hast thou done?", is asked by conscience of every transgressor of God's law. Murder cries out for justice and retribution. Cain did not escape punishment (vss. 11, 12). The ground which he had cultivated would no longer produce a harvest for him and he was to be a wanderer in the earth, driven by an alarmed conscience.

Cain realizes what he has brought upon himself (vss. 13, 14). He sees the severity of the punishment and appears to bewail that much more than the seriousness of his crime. He feared to go beyond the realm of God's protection. He did not understand that God is everywhere. He feared vengeance would be taken upon him. God forbade blood revenge upon Cain. This did not relieve him of the curse.

People may be divided into two groups—those who sincerely try to do their duty to fellow-man and those who do not. Many are so self-centered that they have no concern for others. Their attitude is, "Why should I do anything about it?" Others, like Cain, actually injure fellow-men. This is done both by doing injurious acts and by not using our influence against such deeds. We need a good understanding of our brother's needs.

Many have a true concern for their brother's welfare, are really his keeper, are interested in both his temporal and spiritual condition. We should oppose every attempt to exploit the weak or to lead others into sin or to create appetites in youths which will be a curse to them later.

God clearly expects us to be our "brother's keeper." His welfare is our concern.

What does it mean to be our "brother's keeper?"

What is the effect of anger upon the one who becomes angry?

Why did Cain murder his brother Abel? What was his purpose?

FIRST MENNONITE CHURCH

Allentown, Pennsylvania

A delegation of young people from our C. E. Society attended the annual convention at West Swamp on Decoration Day and heard Ernest Bennett, who has lately returned from France, where he was engaged in doing relief work. He gave a very interesting and informative talk.

We held our Children's Day Service on June 14th, at which time the Primary Department presented the Church with two new silk flags, the one an American flag and the other the Christian flag. The program was very fitly worked around the theme "How Christian Children Can Make America a Better Land to Live in." Infant consecration was also a part of the Children's Day service.

We are now on our Summer schedule of Church service, i.e., Sunday School and church services in the morning, every Sunday, and no evening service. This is to continue for the months of June, July, and August.

Mennolan, the site of our retreat grounds, is being made ready for occupancy. Three cabins have been erected by the several churches of the conference, our church being the third. The Sunday-School donated three hundred dollars twoard the erection of the Allentown cabin. The young people of the churches spend their Saturdays at Mennolan, making themselves useful at whatever is to be done toward the completion of the project.

Our members had the happy experience of being hosts to the delegates of the Eastern District Conference. The communion service was especially impressive, and the messages of Mrs. Pannabecker and Rev. Russel Mast outstanding in information and inspiration. —*Mary M. Beidler*, Corr.

HEREFORD MENNONITE CHURCH

Bally, Pennsylvania

Our annual Children's Day Services were held in connection with the morning worship services on Sunday morning, June 14th. This is one of the few Sundays in a year in which our Primary Department attends church services in a body and takes part in the worship service by singing in a body and presenting instrumental selections on different instruments which they can play.

At the beginning of the year, our pastor, Dr. Elmer E. S. Johnson, gave our members a copy of "A Year with the Bible" which contains daily readings out of the Bible. He is preaching his sermons on the daily reading listed in this book. The theme followed is "The Faith by Which We Live." The members find a lot of spiritual aid by following the daily readings.

For the last few years we have been conducting very successful Daily Vacation Bible School sessions. At these sessions we brought many children into a Sunday School and Church building who had never been there before. They were brought in by men and women on their automobiles but with gas rationing, to which we have become subject in eastern Pennsylvania, and the rubber situation being what it is, it was decided not to hold school this year. Instead they are putting on a special effort on Junior Christian Endeavor work for the duration of the summer.

The war has also taken some of our boys into the service for their country. Five of our boys have left and a few are serving at home under deferments. These boys expect us to uphold them by our prayers, and may we not lack in that part.

Rev. Andrew R. Shelly, one of our young men, assisted our pastor during the winter months but has now left to serve his own congregation at the Sterling Ave. Mennonite Church, Kitchener, Ontario. We pray God's richest blessings on his efforts.

ZOAR MENNONITE CHURCH

Goultry, Oklahoma

We enjoy reading about our churches in *The Mennonite.* It keeps us in closer touch with one another. The Lord has blessed us in many ways for which we praise Him. On May 17 and 18 Dr. A. Warkentin gave us inspirational messages. May 22 Rev. P. Voronaeff from Russia showed interesting pictures from his country and spoke on communism and persecutions among Christians.

In our vacation Bible school, held in the town grade school, we had an enrollment of seventy children, with five teachers. Children from different churches took part. On June 7 an interesting program was given by these children in our church.

Our Men's Chorus, directed by our pastor, J. W. Bergen, gave a program May 31 in a Methodist church at Carmen, Oklahoma. Every other Sunday evening (alternating with Christian Endeavor) we have a youth's Bible fellowship. In it different problems are taken up. During that time the children have their services in the basement where Bible stories are given with the aid of the Flannelgraph board. —*Mrs. J. W. Bergen,* Corr.

ZION MENNONITE CHURCH

Donnelson, Iowa

On May 31 a very interesting musical dramatization of Bunyan's *Pilgrim's Progress* was presented at our church. It was ably directed by our minister, Rev. H. E. Nunemaker. Those participating were members of the adult choir, young people's choir, and junior girls sextette, with Miss Edith Raid as reader.

The Mother-Daughter banquet held in our church basement Friday evening, May 22, was a most enjoyable event and was attended by seventy-eight mothers and daughters. Miss Aganetha Fast, missionary on furlough from China, was the guest speaker. Mrs. H. E. Nunemaker was toast-mistress and also gave a talk, "To Daughters." The response, "To Mothers" was given by Lucille Lowenberg. Mrs. Frank Gaylord and Mrs. Ernest Krehbiel sang a duet, "My Mother's Prayer," and a girls quartet, Misses Genevive and Lucille Lowenberg, Evelyn Nunemaker, and Vera Lowenberg sang, "My Mother's Bible." The banquet closed with a song by the group after which a social evening was enjoyed.

On June 4 the Father-Son banquet was held. Fifty-two fathers and sons enjoyed an evening of fellowship. Mr. Howard Raid was toastmaster. The principle talk of the evening was given by Rev. August E. Bergey of Primrose, who spoke on "God's Generosity." Short talks were also given by Rev. Pennell, Rev. Schneider, and Rev. Hunsinger, other ministers of the community. A talk was also given by Mr. O. C. Krebill, layman of the church. A son's quartet, Vincent, Richard, Keith, and Vernon Lowenberg, and a fathers' quartet, H. A. Lowenberg, H. Fred Krebill, Hugo Lowenberg, and Rev. H. E. Nunemaker, were also on the program. All members attending these events were richly blessed and enjoyed evenings of Christian fellowship. —*Mrs. John Loges,* Corr.

SALEM MENNONITE CHURCH

Freeman, South Dakota

On May 7 two members of the Salem (South) Church spoke their marriage vows. Miss Verda Preheim, daughter of Mr. and Mrs. Tom Preheim, was married to Orlando Schrag of the Salem-Zion Mennonite Church. Mylo Preheim, son of Mr. and Mrs. Jacob P. Preheim, was married to Dorothy Jensen of Hurley, South Dakota. Mr. and Mrs. Preheim are residing in Yankton, South Dakota. On June 14 Miss Claudia Pankratz was married to Leonard Keck of Carter, South Dakota.

Since the Northern District Conference was in session at our neighboring church, the Salem-Zion Church, the members of the Salem congregation had the privilege of attending the sessions regularly and also of entertaining some of the guests.

A successful two weeks term (full day) of Bible school was concluded with an inspiring program. The three teachers—in addition to the Rev. Willard Claassen who taught the 7-9 grades—were the Misses Wilma Waltner, Melva Ries, and Susanna Lehman. The school had an enrollment of sixty-three children.

The number of boys at the various camps is constantly increasing. There are now eleven boys of the Salem congregation who have been called. They are Henry Lehman, Menno Kaufman, Clifford Waltner, Reinhardt, Melvin, Herbert, and Leonard Preheim, Robert and Harvey Gering, John Schwartz, and Paul Graber.

The Mens' Chorus of the Salem Church rendered a concert in behalf of the C. P. S. camps. Mr. Willard Waltner is the director. The offering taken at the program is to be used especially to furnish musical literature for the C. P. S. camps.

Tuesday evening, June 16, the church was fortunate in having Missionary Ferdinand Isaac of India and Miss Marie Buller of Birney, Montana, speak to the congregation. Due to a heavy downpour of rain the attendance was small. However, the inspiration received from the messages was not dampened.

A new missionary society has been organized by the girls and young women of the church. A name has not yet been selected. Three projects decided upon by the society are the making of the kits for the boys in camp, cutting quilt blocks, and sewing layettes for relief. —*Hermie Preheim,* Corr.

« « JOTTINGS » »

—**A retreat in Philadelphia, Fernheim Colony, Gran Chaco,** Paraguay, South America, was the event described in the two home mission articles of June 9 and 16. By oversight the proper introductory statements were ommitted.

—Married—**Robert B. Regier,** St. Louis, Mo., and **Eunice Weaver,** Goshen, Indiana, by the groom's father Rev. J. M. Regier. The young man is a research chemist with the Portland Cement Co. of St. Louis.

—**Rev. A. S. Bechtel** writes from Hanston, Kansas: "We have had an abundance of rain the past weeks. (written around June 24). It is poor harvest weather. Much of the wheat is ready to combine and the farmers are getting a bit anxious to get at it. We had to miss out in our morning service last Sunday. Our road to the church, which everyone must use, gets muddy rather easily in places. . . . I read your "impressions" of Mt. Lake in the last issue with much interest. Your comments on the open door of the new church in Mt. Lake, especially, impressed me. I surely am glad that the congregation has adopted the 'open door' idea . . . Our churches in town do this. I believe it would be appreciated. Anyhow, why should God's house be open only a few hours each week?"

—Married: **J. Lorrell Mullett** of Nappanee, Indiana, and **Mable Ellen Woods** of Mishawaka, Indiana, by Rev. E. S. Mullett, father of the groom. **Carolyn Euretha Mullett,** daughter of L. V. Mullett, Nappanee, Indiana, and **Gene Chenoweth** of Goshen by the bride's uncle, Rev. E. S. Mullett, in the First Mennonite Church, Nappanee. The latter church observed Children's Day on June 14. On June 21 the pastor preached on "Faith of Our Fathers" as a Father's Day sermon. In the evening the young people gave a vesper service on the church lawn. —Contributed

—**Newport Mennonite Church, Newport, Wash.:** "Thirty-two were enrolled in our vacation Bible school, taught by Mrs. P. D. Unruh, Mrs. William Hiebert, Mrs. E. P. Krehbiel, and Mrs. Henry Hiebert. Six of our members left early Thursday to attend the conference at Colfax. Several more went for the Sunday session. —Corr.

—**Goessel Mennonite Church, Goessel, Kansas:** Children's Day was observed June 14 with a program presented by the children, followed by a church luncheon. Mr. John Dirksen, instructor in Hesston College, has been asked by the church to assist in ministerial service. Roy Schmidt and Adina Fast were married on June 26.

—**Woodland Mennonite Church, Warroad, Minn.:** Mother's Day was observed during the morning services with a number by the choir and a duet by Rev. and Mrs. Arthur Ortman. On May 17 a large number from our church attended the Sunday School convention at Spooner, which was sponsored by the American Sunday School Union. Several numbers on the program were given by the Mennonite group. On May 28 Rev. and Mrs. Arthur Ortman and sons left for Munich, North Dakota, to attend a Sunday School convention, young people's rally, and the silver wedding of Rev. and Mrs. Helmut Ortman. From there they went to the Northern District Conference.

—Jake G. Quiring

—Bulletin, **First Mennonite Church, Allentown, Pa.,** "At the last counsel meeting it was decided to hold a special offering one Sunday each month for the Mennonite Central Committee. One month the offering will be for European Relief and the next Sunday for the Civilian Public Service Camps. . . . Your pastor (Rev. Howard G. Nyce) was again reelected president of the Pre-Millennial Fellowship."

—Bulletin, **Bethel Mennonite Church, Mt. Lake, Minnesota:** "Bethel Church was well represented at the Northern District Conference. . . . a total of forty-eight from our church registered. . . . The conference speaker was Dr. C. H. Suckau of Berne, Indiana, whose messages were deeply inspired and inspiring. . . . Business sessions introduced numerous problems. Emphasis was given to the need of supporting the C.P.S. camps faithfully. Discussion was given to the problem of the ordaining of ministers in our conference and the training of our young people in our Mennonite schools. . . . Mrs. P. R. Schroeder was elected president of the Women's Mission Societies. . . . Let us keep on praying for our boys in camp. A local candidate for **non-combatant service** reports that army officials presented him with the choice between testing out new parachutes as a non-combatant or entering combatant service. He was given ten minutes to decide." Later he was released. Certainly our non-combatants in the army as well as our boys in C.P.S. camps need our prayers even though not all face such an experience." . . . **Rev. Homer Leisy** led in special evangelistic services from June 28 to July 5. "We welcome **Dr. J. Winfield Fretz** to our church today. He is a new member of the faculty of Bethel College and is here in the interest of that school." **Sister Elizabeth Foth** and **Brother Erwin Wedel** also visited this church recently.

—Bulletin, **First Mennonite Church, Reedley, Calif.:** "Next Sunday, June 28, Rev. H. Albert Claassen will be with us for both the morning and evening services. Rev. Claassen comes to us in the interests of peace and of Freeman Junior College which is one of our Mennonite institutions of education."

—**First Mennonite Church, Wadsworth, Ohio,** "The families of Lyol Struhbar and Andrew Beers have recently moved to Texarkana, Arkansas, and Cleveland, Ohio, respectively. Orlo Sprunger who was shortly to be drafted into the U. S. Army enlisted in the Navy and Mrs. Sprunger at present is at

Connert, Ohio. Mr. Sprunger, an outstanding vocalist directed the church choir and was chorister for S. S., while Mrs. Sprunger, an accomplished pianist, was pianist and superintendent of Junior S. S. and sang in the church choir.

—Goldie Wurgler, Corr.

—Bulletin, **First Mennonite Church, Beatrice Nebr.;** "Our order for 150 copies of the **Mennonite Hymnary** is expected by July 12.... 'I am an old man and have known much trouble, but most of it never happened.' "

—Some topics and speakers at the recent **Pacific District Conference** were: "A Workable Program of Evangelism in a War-Torn World" by P. A. Kliewer, "The Minister a Living Example" by Earl Salzman, "What are the Cardinal Truths that Promote Spiritual Growth?" by F. F. Janzen, "How to Organize and Conduct a Teacher and Leadership Training Program," by E. J. Miller, "How Can We Effectively Strengthen the Conviction of Young Believers and Men of Draft Age?" by D. J. Unruh, "C.P.S. Camps and Problems" by Arnold Regier, "The Person and Work of the Holy Spirit" by Frank Manning, "Marks of the Spirit Filled Life in Service" by P. D. Unruh, "Marks of the Spirit Filled Life in Tribulation," by J. P. Glanzer, "Marks of the Spirit Filled Life in Times of Material Prosperity" by P. A. Weel, "In What Ways Can We Grieve the Holy Spirit?" by Frank Manning, "Relationship of C. P. S. Camps to Mennonite Beliefs" by Albert E. Bohrer. Rev. Paul Shelly gave an address on the Young People's Program.

—Bulletin, **First Mennonite Church, Philadelphia, Pa.,** "Dr. D. V. Wiebe who will leave the first of this week for Europe to do Relief work with the Mennonite Central Committee will speak at 7 p. m." The Eleventh Joint Conference of Mennonites, Schwenkfelders, Brethren, and Friends will be held on July 4.

—**Sichar Mennonite Church, Cordell, Oklahoma:** Three young people were added to the church through baptism recently. The aged Mrs. H. D. Schmidt passed away on May 31. Ernest Schmidt has been called to camp.

—**Rev. Earl Salzman** recently took part in an Ashram conducted by E. Stanley Jones.

—The Choral Society of the **First Mennonite Church, Berne, Indiana,** recently rendered "The Creation" by Joseph Hayden. Freeman Burkholder was the director.

—Berne Witness, source

—**C. P. S. Camp, Denison, Iowa,** June 1, Thirty-eight men have been transferred to North Fork, California, where they will work in the National Forests. Ten have gone to dairy farms in Wisconsin. Forty-eight will be transferred to a side camp at Oakland, Iowa, tomorrow.

—The Olive Branch

—The members of the **Reedley (Calif.) Mennonite Church** were recently thanked by Rev. Leland A. Bachman, Director of Camp No. 35, North Fork, California, for the truck load of things which the Fellowship donated recently.

—**Inman Mennonite Church, Inman, Kansas:** Orlando Wiebe, Bethel College student from Aberdeen, Idaho, recently brought the morning sermon. Nine young people recently accepted Christ. Elmer Wiens, and Harry and Hugo Reimer left for the C.P.S. camp at Weaping Water, Nebraska, on May 15. On the Tuesday preceeding a social gathering was held in the church in honor of the boys. Bro. Harry Martens, Dean of Labor at Bethel College, brought the message on May 10.

—Married: **Louise Clara Richert,** daughter of Mr. and Mrs. A. J. Richert, Los Angeles, California, to **Walter Edwin Ewert.** Mrs. Ewert has served as Young People's representative of the Pacific District for a number of terms. They are at home at 2018 Orrington Avenue, Evanston, Illinois.

—1600 men are expected in Mennonite C.P.S. camps by mid-July. Very likely this will be the maximum number as boys go to farms, hospitals, etc.

—**The Mennonite Brotherhood of the Swamp Charge** held its Fifth Anniversary Meeting in the Bethany Church, Quakertown, Pa., on June 2. This organization includes members from Bethany, West Swamp, Flatland, and Springfield churches. Although there are not so many members this body has functioned very successfully, both spiritually, as at every meeting a vital subject was discussed and also financially, having contributed considerably toward the John Boehr fund at Bluffton College for the past four years. It expects to take an active part in the permanent student fund as outlined by the Eastern District Conference Brotherhood. Much of the success has been due to John K. Boorse, the president for the past five years, as well as the originator of the local Brotherhood. Rev. A. J. Neuenschwander also contributed much by taking active part in all the discussions. Harold Rosenberger has been elected president for the coming year. —Corr.

Bulletin, Emmanuel Mennonite Church, Pratum, Oregon, "Let not the desire to earn big money, defeat your spiritual life and testimony. Big wages do not spell happiness, earthly riches can and often do, 'choke the Word.' "

—Correction: The Menno-Friendly Beneficial Association, Philadelphia, Pa., has paid out in benefits (to Jan. 1, 1941,) $26,250 instead of $2,625 as formerly stated in this section. By January 1, 1942, it had paid out $27,000.

—**Mr. and Mrs. Ben Rahn** write (June 2): "Just a few lines to let you know that we have moved. We have been busy and will be until June 11, when Mr. Rahn will graduate from the Bible Institute. What our plans will be in the future we do not know as we are waiting on the Lord to open the way for us. Our new address is 636½ E. 49th St. (Los Angeles). We enjoy reading **The Mennonite** and receive many blessings."

—**Christian Missionaries,** who received training at **Bethel College,** are in India, China, and in Africa; in South America, among the American Indians, and in neglected areas in our own country.

—Bulletin, **East Swamp Mennonite Church, Quakertown, Pa.,** "Dr. A. C. Schultz has been bringing us some very inspirational and heart stirring messages during this Fifth Young People's Bible Conference."

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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HANDS

As the minister breaks the bread in communion and gives it into the hands of the members, his eyes focus themselves on the hands reaching to receive. How symbolical hands are of the individual's life! They make one think of what he is striving for. Eyes are expressive, but, perhaps, hands are more so, as they tell of accomplishments of the past or of the future. Some are wrinkled, rough, and calloused; they tell of the struggle to provide meat, raiment, and shelter for loved ones. Some that are worn tell of sickness in the family or of the attempt to overcome a great material loss. Others are smooth and firm, telling of the hope and enthusiasm of youth. But each hand that reaches reveals a secret, and yet not a secret. For it is the age-old truth that in each human being there is that which makes him search and strive for something to satisfy. Each hand tells of fond hopes, aspirations, dreams. Each hand declares to the minister how precious every human being is in the sight of God. Some look at hands to tell the future. The minister looks at hands and is told of the infinite worth of each person now and for all time. That and the thought of Christ's pierced hands make his heart tender with love. Hands! How much they tell! —rw.

Back Of Their Paper

Out of a certain church group of fifty thousand people there are twenty-seven thousand subscribers. This paper has a mailing list of 53 per cent of the members where many church papers have only a 1 or 2 per cent record. Thus states a release from the Associated Church Press.

What may be behind the success of this one church paper, which evidently is received by practically every family in this particular church group? May not some of the following factors, perhaps, play a very important role? A church group of which far over half put Christ and his work far before the world and its activities as described in the daily and weekly newspapers. A church group that is supremely conscious of how necessary their church paper is to keep them together in their common loyalty to Christ. A church group whose ministers, practically all, work very hard to put their church paper into every home, and who see to it that personal contact is made by someone with every prospective subscriber. A church group that backs up the editor of its paper with *its* united prayers. These, as well as others, are undoubtedly some of the factors which make for the high subscription record.

There were 27,895 members of the General Conference in the United States at the beginning of 1941, according to the 1942 *Year Book*. The subscription lists of *The Bundesbote* and *The Mennonite* total less than 6,000. A considerable number of *Bundesbote* subscribers live in Canada. —rw.

RECLAIMING SATURDAY NIGHT

By *Willard Claassen* *

I

A typical Saturday night could no longer be described as Robert Burns portrayed it in "THE COTTERS SATURDAY NIGHT."

> "The chearfu' supper done, wi' serious face,
> They, round the ingle, form a circle wide;
> The sire turns o'er, wi, patriarchal grace,
> The bigha'-Bible (family Bible) ance his father's pride.
> His bonnet rev'rently is laid aside,
> His lyart haffets (grey side-locks) wearing thin and bare;
> Those strains that once did sweet in zion glide,
> He wales (selects) a portion with judicious care,
> And "Let us worship God!" he says, with solemn air."

Nowadays, Saturday night is one evening not to choose if you wish to find the family at home. It is the time when many people "go places" and "see things." There is shopping to do; the merchants have prepared for the rush a day in advance, and Saturday night has become the big night! Before the rationing of tires and gasoline there were week-end trips to take; parties, entertainments and amusements are all crowded into Saturday night. It has become for many the "let-it-off", "blow-it-in" night of the week. Conditions such as these truly make it a WEAK-END problem.

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* **Rev. Willard Claassen is pastor of the Salem Mennonite Church, Freeman, South Dakota.**

Why waste ink trying to prove that Saturday night is competing with the Sunday School and Church Service on Sunday morning when we know it is a general condition? The fault is not so much with what we do as with the time we choose to do it. Many of the customary "doings" of this evening are done with a malicious intent. Some plans for the week-end begin with Saturday afternoon and culminate Monday morning. Other planners, more self-respecting, crowd Saturday night with activity until the morning hours, with this plausible alibi, "To-morrow we can sleep in."

II

What kind of a chance have we given the Sunday School and Church Service if we have been "galavanting around" until the morning hours? Can the Sunday School teacher afford to spend Saturday evening out? If he expects to make honest preparation which he expects God to bless, he will have to shut himself off from some of the duties and activities of Saturday night. Throughout the week he ought to have acquainted himself with the lesson and its problems and on this evening he can crystalize his thought and prepare his outline if he uses one. When we think of the members of the class the problem is greater. How can the Sunday School lesson be interesting if it has not been studied? What can a fully equipped teacher do with a class, few members of which have even turned a hand to do more than look at the lesson? The teacher cannot afford to waste his precious half hour merely trying to work up interest. How could the Church Service be anything but dry and dull if one has not taken the precaution to get the proper rest the night before? What kind of high-powered teaching and preaching shall challenge the attention of the dilly-dallying mind that is full of the frivolities and affairs of the early morning hours? Surely the Sunday School attendant and the church goer bears a great responsibility here. It takes preparation even to listen profitably.

III

What can we do to reclaim Saturday night for Christ and the church? Personally I do not believe a counter attraction is the answer. Adding another meeting to an already too busy week is not a solution. Let's look at the problem on a spiritual basis.

1. We ought to look upon Saturday night, not as the caboose of the week into which we throw all the luggage and left-overs but rather the power end of the week, an evening of preparation for the first day. Dr. Alexander Smellie of Scotland, in a message to Sunday School teachers referred to Saturday night as a kind of "Outer court to the temple of the Sabbath." Naturally the manner in which we spend Saturday evening will condition the blessings we receive on Sunday.

2. We could at least plan to spend the evening at home. It would not merely be beneficial to the Sunday School, it would be a blessing for the family.

3. It should be an evening of rest; physical rest is as essential as anything. A careful rearrangement of our schedule would in most cases provide rest on this evening.

4. Let's read while we rest. Not the newspaper this time—take time for serious reading. There are many good Christian magazines which have timely articles besides commentaries on the Sunday School lesson. It would be a good time to read *The Mennonite.*

5. Take time to sit down in an easy chair and think. World leadership today does not want the average layman to think too much—because it is dangerous to dictators. We have become too much like the politician who was rushing to address a meeting, who, when he was accosted and asked what he thought about the political situation answered, "Don't bother me now! I've got to talk. This is no time to think!" Saturday night would be a good place to take time out and think.

6. It ought to be an evening that provides time enough for a prayer that is deeper and more personal than "Now I lay me down to sleep." Let's confess it is about all we have time for when we breeze into the house at midnight. Too few of us spend time at prayer. If it is His life, His work, His glory we are going to talk about on the morrow, why not take time to ask HIM to bless that Sunday School class and church service?

CIVILIAN GOVERNMENT BONDS

(By *Mennonite Central Committee*)

A specially called meeting of the Mennonite Central Committee with about seventy-five representatives from the several MCC constituent groups met at the Mennonite Home Mission, 1907 South Union Avenue, Chicago, Illinois, on June 25, to give consideration to the detailed plans which have been developed for the promotion, purchase, and handling of Civilian Bonds to be made available as outlined in United States Secretary of the Treasury, Henry Morganthau, Jr.'s June 2 letter to Paul C. French. The plan as presented was unanimously endorsed by the official committees representing the several MCC constituent groups. The Mennonite Central Committee was requested by all these groups to serve their interests further in this matter. The Committee then provided for the continuing program. Fuller details will appear in next week's notes, and it is hoped within another ten days to send directly to all our congregations full information as to the operation of the plan.

—*O. O. Miller*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

RETREATS

Many English words have found their way into the Indian's vocabulary and "retreat" is one of them. We have just finished a "retreat" and the workers are on their way to their own villages. This monthly retreat is a simple affair and is for the purpose of special preparation for the men who lead the evening devotions in their villages. Because of the distance to travel and the lack of room at the main station, this month's retreat was held in two sections. The group at this outstation numbered sixteen.

What did we do? Four men had been asked to present the four stories to be used during the coming month. We have not found the Indian people very shy when it comes to speaking, and the tendency was for each to make his presentation long. The main thought for the month was "Decision for God" and was to be brought out by the story of Elijah on Carmel, the story of Ruth's decision, and the parables of the harvest and the final judgement. To me it seems that the chief difficulty is to keep the messages simple enough for the illiterate church members. There were also two Bible studies.

At the end we had a short memorial service. A Mr. Jarry, who had been a missionary of the English Baptist Mission and who had had a great part in the development of the Christian church in this section, had "gone home" from England. To many of these men he had been a friend, and they expressed their sense of loss on hearing of his home-going. They remembered how he had come to their villages when this part of our field still belonged to the Baptist mission, and they rejoiced that God had sent him for the work. Our largest groups of Christians in this section are given over to us by the Baptist people.

We feel that there is no greater service that we can render our people than to encourage them in Bible study and in memorizing God's Word. The entrance of God's Word giveth Light and it is the promised means for increasing faith.

(Mrs. J. R.) Christina H. Duerksen

PUNAI GIVES HEART TO CHRIST

By *Mrs. Orlando Waltner, Champa, India*

Punai, a leper woman of about twenty-five years of age had come several times to the Bethesda Leper Home to ask for admission. Each time she was refused. When she came she lived under the trees outside of the wall with a leaf and mud shelter as her home. Each time she came some of the leper women of the home told her about Christ. Finally she gave her heart to Christ and began to learn the Lord's Prayer, the Ten Commandments, and the Apostle's Creed. Sirwantin Bai, who is a deaconess, and Tijia Bai were her chief teachers. A few weeks ago they came to Pastor Joel Asna, saying that Punai was leaving for her village on the following Monday and wanted to be baptized before she went. Sunday afternoon Mr. Waltner baptized this new happy Christian. Now she has gone to her village —a witness of the love of Christ. Even though she was not admitted into the leper home she has seen that Christ is her Saviour.

SISTER WILHELMINA KUYF ON THE WAY HOME FROM CHINA

Through Secretary J. J. Mickle of the F. M. Conference a list of repatriates has been sent to us with about 250 names, who are coming home from China, having left on June 24th, from Shanghai, on the S. S. "Conte Verde."

In this list is also the name of Miss Wilhelmina Kuyf, one of our missionaries, and that of Miss Agneta Regier of the Bartel Mennonite Mission. We thank the Lord for this beginning of repatriation. May He soon permit also the others to come home.

—*P. H. Richert,* Secr.

FIRST GLIMPSES OF THE DISTRICT

It was on a Friday morning when Rev. Theissen and I, on our bicycles, followed our guide as he, on his bicycle, paddled off the Mission-Station Compound and picked his way along narrow foot paths into the jungle. We were off for a week-end trip into the Basna district to visit as many villages as the three days would permit and thus take an oportunity of seeing with our own eyes that great spiritual phenomenon which is called "The Church takes Root in India." Rev. Duerksen, who is in charge of this district and who knows the many hundreds of paths by memory as well as the name of the village to which each of those paths leads, had outlined our trip for us so as to make it possible for us to contact about fifteen villages and call upon the Christian Brethren in each of those villages. As indicated above the trip was a three day trip and we arrived home on Sunday evening just about sundown, somewhat tired physically but greatly refreshed and enlightened spiritually and mentally respectively.

To me the trip was a revelation. On this trip the plans were such as to see only such villages where the number of Christians is very small. (We have some villages in which there are big congregations but many in which there are only very few Christians.) And it is the small groups which we visited. In many places there are only one or two families while in other places we found as high as five families of

Christians. As we went along our way I had to think of Acts 8:4 where it speaks of the Christians being scattered abroad and preaching the word everywhere. To a certain extent that is the case with those people. They are certainly scattered abroad and while not very many, if any of them, could do any preaching as we think of preaching, yet they do by their very lives preach the gospel of Christ to their Hindu neighbors. And thus it is, that even in villages to which a preacher comes only once or twice a year at the very most, the Christian religion is slowly but nevertheless surely, making its way, one by one and often times by groups, into the hearts of men.

You may wonder why it is that a preacher gets to these villages so seldom. Well, that is due to the lack of workers. In this one district alone—that is the district for which this station is responsible—there are over eighty villages in which Christians are living. With one missionary to take care of such a large area you can well see that the rounds cannot be made as they ought to be made. Of course, that one missionary has about five ordained evangelists (Indians) who help him, and those evangelists each have a number of unordained helpers. But even so, they just cannot get around to all the villages, especially to the ones where there are so few Christians, because the larger flocks need a lot of shepherding. These people are so new in the Christian faith that they need frequent care lest they slip back into some of their old ways. Thus it is that the smaller groups get less attention but even so they are a light, and even though that light may often times burn very dimly, yet it is burning and the people who happen to come close enough cannot help but see it. And every time they see it, it produces at least one thought in their minds and that is that those people have something which I do not have, and thus they oftentimes become what the missionaries call "inquiries". And so it goes from the first step to the next until they finally open their hearts to Christ and let Him in. So, the process goes on and I actually believe that if all the missionaries in India were very suddenly taken from the scene, the growth of the Christian Church would nevertheless go right on although possibly at a much slower rate than it is going on right now. —*Harold Ratzlaff*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 26, 1942

NOAH: GOD'S COVENANT WITH MANKIND

Gen. 9:1-16 read chaps. 6-9

Topic: OUR RESPONSE TO GOD'S PROMISES

Introduction

Much time elapsed between last week's lesson and today's. Cain's descendants probably developed an urban type of life. They became worldly and wicked. As they multiplied, they became more corrupt and sinful. God saw their wickedness and was deeply grieved (cf. 6:5-7). He decided to destroy all of the human race, excepting righteous Noah and his family (6:8). This severe judgment was preceded by a rapid descent into wilful sin and wickedness. God saw that the earth was filled with violence, wickedness, and corruption (6:12). What must God think of mankind today. God revealed his purpose to Noah (6:13) and commanded him to build an ark as a refuge for himself, his family, and for representatives of every species of living creatures on earth (6:14-21), while He sent a flood upon earth. When all preparations had been made, the judgment fell (7:11). Noah believed God and obeyed all that he was commanded to do (:22, 7:5). He remembered God when he, his family, and all within the ark had come out after the waters had abated. He built an altar and offered sacrifices of the clean animals preserved in the ark (8:20). God approved of this expression of gratitude and devotion.

God Blesses Noah and His Sons vss. 1-7

This marks a new start for the human race. The blessing and command are similar to that given in Eden (Gen. 1:28,29, 2:16,17). God intended this as a new blessing to a new generation and adapted to man's more developed state. Animals are to be in dread of man and under his power of life and death (cf. 1:28). Man, because of his superior intelligence, is able to gain the mastery over them and use them when tamed as his servants. God here permits the killing and eating of such animals as are good for food (vs. 3, cf. 1:29). Animals however, must be properly slaughtered and the blood drained before using them for food. The blood of an animal is regarded as the essence of its life (Lev. 17:10,11,14). The eating of the blood is repeatedly forbidden in the *Old Testament*. God solemnly proclaims the sacredness of human life (vss. 5,6). The taking of this will be a just cause for the death of the offender. The beast which killed a man was to be killed as a measure of protection to human life. Murder demands the severest punishment. Man is a person, with powers like to those possessed by God, hence his life is a sacred possession. Man's fall marred, but did not obliterate God's image in him.

God Establishes a Covenant vss. 8-16

Our lesson records a covenant which God made with all flesh—not with man only—to the end of time. God made a solemn pledge to Noah and his sons and to all their seed for all time. Noah was now the new head of the human race. The Flood had swept away the old order and now a new covenant—an unconditional covenant—is made, God's solemn pro-

(Continued on page 5)

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

TWO VIEWS OF MENNONITES

Sometimes it is good for us to know what other people think of us. The other day I was impressed with the two contrasting views that were expressed regarding the Mennonites. These views were both expressed by non-Mennonites. In case of the one person expressing his opinion he lived in a solidly Mennonite community with Mennonite neighbors all around him. In the case of the second person she lived far away from any settled Mennonite community and had no first hand knowledge or contact with them.

An Unfriendly Neighbor

The one case to which I refer where the individual is a farmer and a neighbor to many Mennonites, there was deep resentment toward Mennonites. The man frankly and bitterly accused his Mennonite neighbors of being cowards for claiming exemption from military service due to conscientious scruples against war. He felt that they were insincere; that they were enjoying the fruits of the land while his sons were in the army ready to give their lives if need be to make this a safe land for them to live. He claimed that many of his neighbors were secretly sympathizing with the Nazis and some were even openly sympathetic. He accused them of buying up land and out-bidding all others with money that should be used to buy Defense Bonds. He could not understand how Mennonite young men who had gone to public school with his boys, played ball, and gone to movies with them, and done everything else, good and bad, that local boys ordinarily do, could now claim exemption on conscientious grounds. He said people were "fed up" on this thing; that they would soon do something about it. He was in favor of deporting every last Mennonite who was unwilling to shoulder a gun in defense of his country.

A Stranger's Impression

Then there was the contrasting view of Mennonites expressed by a check girl in the Waldorf Astoria Hotel in New York City. A certain Mennonite business man was attending a meeting at that place. He happened to have with him Smith's *Story of the Mennonites.* After the meeting when this man came for his possessions the girl handed him his hat and before handing over his book she wistfully asked, "What are Mennonites?" Then without waiting for a reply continued, "Aren't they those people who won't hurt anybody but always help people?"

The fact is that we are neither as bad as the non-Mennonite farmer believed, nor as good as the girl idealistically thought we were. But both views give us something to think about. The two testimonies would be much more complimentary if they had been reversed. It would be a wonderful thing if those *of* our neighbors who know us best and have closest relations with us could say out of experience what the New York hat-check girl said as a result of what she heard, read or saw in pictures. Has the Christian testimony of love and non-resistance been thoroughgoing enough in all aspects of life in this Mennonite community? What would one find in other communities if he should inquire from non-Mennonites regarding their Mennonite neighbors? The judgement day for non-resistant Christians is at hand. We shall stand or fall not by what we do or say but by what we have been doing and saying for the past five, fifteen, or fifty years and longer.

Sunday School Lesson

(Continued from page 4)

mise of world-wide and permanent application. God promises that He will not again destroy men and beasts, all animal life, with a great flood (vs. 11). The welfare of the lower creatures is intimately connected with that of man. The covenant is to endure as long as there are generations of men upon the earth. God at various times gave signs as reminders to strengthen people's faith. The rainbow is to be the divine token, the constant reminder of God's promise. From now on it becomes the sign of His faithfulness. Whenever we see a rainbow we may think of it as a token of God's care for men and of His gracious promise not to smite the earth again with a great flood.

Clouds of affliction, dangers, and troubles come—they are heavy now—but there is a brighter side, something of spiritual value to be derived from them. The rainbow is the product of cloud and sunshine. The dark clouds mean that God is there and His promise is true. He never forgets. The rainbow helps man to realize that God is remembering. His promises call for a hearty response on our part. It is comforting to know that His promises are sure and dependable. We should thank Him and act upon them. Our actions will indicate whether we believe Him.

How do world conditions today compare with Gen. 6:11?

Why does God's promise demand of us to do all we can to make people more worthy to receive His blessings?

Why do we admire a beautiful rainbow?

—**The Snowliner** is the name of the camp paper published by the Placerville, California, C.P.S. camp. The name of the paper is indicative of the height where these men work. The paper costs seventy-five cents a year. Write to **The Snowliner,** Box 68, Camino, Calif.

DAILY DEVOTIONAL MESSAGES

By *P. H. Unruh, Goessel, Kansas*

JULY 19—*"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."* II Cor. 5:6.

This verse reminds us again of the truth that the life in this body is not forever, but that after this life continues at home with the Lord. We are only pilgrims, strangers here on earth and must not enter into permanent relations with this passing world. In days of sunshine we are cautiously knowing that cloudy days are ahead. Christians therefore are confident of the Lord's guiding presence. We know that these changes are natural here. As the days and years go by we have a strong desire to be at home with the Lord.

"One sweetly solemn thought
Comes to me o'er and O'er;
I'm nearer home today,
Than I have been before."

JULY 20—*"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."* II Cor. 8:9.

We may know about things through study, and we may know things through experience. Much deeper is our knowledge through experience. We have heard and read much of "the grace of our Lord Jesus Christ" and we are happy, but never forgotten is the day when our eyes were opened to see our real condition, poor. wrecked, wounded, bleeding, dying—lost. On that day we heard a voice ask us to look up and we beheld —a cross, on the cross one hanging on nails which pierced his hands, his feet, and crowned with a crown of thorns. While we looked the scene changed—the cross changed to a throne, the crown of thorns to a crown of Kings of Kings and Lord of Lords, his nail-pierced hands held the title to all the wealth of the universe, and we heard him say "come unto me." We came and he made us heirs to all these riches written in his blood of calvary and sealed with the Spirit. Truly "Love lifted me."

JULY 21—*"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."* Gal. 2:16.

It is long ago since Paul wrote these words. Yet today there are well meaning Christians who say: I am a good Christian, I have a good report, I have not stolen, or wronged anyone. No one can speak evil of me. I think I will get to heaven on my good character. For such there is a real surprise coming. They plan to enter by their own door. Christ is the only door and there is no other entrance, and faith in Christ is the key which unlocks this door. Self righteousness is the great, beautifully-decorated stumbling block of many good people. Here then is, no other choice; we must be justified by faith of Christ and receive eternal life as a free gift of grace.

JULY 22—*"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."* Eph. 1:9.

What a wonderful confidence the Lord has in us. He tells us things unknown in Old Testament times. It is a mystery how Jesus was born of a virgin and is the son of God, but he makes as much of it known to us as our finite mind can hold. The resurrection of the body is a mystery, but he uses the mind and the pen of Paul to make known to us the fact, order, and purpose of it. The second coming of our Lord is a mystery, but he made it known to her, the church, and now she is waiting for him. He has made known even the end. Before him the heavens will pass, all works of men will crumble, nations will bring their glory and lay at it His feet. It is good pleasure to make known to us this before it all comes to pass, that we may prepare to share this glory with him.

JULY 23—*"I know whom I have believed."* II Tim. 1:12.

The apostle had to sacrifice and suffer much on account of his faith in Jesus Christ. He could have had fame and a leading position among the Jews. As he compares what he had lost when he chose to be a servant of Christ and what he gained in the rich reward which he had committed unto him against that day, never, for a moment did Paul regret his choice. As many as have made the same choice after Paul have had the same experience. They know what the Lord is to them. Even in tribulation they are confident and happy. This the world cannot understand and often causes hate and reproach. No, we, like Paul, made no mistake when we received Him as our Saviour and Lord. Indeed we can say: "I know whom I have believed."

JULY 24—*"But ye have an unction from the Holy One, and ye know all things."* I John 2:20.

This statement makes us stop and ask what does it mean. It cannot mean that Christians know all details of the future as, dates, changes, political, economic, etc. We must hold our finger on the expression "unction from the Holy One." This points to annointing with oil as Moses did when he, at the command of God, annointed Aron and his sons as priests of the Lord. Thereby they were made wise to the things of God. In this day of grace "the unction from the Holy One" is the gift of the Holy Spirit. It is often strange how wise and well-educated persons are led to false conclusions and actions where a simple child of God annointed with the Holy Spirit has a clear understanding of the situation. For the true Christians "the unction from the Holy One" is indispensible.

JULY 25—*"And ye know that he was manifested to take away our sins."* I John 3:5.

This knowledge is strangely absent with many Christians today. Some were taught that Jesus came to teach us how to live and not how to get saved. Jesus came to die for our sins. Christians who have accepted Jesus as saviour from sin know why he came. It is not in the end of our life Jesus carried away our sins, but from Bethlehem to Calvary he did it, as John says, *"Behold the Lamb of God, which taketh away the sin of the world."* John 1:29. The tree must first be planted and then we can expect fruit. A man must first be born again and then the Lord expects a Christian life.

CAN CONSCIENTIOUS OBJECTORS WORK IN WAR INDUSTRY

(This article is taken from the *Gospel Herald* and was submitted to it by the Peace Problems Committee of the "Old Mennonites" per Harold S. Bender. Since the stand of our conference is practically identical to the pronouncement on work in war industry as given in this article, this article is here presented.)

The 1937 General Conference statement on "Peace, War, and Military Service" makes the following brief pronouncement on work in war industry: "We cannot knowingly participate in the manufacture of munitions and weapons of war, either in peace time or in war time." The principle set forth in this statement is clear. It is based on the conviction that as followers of Christ we must abstain from all forms of support of war, and that we cannot aid the war effort in any way. The manufacture of weapons of war and equipment for the armed forces is essential to the prosecution of war. Consequently those who take part in the manufacture of these materials contribute their labor to that which is essential for war.

The importance of war industry has been made strikingly clear in the present conflict. As the conversion of peace-time industries into war production is carried through, with not millions but billions of dollars being expended by the nation for this production, we see clearly the crucial importance of industry in war time. In this present war, as in no previous war, mechanization and motorization have increased the dependence of armed force on the products of industry. For those who believe in war, and in the necessity of carrying this war through to a victorious conclusion, it is clear that they must do their part in industry alongside of the men in the armed forces. This is consistent. For anyone who does not have a conscience against war to refuse his support to the government in labor and thought and skill would be disloyalty.

The conscientious objector is not expected by his fellow citizens and the officials of government to take part in war industry. It is clear to most persons who think that it would be inconsistent for men who cannot use weapons of war themselves to earn their living out of making weapons of war to place in the hands of others. Local boards, when classifying men for military service, frequently point out the inconsistency in applying for IV-E classification while working in a defense plant. One local board chairman in a community where there is a large nonresistant population has several times vigorously expressed his criticism of men who manifest this inconsistency. He is unwilling to grant conscientious objector classification to those who deliberately and knowingly serve in war industry. We can have no quarrel with his position.

Although the basic principle is clear to all, there are some considerable difficulties in applying the principle honestly and sincerely to concrete situations. For instance, if a plant is working part time on war production, and part time on civilian production, should a conscientious objector withdraw from employment in such a plant? He need not do so if he is employed in that part of the operations of the plant devoted to civilian purposes, but the moment it becomes clear to him that his regular and permanent employment contributes in its major part to war production his conscience will no doubt make it impossible for him to stay. Again a man may have been working for many years in a plant which is gradually being converted under the pressure of the time into war production. When must he leave? Not until it is clear that the major contribution in that plant is to war production. Again, if a man is working in a factory producing civilian materials which are also used by the armed forces such as clothes, furniture, food, etc., must he break his connection with such a factory? Certainly not, unless the factory was specifically set up for production for military purposes or its output is contracted for war use for the duration of the war. Temporary or partial commitments to army use would not constitute a clear violation of principle. When principles are clear and conscience is clean, and obedience to the truth and the right is well heeded, a sincere believer will find his way through to a right solution of all problems along this line, provided he is willing to follow the guidance of the Spirit of God. It is impossible to set up in advance a set of rules which will help him to decide every case automatically. What is essential is that a clear witness is maintained against war and that the labor of a man's hands goes primarily into peaceful civilian needs.

As the demand for labor in war industries increases, and fewer industries are occupied in civilian production, it may become more and more difficult for men who desire to be conscientious objectors to find adequate employment but this cannot be the deciding point in a matter of principle. Many Mennonites who have gone to the city to work, will find it advisable to return to the farms, where farm labor is scarce, and where by far the greatest part of production goes into civilian needs. Others may find it necessary to sacrifice a better paying job for a poorer one or to learn new skills. But God will reward those who are true to Him and He will not leave the righteous forsaken. If because of conscience a brother or a sister comes into real need, certainly the Church will be glad to supply that need and share with those who suffer for conscience' sake.

Statements have been made by high government officials regarding the possible freezing of labor in war industries or the drafting of labor for war industries. Thus far such drastic steps have not been taken, and cannot be taken until the final legislation has been passed by Congress. Since there is a distinct possibility, however, that this may be done, there is all the more reason for those who may be involved in war industry to arrange to change their employment in plenty of time and thus maintain their conscientious position.

CPS Camps

(By Mennonite Central Committee)

Brother M. C. Lehman Appointed Assistant General Director

In the near future Brother M. C. Lehman will assume direct responsibilities in the Mennonite C. P. S. program. He has been appointed as Assistant General Director of the Mennonite camps east of the Mississippi River just like Albert Gaeddert is assisting in camps west of the Mississippi. At present there are seven camps which will be within the scope of Brother Lehman's proposed oversight. They are:

Grottoes, Virginia; Medaryville, Indiana;
Washington County (Maryland); Henry Illinois;
Sideling Hill (Wells Tannery, Pa.); Howard, Penn.;
Marietta, Ohio;

CHANGES IN CAMP STAFFS

Fort Collins, Colorado

Brother John F. Schmidt, former director of Camp Marietta in Ohio, has been selected as director of the Fort Collins, Colorado, camp; Brother Emmanuel Hertzler, (former High School teacher in Pittsburg, Pa.) assistant director and educational director; Mrs. Emmanuel Hertzler, (formerly Myrtle Schmell, High School teacher in Orrville, Ohio), camp matron; Sister Ella Saner, Dietician, (Kingman, Kansas); Brother Ray Ramseyer, assignee, business manager, (Normal, Illinois).

Marietta, Ohio

Brother Quintus Leatherman, Souderton, Pennsylvania, (former High School teacher in Philadelphia, Pa.) will assume charge of Camp Marietta, July 1; Sister Leatherman will perform the duties of camp matron; Dale Young, acting director until the Leatherman's arrive; Howard Kauffman, assignee, business manager.

Denison, Iowa

The latest changes at the Denison, Iowa, camp were as follows: Brother Wilbur Nachitagal, campee, succeeds Brother Albert Foote as assistant director and educational director. (Brother Foote has completed his term of C. P. S. service) Brother Russell Nassanari, Business Manager.

"Spike" Camps Formed

Two units, consisting of twelve to fifteen men each, from the Camino (California) camp are on detail duty in the fire-fighting program of the camp. On a job which calls for "spotting" fires in the great California forests, the boys will engage in this type of service during the months of greatest fire hazard—June to November. Each group is under the direction of a leader and in these small units the boys are entrusted with the responsibility of carrying on the life of a small camp unit.

Regional C. P. S. Conference Close

The series of C. P. S. conferences held in New England, Kansas, and Indiana, was closed by the recent conference held in Baltimore, Maryland, on June 20 and 21.

Directors and campee delegations of the various C. P. S. camps met with members of the National Service Board for Religious Objectors and became informed on latest government policies. At all conferences there were discussions on camp life, educational programs, detached service, community relations, and general camp problems.

The conferences resulted in a better understanding of government attitudes and functioning, gave the campees of all camps a wider outlook, and in general helped both campees and staff members to face the future with a better appreciation of the opportunities for witness that are afforded by our government to the conscientious objector.

Religious Distribution of Assignees in Civilian Public Service Camps

As of May 31, 1942, the following is the religious distribution of the 2,972 assignees in C. P. S. Camps:

Historic Peace Churches

Mennonite	1,121	(37.7%)
Church of the Brethren	415	(13.9%)
Society of Friends	233	(7.8%)
Total	1,769	(59.4%)

Non-historic Peace Churches

Methodist	231	(7.8%)
Presbyterian	82	(2.7%)
Jehovah's Witnesses	77	(2.6%)

(Continued on page 12)

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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WESTERN DISTRICT C. E. CONVENTION

"Things We Believe In" will be the theme of the fiftieth annual Western District C. E. Convention on July 25 and 26.

An outstanding feature of the program will be an address by Dr. C. E. Krehbiel, president of the General Conference. He will sketch for us in his inimitable way the lights and shadows of fifty years of convention activities.

Something new at this year's convention will be discussion groups under the leadership of capable men in their respective fields.

Dr. T. H. McDowell, pastor of the First Presbyterian Chruch, Enid, Oklahoma, and well-known young peoples' speaker, will bring the session to a climax on Sunday evening with an address on the subject "Christian Youth Believe.'

Watch for further announcements in these pages. We hope that each C. E. will make an effort to be represented at this fiftieth annual meeting.

Helen Mueller, Sec.-Treas.

WESTERN DISTRICT RETREAT

The Annual Young People's Retreat of the Western District is to be held July 28 to August 2 at Camp Wood near Elmdale, Kansas. The cost of the retreat this year is to be $6.50 plus tax if registration is made in advance; otherwise $7.00 plus tax. The committee in charge has been seeking to provide a few days of retreat in which young people may draw aside and enter into a period of Christian fellowship with other young people. Prominent leaders such as Rev. J. J. Esau, Rev. Erland Waltner, Rev. L. H. Hostetler and Dr. Winfield Fretz will conduct daily classes. Other leaders are being secured.

The retreat is planned for those who are of high school age and above. Registration blanks and information concerning the retreat have been sent to the pastors. Any one desiring to register should contact their local pastor. We urge the young people of our conference to make their application early. —Y. P. Retreat Committee, *Arnold Funk,* Chariman, *Walter Gering,* Secretary.

MOMENTS WITH GOD

"Miss Becker, how many moments do you spend with God every day?" Out of the clear blue sky this question was asked me by one of the sixth grade boys in the released-time Bible class which I was teaching in New York. "How many moments do you spend with God?" My answer, that as a child of God I must try to live so that every moment is spent as He would have me spend it, apparently did not satisfy him. Upon further questioning and discussion he told me his Sunday School teacher had said we spent far more moments with the devil than with God every day.

This afforded a wonderful opportunity for a lesson on what it means to belong to Christ. If we give our hearts to Christ, we no longer belong to ourselves but to Him. And, as I can do what I will with anything that belongs to me, so I tell Christ when I give myself to Him that He can do with me what He will. Therefore, it should not be true of us who love Christ that we spend more time with the devil than with God.

"How many moments do you spend with God every day?" The question still lingers. Often we sing rather glibly:

"Moment by moment I'm kept in His love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

Do we mean it? It is easy to say and to sing it, but do we live it?

The story is told of a young doctor in China who knelt down at night to thank God for guidance during the day. And a voice, as it seemed, said to him, "I've had nothing to do with it. You've guided yourself all day." What about our lives? Do we ask God in the morning to guide us during the day and then go through the day with only occasional thoughts of him?

Many of us who are living defeated Christian lives could live victoriously if we would follow the example of Dr. Frank C. Laubach, a missionary to the Philippines, who is at present in this country, who resolved to fill every minute full of the thought of God. He tells of his experiences in letters written to his father, excerpts of which are published under the title "Letters by a Modern Mystic" (published by the Student Volunteer Movement, 156 Fifth Ave., New York). In one of the first letters, written January 20, 1930, he writes: "Although I have been a minister and a missionary for fifteen years, I have not lived the entire day of every day in minute by minute effort to follow the will of God. Two years ago a profound dissatisfaction led me to begin trying to line up my actions with the will of God about every fifteen minutes or every half hour. Other people to whom I confessed this intention said it was impossible. I judge from what I have heard that few people are really trying even that. But this year I have started out trying to live all my waking moments in conscious listening to the inner voice, asking without ceasing, 'What, Father do you desire said? What, Father, do you desire done this minute?'

"It is clear that this is exactly what Jesus was doing all day every day. But it is not what His followers have been doing in very large numbers."

Are we willing to try it? "How many moments do you spend with God every day?" Oh that this question of that sixth grade boy would be burned into my heart and your heart until our hearts are striving to hold moment by moment fellowship with the Christ whose we are. —*Mary Becker*

Mary Becker, mission candidate for India, edited The Mennonite during part of 1941. This past winter she attended the Biblical Seminary in New York City.

SENIOR DEPARTMENT

Program for July 26, 1942

No. 2 of a series of Three Studies on the "Choice a Lifework"

PLAYING A STRAIGHT GAME: Prov. 4:23-27

I. Worship Period:

(1) Songs: "Strive aright when God doth call Thee," No. 563; "I Would be true," No. 207. (2) Scripture passage, prayer, and leader's remarks. (3) Special music. (4) Offering for foreign missions.

II. Leader's Introduction:

"Only by straight living do we verify our faith. No matter how loudly or piously a person may proclaim his love of God, if his works do not square with his words, we know that he is not speaking the truth.

"Playing a straight game means being honest, dependable, and trustworthy. It means being fair and square in all your dealings with others, taking no unfair advantages over a competitor. It means being sincere and genuine, so that you really are what you appear to be. It means living according to the rules laid down by God.

"Someone has pointed out that we are biologically constituted to be honest."

III. Suggested Topics for Short Talks:

(1) Pressing forward, Phil. 3:13, 14; (2) Trustworthy in adversity, Gen. 28:20, 21; (3) Exemplary conduct, Eph. 4:25-29. (4) He played a losing game, Luke 15:14-16; (5) Self control needed, I Cor. 9: 24, 25.

IV. For Discussion:

(1) How do you play a straight game on the ballground? (2) How do you play a straight game on the field of life?

V. For Study:

Each day comes with its own opportunities, its own calls to duty, its own privileges—holding out hands, offering us radiant gifts. The day passes and never comes again. Other days may come just as bright and full of opportunity, but if we do not take just then the gifts it offers we miss a chance of getting something which was offered to us. Playing a straight game in life also means using opportunities that are offered to us.

"Dare to be right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to be right! dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death!!"

VI. Illustration:

Dare to say "No!"

Bob Taylor, when first elected to the state legislature, went to Nashville, leaving his widowed mother on the farm which was heavily mortaged. A certain matter was before the legislature. Bob Taylor received a letter enclosing a check for one thousand dollars, with the words, "We expect you to vote 'Yes' tomorrow." The thousand dollars would go far toward lifting the mortage; the widowed mother would be relieved—all, for simply voting "Yes," when otherwise he would have voted "No."

Bob Taylor sat in the session; the roll was being called; his decision was necessary. Finally his name was called. The young man tore the letter from his pocket, and throwing it and the enclosed check toward the speaker's desk, he cried, "I vote 'No'!"

That night he slept with a sense of duty done and a conscience at ease. Suddenly he was awakened by a crowd surging in the streets below his window. They came calling his name. Hurriedly dressing, he stepped forth on the veranda, and the crowd shouted: "Three cheers for the man who wouldn't sell his vote!"

INTERMEDIATE DEPARTMENT

Program for July 26, 1942

STORIES OF GREAT MINISTERS

For this meeting the boys should come prepared to act the part of a great minister. Have them give something out of the life of a great minister in the first person, speaking as if they were the ministers. For those found in the Bible it might be interesting to have the members guess whom they are representing. Ask your pastor to help you gather material on great ministers of our own General Conference.

Bible Ministers:

Philip, Acts 8:26-39; James, Jas. 1:1-5; Stephen, Acts 7:51-60; John Acts 3:1-11; Timothy, II Tim. 2:1-3; Peter, Acts 11:1-18.

Stories of Great Ministers: Acts 2:14-36.

Stories of Great General Conference Ministers.
Other Great Ministers:

Dr. Rufus Jones of Society of Friends; Washington Gladden; Graham Taylor; Dr. Francis E. Clark, father of Christian Endeavor; Dr. Daniel A. Poling, present World President of C. E.; Phillips Brooks

Phillips Brooks—Another Chance

The story is told of a young man who failed in the first important sermon he was to preach before many great preachers. He had prepared carefully, but he became frightened and sat down feeling himself a failure. After the service Phillips Brooks, the greatest preacher in America laid his hand upon the young man's shoulder and asked him to preach in his church the next Sunday. He gave him another chance at the most critical moment of his life.

JUNIOR DEPARTMENT

Program for July 26, 1942

CHRISTIAN HEROES OF TODAY—I Pet. 4:12-16

WHO — WHERE — WHY

Introduction

The days of heroism are not past. Men and women, boys and girls, must be alert today and aware of sin as it is lurking about us. Sometimes it is hard to detect, since it is clothed in false garments, and we recognize it too late, or not until its results have wrought evil in our lives. Temptations present themselves to us in so many ways, that we stumble into its path and it causes our downfall. But with the many opportunities we have to learn the truth through our Sunday Schools, churches, daily vacation Bible schools, and home training, we have the needed equipment to be real heroes and heroines. **We need not be in battle to be courageous,** but in daily life we are called upon to do brave things.

The Pastor—Every minister of the gospel is a hero if he firmly stands against the evils of his community.

Missionaries—Every minister as they work in lands where there is war, and where their lives are in danger.

Peace Workers—All who labor in the cause of peace are heroes, when it is so popular to stand for war.

Children—A child in the schoolroom who refuses to cheat is a hero.

The Question Bee

Identify the following and give a short history of each. George Miller, George Washington Carver, Kagawa of Japan, Schweitzer of Africa, Livingston and Stanley, Moody, Wesley, Paton, Frances Willard.

The Prayer List

We thank thee God for the church, which is the body of Christ, and which is given to the winning of men and women for Christ. We also thank thee for the privilege of speaking the message of Christ to others in a free land. May we never abuse this right. Make this people of our land more humble and contrite in heart. Amen.

RELIEF

Items of Interest in Paraguay

Dr. John Schmidt reports that during the stay of his brother (Dr. Herbert Schmidt) in the Chaco, 31 major operations were performed, 4 minor ones, and 3 cepto scopic examinations were made. Dr. John Schmidt comments: "For me it was the fulfillment of a great realization."

The Mennonite Central Committee has authorized the sum of $2,500 to be appropriated to building a road and telephone line for the Mennonites in the Chaco. For some time this has been an urgent need.

Distribution of Milk

At Banylus in France Brother Joseph N. Byler and Sister Lois Gunden recently distributed packages of powdered milk to French school children. In return for this the children presented our workers with bouquets of flowers.

Brother Byler observes: "This distribution of milk to the school children of Banylus was a real experience for me. They were very appreciative and all thanked us when we handed it to them. The mayor came and expressed his appreciation and thanked us personally. No doubt the children will long remember the time when two Americans came and gave them milk."

Two Nurses going to England

Sister Elfrieda Klassen and Edna Hunsperger left Akron, Pennsylvania, for New York City on June 12. Their sailing for England was scheduled for about June 15.

Sister Klassen, of Winnipeg, Manitoba, is a graduate nurse of St. Boniface Hospital, St. Boniface, Manitoba, and Sister Hunsperger was graduated by the Kitchener-Waterloo General Hospital.

They will join the present Mennonite workers in England, Bro. John E. Coffman and Bro. Peter Dyck. It is hoped they can give their services at the evacuee homes for children and aged which our Mennonite workers have established at Wickhurst Manor and the Woodlands.

THIS GENERATION PROPOSES:

To smoke its way to health;
To drink its way to posterity;
To destroy its way to food and clothing;
To entertain its way to wisdom;
To sin its way to joy and happiness;
To war its way to peace;
To hate its way to love.

—*Christian Advocate*

C. P. S. Camp News

(Continued from page 8)

Congregational Christian	66	(2.2%)
Baptist	56	(1.9%)
Church of Christ	49	(1.6%)
Catholic	42	(1.4%)
Lutheran	38	(1.3%)
Evangelical and Reformed	35	(1.2%)
Episcopal	30	(1.0%)
Remaining 81 Groups	497	(16.6%)
Total	1,203	(40.6%)

Camps Celebrate First Anniversary

Civilian Public Service Camps throughout the country are marking their first anniversary.

Mennonite Camps that have completed a year of service are: Grottoes, Virginia, opened May 22, 1941; Marietta, Ohio, opened June 3, 1941; Colorado Springs, Colorado, opened June 5, 1941; Bluffton, Indiana, (since moved to Medaryville, Indiana) opened June 24, 1941.

At several of the camps "celebrations" were held, one camp featuring a "commencement exercise for the "graduating class."

Camp Briefs

Brother Jesse Hoover, recently returned from a four-weeks tour of the west during which time he visited the following Mennonite camps: Henry, Ill.; Denison, Iowa; Colorado Springs, Colorado; Camino, California, Brother Hoover spoke on relief work in Europe. He reports a fine spirit among boys in camp. . . .

Brother Esko Loewen, campee from the Henry, Illinois, camp has recently been added to the Akron, Pennsylvania office staff where he will aid in publishing a camp news letter for the Mennonite camps and assist in the general office work. . . .

THE MENNONITE

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CORRESPONDENCE

JOHANNESTAL MENNONITE CHURCH

Hillsboro, Kansas

Ministers who visited us during the last three months were: Orlando Wiebe, a student of Bethel College; Rev. P. E. Penner and Dr. Ed. G. Kaufman. Miss Elizabeth Foth of Brooklyn, New York, and Erwin Wedel of Jasper, Alabama, were with us and related experiences and showed pictures. We were also privileged to see pictures of the migrants. Such pictures tell us that there is much to do in bringing physical and spiritual help to people in our land whose souls are precious to the Lord.

On Ascension Day our pastor and Rev. Arnold Funk exchanged pulpits. On Mother's Day we again had consecration of children. On Pentecost nine young people were baptized. Later five others were received by letter. The Lord's Supper was observed with a good attendance. Miss Dora Ewert taught our three-weeks Bible school. It is remarkable how much children can memorize in a sort time.

On Pentecost Monday our Sunday school enjoyed a program and a few hours of fellowship with ice cream and cookies as refreshments. Such meetings seem to be enjoyed by young and old. —Corr.

EBENEZER MENNONITE CHURCH

Gotebo, Oklahoma

Because of much rain this spring, we could not have services on several Sundays. Our C. E. has given programs at the Bergthal Church, Corn, and at Sichar Church at Cordell. In April we received many blessings from the messages which Rev. A. Warkentin brought us. On May 3 the Corn High School presented a religious program. Eighteen enrolled in the catechism class which Rev. Unruh started on May 10. Rev. Unruh and the Methodists plan to conduct a two weeks vacation Bible school after harvest-time.

FIRST MENNONITE CHURCH

Beatrice, Nebraska

The Nebraska All-Mennonite S. S. Convention was held in our church on May 10. The Men's Chorus from the Denison, Iowa, C. P. S. camp gave a sacred concert on the evening program. Seven of our young men have gone to the C. P. S. camp at Placerville, California.

Mr. and Mrs. Marvin J. Miller, who taught our Bible School for five years, have left us to make their home on a farm near Hanston, Kansas.

Fourteen young people were baptized on Pentecost. Ronald von Riesen was ordained to the ministry by Rev. J. M. Regier. Rev. L. Hostetler delivered the address at this impressive service. The Fellowship male quartet served with several numbers. Miss Elizabeth Foth and Erwin Wedel were in our church and told of their work Helen A. Penner gave a report, to the C. E.. of her trip and relief work in France. —*E. H. T.* Corr.

SWISS MENNONITE CHURCH

Alsen, North Dakota

We were indeed glad to have Brother Jacob Friesen of Doland, South Dakota, conduct a few services for us when he was in our midst in April. He also served us at communion services, and we were also blessed when Brother Schultz, formerly of Avon, South Dak., brought us a few messages. The Annual Mennonite S. S. Convention was held in our church in May. Brother John Bartel from Delft, Minnesota, was the main speaker for it and also for the Youth Conference which was held June 1 and 2. We speak so much of the sin in the world, but how about the sins in the church? When so many sins have crept into the church can we expect world conditions to be different? In the Word we read much of the fear of the Lord. Where is the fear of the Lord today? Do we read anywhere in the Word of God that the audience roared out in laughter when a message was given to them from God? Let us heed Psalm 1:1 and 2. This week in one of our neighboring church a sermon on Joshua 7 was given. The hidden sin was the accursed thing. At that time it meant defeat for Israel, and today it means defeat for the church. How many hidden sins have we in our churches today? O, that we might see the terribleness of sin whether it is done openly or as a hidden sin.

We again have services regularly since Brother Albert Kleinsasser started in to serve in the middle of May. The Sunday that Brother and Sister Kleinsasser were at the conference, Brother Richard Spenst, a young brother of this church, gave us a message.

Nature has again put on her most beautiful dress. We had a very late and a very wet spring. At present a good shower would be much appreciated. Fields and gardens look very good so far, and our prayer is that God may continue to bless fields and gardens.

—*Corr.*

ZION MENNONITE CHURCH

Elbing, Kansas

At our annual church meeting held in January our congregation passed a resolution to adopt the 100 per cent church subscription plan. By March 1 this plan was carried out and we are happy to have the papers in the various homes.

In February our Sewing Society baked and sent forty pounds of cookies to two of our C. P. S. camps, namely to Denison, Iowa, and Henry, Illinois. At the present time six of our boys are in camps, Robert Regier in Iowa, J. Herschel Klassen and George Klassen in Texas, Oswald Klassen and Elmer Roberts in California, and Howard Wedel in Nebraska. Robert Regier and J. Herschel Klassen are now home on furlough.

During the year eight members joined the church by letter and on June 7 seven more were admitted through baptism. We have had one death this year. On May 4 Mis Gertrude Dyck, youngest daughter of our pastor, Rev. H. J. Dyck, passed away at Colorado Springs. She will be missed, not only by the family, but by everyone who had learned to know her. She was bedfast for many months, still she always had a smile for everyone who came to her bedside.

In May we were privileged to have with us Rev. W. F. Unruh, a returned missionary from India, now pastor of the West Zion Church in Moundridge, Kansas, who gave a series of inspiring messages.

Again we were privileged to have one month of vacation Bible school. It was held in two districts for the convenience of some of the pupils. The program was combined and given in our church. The teachers were Miss Esther Ratslaff and Miss Agathe Andres. Twenty-two pupils were enrolled. This is indeed a great opportunity for the young children in the community. On June 14 we had child consecration services in the morning, and in the afternoon we had our annual Sunday School picnic on our regular picnic grounds, one-half mile east of Elbing.

Truly the Lord hath blessed us thus far, and we should be grateful unto Him for the many opportunities we still have of worshipping and serving Him.

—*Mrs. Wm. J. Regier,* Corr.

BERGFELDER MENNONITE CHURCH

Delft, Minnesota

"Jesus Christ, the same yesterday, today and forever." What a comfort we find in these words of divine inspiration! As we look at world conditions, we become fearful as to what the future holds for us, but as we look up to the Almighty God our hearts again become filled with peace.

We are happy to report a growth in the membership of our church. Two members were received into the church by letter, and on Pentecost Sunday eleven young people who had taken a stand for Christ and were instructed in the catechism class were baptized and received into the church. We trust they will be true members in the Church of Jesus Christ also, for that is the only membership that counts. . .

Sunday, June 21, we had a fine surprise. Miss Elizabeth Foth of Brooklyn, New York, related of her experiences as missionary in the Red Hook, and Erwin Wedel, missionary among the negroes in and around Jasper, Alabama, also spoke to us of his experiences. Both showed so much enthusiasm for their work and Saviour that one could not help but feel that we wanted to do more for missions. We were greatly blessed through their messages. June 28 we had a quartet from the Los Angeles Bible Institute in our midst for the morning service. Our Chlidren's Day program and mission festival was held Sunday, July 5. How thankful we feel that we are still privileged to worship in peace and quietness.

—*Mrs. Abram P. Baerg,* Corr.

WALTON MENNONITE CHURCH

Walton, Kansas

On June 7, 1942, a Christian fellowship located near Walton, Kansas organized themselves officially into the Walton Mennonite Church.

Within the past five years there have settled in the neighborhood of Walton, a group of Mennonite families from various communities seeking to establish permanent homes. About three years ago this group felt the need of a closer fellowship in worship and in Christian service. Through the help of the Home Mission Committee of the Western District Conference, there were started Sunday morning services in the Community Building of Walton. As time went on, and the attendance increased to an average of seventy-five for the year, a closer fellowship was desired on the part of the group so that they discussed the possibility of organizing into a full fleged church. There were, however, numerous problems to be solved before this could be carried out satisfactorily. There was the problem of a church building. Since there was no old church building available they arranged to rent the Walton Community Building, which proved quite satisfactory and has been used ever since. There was also the problem of financial stability in supporting a church budget. During the last three years one of the Senior students of Bethel College had been serving them with the help of the Home Mission Committee.

During the last year catechetical class was begun for the young people who were desiring baptism. The problem again arose as to the possibility of organizing. The attendance was increasing to about ninety and the group felt more than ever the need of an organized church. They then met with the Home Mission Committee, and they offered to lend their support to this new enterprize. The church committee then took definite steps in bringing about this organization. First a constitution was drawn up and discussed by the people and then adopted on April 16, 1942. It was further decided that on June 7, 1942, there was to be an opening day at which time they would sign the charter, and also hold the baptismal service.

On June 7, 1942, the Walton Mennonite Church was officially organized by the signing of the charter. Forty-seven people signed their names to the charter. Dr. Abr. Warkentin delivered the address for the occasion. This service was then followed by a baptismal service at which time six young people gave their lives to Christ and were baptized by Rev. Gerhard Friesen, and were accepted into the church.

In the afternoon Rev. Ronald Von Riesen was installed as pastor of the new church. Rev. J. M. Regier was in charge of the rite of installation. Rev. P. H. Richert and Rev. L. Hostetler gave short messages.

The evening service was devoted to missions at which time Rev. W. C. Voth told of his interesting experiences while traveling in Canada. The Girls' Choir of the Tabor Mennonite Church sang several numbers. Some 850 people attended the services for the day.

Rev. Von Riesen will resume his duties at the church August 1st. At present he is attending Garrett Biblical Seminary at Chicago.

KANSAS MENNONITE S. S. CONVENTION

The Kansas Mennonite Sunday School Convention which was held in the Buhler High School auditorium was very well attended and each number on the program was rendered. "Sharing Christ in the Crisis" was the theme.

The following topics were discussed: "The Individual Sharing Christ in Everyday Life" by Miss Elizabeth Hirschler; "The Opportunity of the Home in Directing Youth into the Right Channels" by Frank Richard, chaplin of the State Reformatory of Hutchinson; "Sharing Christ with the Sunday School Pupil" by Mrs. Walter Classen; "Sunday School Relation to Conference Activities" by Dr. C. E. Krehbiel.

The present president, Rev. C. H. Dirks and the secretary of treasurer, Mrs. Ferdinand Regier, were reelected. Albert Graber of Pretty Prairie was elected vice president. A motion was made and passed that the Western District C. E. Convention take over the Western District retreat work.

The Sunday School Committee of the First Mennonite Church of Newton sent an official invitation to hold the 1943 session in their church.

The speaker of the evening, Dr. S. J. England, Dean of Bible at Phillips University, Enid, Oklahoma, spoke on "Consecrating Ourselves to Christ in This Crisis."

—*Mrs. Fredinand Regier,* Sec.-Treas

WOMEN'S MEETING OF PACIFIC DISTRICT

The Women's Missionary Societies of the Pacific District held their annual business meeting during the conference session, Friday afternoon, June 19. The following officers were elected for the coming year: President, Mrs. D. J. Unruh, Pratum, Oregon; Vice-President, Mrs. Homer Leisy, Dallas, Oregon; Secretary-Treasurer, Mrs. Elmer Widmer, Albany, Oregon; District Advisor, Mrs. A. J. Richert, Los Angeles, California.

Last year these societies undertook to raise the money to furnish or equip a maternity ward in the hospital at Basna, India. This project proved successful and this year another was undertaken. It was decided to support one compounder at the hospital in Basna, India, for a year.

Several special musical numbers were given in the evening program and Mrs. Frank Manning, missionary from Africa, and Mrs. Chris Ummel, engaged in work with the migrants at Shafter, California, gave interesting missionary messages. The offering of $86.85 was divided equally between home and foreign missions.

—*Secretary*

« « JOTTINGS » »

—**Helen A. Penner,** former relief worker in France, is attending summer school at Bethel College.

—**Substitute for war bonds:** "State administrators of the War Bond drives in Pennsylvania and New Jersey have authorized pacifists to contribute to the support of the C.P.S. system or to relief agencies as a substitute for the purchase of war bands."
—The Conscientious Objector

—**Rev. Homer Leisy,** who conducted a series of meetings in the Bethel Mennonite Church, Mt. Lake, Minnesota, from June 28 to July 5, wrote on June 30: "The meetings here are well attended, and the interest is good. We are sorry that **Brother Erland Waltner** is in the hospital seriously ill (pneumonia). Pray for his speedy recovery."

—**The Mennonite Aid Society of Mt. Lake Minn,** paid out-$17,870 in benefit payments to the families involved in twenty death cases that occurred from January 1 to July 1, 1942. The assessment for the half year was again $6.00 per member.

—From the **Pike View Peace News,** Colorado Springs, Colorado, C.P.S. Camp: Speaking of the many army men in this region a writer says, "In some of the churches, because of their earlier arrival on the scene, it is the privilege of the C.O.'s to greet the **army boys** and welcome them to the services of the church and invite them into the activities of the young people. We are discovering opportunities for real fellowship with... men with whom we will of necessity be working hand in hand some day when wars cease." —**Albert Gaeddert** says, . . . not a few of us have resolved that our greatest area of service will be our home community and our local church. . . "—Hail and rabbits have damaged the **camp garden,** but beans cucumbers, turnips, and radishes remain undamaged. —**Rev Albert Unruh** of Montezuma, Kansas, preached here recently. —"Saturday, June 20, became a rather sad day for the campers as they watched **Albert Gaeddert and family** officially leave lamp. Albert has since returned to carry on the work until a new director is chosen or until his new duties as assistant to the General, Director take him away again, but Mrs. Gaeddert, Carol, and Dale left permanently. The camp already misses the friendly personality that characterizes Mrs. Gaeddert, and there is an emptiness in place of the children's happy scampering around the camp." A special dinner and program was given in their honor before they left. Elmer Hartzler, a former camper, has gone with a C.P.S. unit to serve in Porto Rico.

—**Hebron Mennonite Church, Buhler, Kansas:** The harvest is being delayed by rain. We had much rain during June, and wind and hail storms did much damage. Some fields of wheat were completely destroyed. John A. Lohrentz, Irvin Siement, and Dr. John Plett have been called to camp. All classes took part with either song, reading, or talk in our annual Sunday School program held on Decoration Day. Mr. J. G. Neufeld told us how the first Sunday School in the Hebron Church was organized. Ruth Unrau of our church and Arthur Schmidt of Walton were married on June 3. Abe Thiessen of our church and Sara Regehr of the Bethel Church were married on June 28. Rev. Henry Franzen, who is serving the Buhler Mennonite Church, was with us on June 7 and brought the message.

—"**The Oklahoma Bible Academy** offers a regular 'Bible Institute' course next year. A Mennonite school with Mennonite emphasis." —Bulletin, First Mennonite Church, Beatrice, Nebraska.

—**Deep River Echo, C.P.S. Camp, Henry, Illinios:** "In the Athens (Greece) area alone 2,000 people are dying daily. It is estimated that when another winter sets in only 10 per cent of the original Greek population will be living." —**Esko Loewen** has been called to MCC office at Akron, Pa., to work under Orie Miller. —More recently **project work** has centered around the building of earth fills and stock ponds. An earth fill across a steep gully will . . . slow down swiftly moving water and thus prevent erosion. It will store water for stock. The stored water by a slow seepage process will supply moisture for crops in surrounding fields. If large enough the pond will be stocked with fish.

—**First Mennonite Church, Berne, Indiana:** Charles J. Peitsch, Hawaii government official and co-ordinator of the Gidions international service Testament program for armed forces, spoke at a mass meeting in this church. . .

Dr. Suckau has been under the observation of Dr. Harry S. Gradle, noted eye specialist of Chicago. "The case has been diagnosed as a detachment of the retina from the eye. Ninety per cent of the vision of the left eye has been lost and the right eye has been slightly affected." If Dr. Suckau's condition is found favorable, an operation will be performed. —Source Berne Witness

—**Dill is another new crop** that is helping to revolutionize agriculture at Berne, Indiana. Hundreds of acres have been planted in this aromatic herb. It is used for flavoring pickles, but more important is the oil distilled from the seed. This is used in cookery and for medicine and has a good price. The article says that a few short years ago corn, wheat, oats, and hay were the chief crops, with some barley and potatoes being grown. Then there were introduced successively, alfalfa (now a leading crop), sweet clover (for years regarded as a weed), soybean (now grown on almost every farm), sugar beets (grown formerly, but much heavier now), mint, tomatoes, and now dill. In the muck lowland east of Berne are "acres of potatoes, onions, cabbage, carrots, pickles, sweet corn, and other crops already mentioned. . ." Prospects for crops are good. —Berne Witness

—**Bethel College** plans to open its doors on September 1 to all incoming freshmen who want to enroll for the autumn quarter.

—**Eighteen Mennonites** from the Cascade Locks, Oregon, C.P.S. Camp have transferred to the North Fork camp in California. The same issue of **The**

Columbian reports that the Brethren Service Committee plans to send about twelve to Porto Rico to carry on health and sanitation work.

—From the **Mountain Lake Observer** we glean: "The **Rev. and Mrs. Paul Wenger** arrived Saturday afternoon to visit until Monday evening with Missionary and Mrs. F. J. Isaac. The Wengers were enroute from the East to Aberdeen, Idaho, where they will visit his parents. On their return to Roaring Springs, Pa., the Reverend Wenger will take charge of a pastorate." **—Miss Elizabeth Foth** and **Erwin Wedel** spoke in the various churches of the Mt. Lake and Butterfield communities.**—Miss Alida Schrag, R.N.** camp nurse at the C.P.S. camp at Denison, Iowa, was a week-end guest of Miss Wilma Janzen."

—Rev. and Mrs. Frank S. Harder are on a month's tour of Northern District churches. Brother Harder will render gospel messages. Their first stop was at Huron, South Dakota.

—The Bethel Hospital Association of Mt. Lake, Minnesota, held its annual meeting recently. Over 150 shareholders and friends attended the meeting in the M. B. Church. The Hospital now has a net worth of $79,087.07, has resources of $92,172.51 and liabilities of $13,085.44. Net gain for the year amounted to $1,042.41. In the past year 525 patients were cared for. —Mountain Lake Observer

—Rev. P. W. Penner of Champa, India, narrowly escaped a fatal injury when, while riding on his bicycle, he slipped and fell into an eight foot deep cut. He writes, "I was diagnosed and it was found that two or three upper right side ribs were fractured, not entirely broken. Adhesive was applied and in less than two hours after this I was up in the European ward in Champa. Sister Eva Pauls took complete charge. . . . Now after three weeks all has healed so far that I can resume a good share of the responsibilities."

—Brother H. J. Andres, Newton, Kansas, visited Berne, Indiana, during June. While there he spent several days looking after business of the Mennonite Book Concern which is operated by the General Conference Board of Publication of which Mr. Andres is chairman.

—The death of **Adina Goering of Kalamazoo, Mich.,** has come as a shock to those who sang under her direction at Camp Wood retreats in the past.

—**Karl Baehr,** son of Rev. and Mrs. J. P. Baehr of North Newton, Kansas, received his B. D. degree from the Chicago Theological Seminary this spring. On June 21 he was ordained to the ministry in the Bethel College chapel. Dr. C. E. Krehbiel was in charge of the service. Brother Baehr will serve a church in Chicago while he concludes his work for the Ph. D. degree at the University of Chicago. Mrs. Baehr is a daughter of Missionary J. B. Ediger of Clinton, Oklahoma.

—Rev. G. N. Harms, long-time pastor of the Gnadenberg Mennonite Church, Whitewater, Kansas, was the main speaker at the golden wedding anniversary of Mr. and Mrs. H. P. Schmidt who formerly lived in the Gnadenberg community. Brother Harms will be seventy-nine in August. The meeting house where he preached so many years is a stone structure built by the pioneers of the community.

—Married: **Waldo Balzer** of the Gnadenberg Mennonite Church, Whitewater, Kansas, and **Ruth Mosiman** of the Missionary Church, Elbing, Kansas. The couple resides on a farm near Whitewater.
—Mrs. Arthur Schmidt, Corr.

—Mennonite Memorial Church, Altoona, Pa., A group of Juniors attended the Blair County Junior Convention and also took part in the program. This year we had a higher Bible school enrollment than any previous year. The attendance was also higher. The enrollment was 68 and the average attendance was 54.4. Much credit is due to the teachers who cooperated in such a wonderful way. On the last day the pupils and the teachers enjoyed a picnic. In the evening they gave a program to which the parents were invited.

CIVILIAN BONDS

"Civilian government bonds have been approved by Henry Morgenthau. The lowest denomination will be $50. They will be registered bonds with approximately the same rate of interest and maturity date as the war bonds. They will be marketable, but not redeemable before maturity date. If you work on the payroll plan, you will have to tell your office girl about these bonds. She will accumulate your money and then send it to the Provident Trust Co. of Philadelphia, Pa., and you will be sent a bond within thirty to sixty days. The moment your deposit reaches the bank, you will be sent a postal receipt. You pay the face value when you buy, but then you wll get your interest semi-annually. The bank must have a flat rate of $1.50 for each deposit, no matter whether for $50, $100 or up."—*Eighth Street Mennonite Church, Goshen, Indiana,* bulletin. (This is not an official release from the MCC or our conference committee. Watch for the same.)

—Middle District Conference: The Executive Committee of the Middle District Conference has accepted on behalf of the conference an invitation from the First Mennonite Church, Summerfield, Illinois, to hold the fifty-fourth annual session of the conference, the Lord willing, in their church August 16-18, 1942. All pastors are urged to send their statistical reports of the past year to the undersigned immediately for compilation.
—G. T. Soldner, Secretary, Bluffton, Ohio

—Jottings of events should be sent in the same day they happen or the next if they are to appear in fairly good time. A jotting mailed on Monday will appear about from two to two and one-half weeks later. A good number of churches are sending in interesting jottings. These are very eagerly read. Many subscribers say that they turn to the "jottings section" first.

Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, JULY 21, 1942 NUMBER 28

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THE CIVILIAN BOND PURCHASE PLAN

I. *What it is*

A concern for some such plan as first noted and discussed by the National Service Board for Religious Objectors in early 1941, at which time a Committee was appointed to study possibilities. For many months all contacts with Treasury Department officials seemed fruitless. Early in May 1942, it was agreed that those groups most concerned should address their petitions in writing to secretary of the Treasury Henry Morganthau, and that Paul Comly French of the Committee would then present these letters in person. Among these was the following May 18 letter prepared under the direction of the Mennonite Central Committee:

The Honorable Mr. Henry Morgenthau
Secretary of the Treasury
Washington, D. C.

Dear Mr. Morgenthau:

"In the attached statement of the position of the Mennonite Church on "Peace, War, and Military Service," adopted at its General Conference at Turner, Oregon, in August, 1937, you will note on page 3, item 3, the following: "We can have no part in the financing of war operations through the purchase of war bonds in any form or through voluntary contributions to any of the organizations or activities falling under the category described immediately above, unless such contributions are used for civilian relief or similar purposes." In other portions of this same statement can be noted the implications of our position and the Biblical basis for it as it relates to military service. All of the Mennonite bodies cooperating through the agency of this Committee hold substantially this position. As a religious group we appreciate most sincerely the respect granted us in this position at the present time and the provision which has been made for our conscripted young men to render their service to this country through Civilian Public Service as provided for in "The Selective Training and Service Act of 1940" and the subsequent regulations by the Selective Administration. Current contributions from the Committee's membership constituency to the cost of carrying forward the Committee's administrative share of this program are running between Thirty and Forty Thousand Dollars monthly.

"In the numerous other relationships which the members of our groups have in this country at the present time, we are endeavoring to consistently apply our ideals and purposes outlined not only in this statement but also in other similar statements of position made during our past four centuries of history. The purpose of this letter, however, is to bring to your attention the quotation noted above with the request that your office give consideration to some technique by which our members could consistently aid their government with the loan of financial means at their disposal without violating conscience.

"In this connection and through the agency of the National Service Board for Religious Objectors, 1751 N. Street, N. W., Washington, D. C., Paul Comly French, Executive Secretary, we have on a number of occasions during the past months contacted individuals in your department—among these, Mr. Graves, Mr. Houghtling, and Mr. Kuhns—and have also explained our concern to Wayne Coy, Senator Robert A. Taft, and others. Inasmuch as our constituents in Canada were faced with a similar situation earlier than we, and since the Canadian government arranged to make available to them two special types of investments (a Series B, non-interest-bearing, non-negotiable certificate whose proceeds were designated for reconstruction and relief work; and special stickers for the regular Victory Bond Series, which served to designate such funds for the same purpose), it was our earlier assumption that perhaps similar offerings might be made available to our members in the United States. Through Mr. French, however, we now learn that your Department has investigated this Canadian provision and has stated that such provisions would be too expensive from the standpoint of administrative cost. Representatives of the Treasury Department in Ottawa have advised our own leaders in Canada of their satisfaction with the arrangement and of their appreciation of the subscriptions to date. From the angle of our own position such an arrangement as is provided in Canada would be entirely satisfactory. In the matter of the cost of administration to the government in making such or similar offerings available to our people here, we believe also that a plan could be worked out to cover this administrative cost by and within our own group.

"We have also been advised by Treasury Department representatives that the type of certificate, bond, or evidence of indebtedness which would meet these purposes is not available in the United States and could not be made available except by an act of Congress. On this point, we of course, recognize that you yourself would be in the best position to know what might be best or could be arranged. It has occurred to us, however,—inasmuch as our Government does continue to have financial needs along a number of civilian lines as heretofore—that perhaps some form of special, long-term, low-interest-bearing,non-negotiable Treasury Note might be made available in units of One Hundred Thousand Dollars or more bearing a statement on its face to the effect that the amount of money in question represents aid to the Government in certain of its continuing civilian interests. We think, for instance, of the budget requirements allowed to Selective Service—Camp Operations Division—by which funds are provided for the "Work of National Importance" technical agencies cooperating with our present Civilian Public Service program. We do not know what this amounts to annually but assume that the total is at least several millions of dollars. We would be happy to have the proceeds of loans made by our people so indicated on the face of the aforementioned Treasury Note.

"The provision of such an arrangement as outlined in the foregoing paragraph would also imply that the Treasury would recognize local subscriptions to these on the part of our members as acceptable in lieu of subscriptions to the regularly offered Defense Bond Series; in fact, it would be entirely satisfactory to us to have such subscriptions channeled through the regular local soliciting agencies as is being done in Canada.

"The membership of Mennonite and cooperating groups in the United States totals in round numbers, 125,000—our total constituency, including children, is perhaps something under 200,000. We believe that the average wealth and income of Mennonites is about the same as that of the average of other American citizens, and we are certain that if a Treasury offering were made available to us consistent with our group's historic position on this question our members throughout the country would subscribe their full share and more. We will be glad to give you further full assurance of this, and also as noted before, we will be happy to arrange to carry the additional administrative costs for making available and handling such offerings received through one of our group agencies. Because of the large number of inquiries received at this office on this point we have made available some months ago to our members a printed statement of "Readiness to Purchase Civilian Government Bonds" as per attached copy. The large quantity of these that have been ordered from our office and the continued large number of letters received by us convince us of the growing concern of our members throughout the country that if all possible something consistent with the position we hold might be arranged.

"We will be glad to meet with you or anyone in the Treasury Department whom you designate to discuss this matter further at any time and place that you suggest. We do hope for your favorable consideration of this petition and request at any early date."

Very sincerely,
MENNONITE CENTRAL COMMITTEE
Orie O. Miller
Executive Secretary

Subsequent to this presentation and discussion of same in the office of Under-Secretary of the Treasury Daniel W. Bell there was the following further exchange of correspondence between Paul Comly French and the Treasury:

Mr. Henry Morganthau, J,. June 1, 1942
Secretary of the State
Washington, D. C.

Dear Mr. Morganthau:

"This will confirm our conversation regarding the problem confronting the members of the religious groups represented by the National Service Board for Religious Objectors who feel conscientiously unable to purchase Defense Bonds. They understand that there are continuing expenses for the regular functions of the Government, totalling some six billion dollars annually. Would it be possible for us to purchase regular issues of Treasury bonds and notes and then redistribute them to our people in smaller denominations through a non-profit corporation we are organizing?

"Any rate of interest established by the Treasury is agreeable to us, but we would prefer a rate lower than that paid on Defense Bonds. We are willing to accept notes with any maturity date which seems right to you. We would handle all subscriptions, and the Treasury would not be required to assume any additional clerical burden on our behalf.

"If this plan is satisfactory to you, would it be possible for us to explain to our neighbors that we are aiding in the financing of the Government in ways that our consciences permit and that the United States Treasury has approved our plan?"

Cordially yours,
Paul Comly French
June 2, 1942

Dear Mr. French:

"This will acknowledge your letter of June 1, 1942.

"In line with our recent conversation, I think you understand that the Treasury needs some six billion dollars annually to maintain civilian services of the Government which are essential to the basic needs of human life, to conserve our national resources, and to keep in repair our national plant. The Treasury would be willing to have the funds to be subscribed by your people invested in Treasury bills, treasury certificates of indebtedness, Treasury notes, and Treasury bonds which the Treasury offers publicly to the people of the United States from time to time, and which are not designated by their terms as "war issues". I shall be glad to see that you are notified each time an offering of this kind is made.

"It is our understanding that you will buy such securities as are issued, in amounts in line with the financial resources of your people, and then distribute certificates of participation in smaller denominations through a non-profit corporation you are organizing. This plan is agreeable to us and will, we believe, satisfy the American people that the groups you represent are contributing to the support of the Government in ways their consciences will permit.

"We understand that the groups you represent are making contributions to the support of the Civilian Public Service Camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

"We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

Sincerely yours,
H. Morganthau, Jr.
Secretary of the Treasury

Mr. Paul Comly French
Executive Secretary 6
National Service Board of Religious Objectors
Washington, D. C.

After receiving the June 2 letter from Mr. Morganthau's office, a meeting of representatives of interested groups was called together in Philadelphia for discussion of further procedure. It was there concluded that as intermediary between the subscribers and the government for these bonds and as agent for these subscribers and the groups they represent, an established, well-known, financial institution would be preferable to any other plan that might be devised. Provident Trust Company of Philadelphia was suggested. Contact was immediately made through one of Provident Trust Company's Vice-Presidents and the group was assured that this institution would endeavor to serve in this capacity. A series of conferences with officials of Provident Trust Company and a further conference with Under-Secretary Daniel W. Bell ironed out and developed further details necessary before the plan could be presented to the groups concerned. By June 22, however, it was felt that the plan was ready for such presentation.

A special meeting of representatives of cooperating Mennonite and associated groups was, therefore, called to meet with the M. C. C. at the Mennonite Home Mission, 1907 South Union, Chicago, Illinois, on Thursday, June 25th. The Secretary of the Mennonite Central Committee presented to this gathering this provision for purchase of Civilian Bonds for those who can not conscientiously purchase War Bonds and gave at the same time a review of the work which had been done in this matter by the representatives of the Committee and of the National Service Board. He stated: (a) that Provident Trust Company will serve as agent for the purchase of Civilian Government Bonds to be distributed to individuals. (b) That a representative of the Mennonite Central Committee with representatives of the Brethren Service Committee and the American Friends Service Committee would constitute a Civilian Bond Committee to supervise the plan and to aprove specific Government Bond purchases. (c) That a charge of $1.50 for each bond purchased by subscriber would cover all costs of the service.

A letter from Provident Trust Company to the M. C. C. tentatively outlining the arrangement for their services as agent was read. Further explanation was also made to the gathering concerning the method of promoting the sale of these bonds and of explaining the plan to our people. After clarification of specific points in the plan, the gathering gave consideration to it and what attitudes our several groups would want to take toward same in separate M. C. C. constituent group meetings. Following this, the gathering reassembled for receiving the reports from the several groups. Inasmuch as these were practically unanimous in favoring the plan, the following resolution was then moved and seconded as the evident mind of the meeting and passed by unanimous vote:

> "That we approve the Civilian Bond plan submitted by Orie O. Miller, Executive Secretary of the Mennonite Central Committee and charge the Mennonite Central Committee with the responsibility of representing the cooperating Mennonite and associated groups in the administration and promotion of the plan, and in any further needed representation to the government or private agencies."

At this point the Mennonite Central Committee membership then took over further action as noted in the following minutes:

> "That the Mennonite Central Committee accept the charge assigned to it in the matter of the Civilian Bond Plan by the cooperating Mennonite and associated groups and proceed to set up the organization and policies necessary to carry out the plan."
>
> "Moved and passed that the promotion of the Civilian Bond program in the churches be made the responsibility of the Peace Section, together with the responsibility for raising the finances necesary for this work."
>
> "Moved and passed that Orie O. Miller be appointed as the M. C. C. representative on the Civilian Bond Committee."
>
> "Moved and passed that the Executive Committee appoint an advisory committee to assist O. O. Miller in his work as Mennonite representative on the Civilian Bond Committee."

The Brethren Service Committee has similarly approved for its constituency the program as outlined and has designated its representative on the Civilian Bond Committee. The American Friends Service Committee still has the plan under advisement with indications that this constituency will also cooperate. A publicity folder approved by Provident Trust Company and the Civilian Bond Committee, has been prepared and is in printers' hands now. A packet of these with accompanying explanatory letter will be mailed to all M. C. C. constituent group pastors just as soon as these are available from the printer, from which time the plan then becomes operative.

Orie O. Miller
Secretary of M. C. C.

II. *How use it.*

Many anxious inquiries have come to us during the past few months, asking whether we had a solution to offer to the growing pressure to buy Defense or War Bonds. It was necessary for us to repeatedly inform you that nothing was yet developed, but that we were diligently and hopefully employed in an attempt to meet your requirements. Our hopes, prayers, and labors have at last borne fruit. We can now offer our people subscriptions to Government Bonds that are not for war purposes. Provision also is made for the recognition of such subscriptions to alternative bonds, both by church groups as well as by county quota. This opens up an avenue of service for which many of our people have long been hoping.

In the Chicago meeting of June 25 after explanation had been made by the Secretary of the Mennonite Central Committee, it was practically unanimously agreed by all groups represented that we should go ahead with the proposed plan as submitted. It was further agreed that the M. C. C. should be the implementing agency for the Mennonites and their affiliates. The further promotion and publicising of the program was given into the hands of the Peace Section.

The circular which has been prepared will outline in detail the operation of the plan. These descriptive circulars are being mailed to each minister or pastor on the available mailing list, as furnished us by the various conferences represented in the M. C. C. If for any reason your pastor does not receive the circulars and application blanks within a few days, we invite you to get in touch with the Mennonite Central Committee, Akron, Pennsylvania.

The Provident Trust Company will receive funds in denominations of $50.00, $100.00, $500.00, or $1000.00 to be held by them until Civilian Bond Committee approves their subscription to a specified Government Bond issue. When such subscription has been completed and the Treasury Department has made proper registration of the bond, the bond will be returned to the Provident Trust Company, which will in turn forward the bonds to the subscriber or to the person or institution for whom the subscriber ordered it registered.

Anyone so desiring may subscribe to a bond in the name of a charitable institution. The subscriber may designate a church institution; for example, as the one for whom the bond is to be registered. Receipt for such subscription would be forwarded to the subscriber. Such receipt would provide him with evidence of his subscription to government obligations and he would receive credit in the community quota. Such receipt would also be evidence for income tax deductions. The bond would be mailed to the institution for which it was subscribed and registered. The institution would be recipient of the proceeds of the bond at its maturity.

The question of pay-roll allottment plans of certain industrial organizations is also provided for. The employee concerned may instruct the proper officials of the industrial organization to reserve that part of his pay-roll which they ordinarily deduct until sufficient has been accumulated for the purchase of at least a minimum $50.00 bond. The industrial organization should be instructed to forward such funds with the subscription order form to the Provident Trust Company. The Provident Trust Company will subscribe the designated funds in the next available issue of bonds as authorized by the Civilian Bond Committee.

If you prefer, you may subscribe through the Defense Bond solicitor in your local community. In case you use this method, proper precaution should be used to insure the funds invested through the channels outlined above. If satisfactory arrangements can be agreed upon with the solicitor, it would probably be helpful in more directly meeting the pressure by local groups for Defense or War Bond purchases.

The Provident Trust Company is not prepared to receive funds in denominations smaller than $50.00. In cases where individuals are not prepared to subscribe for at least a minimum $50.00 bond but where they desire to have evidence of smaller subscriptions which are possible for them to make, it might be helpful to set up a plan in the local church congregation to put these smaller amounts into a common congregational bond or to be held in trust by the congregation with proper individual receipts. The specific application of such suggestion would necessarily vary widely with local conditions. If there are difficulties in the administration of a plan in your local community or if there are points which are not clear, please address all inquiries to the Mennonite Central Committee.

Jesse W. Hoover
Secretary Peace Section

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HE DENIED HIMSELF——

Let us go to a Christian para (group of homes in a village) for a Christmas dinner. We arrive in Phalsahbari, which is by road eighteen miles from Basna mission station. The road is terrible—ruts, cuts, ditches, boulders, and mud holes. The brethren meet us with a din of drumming that ones' ears almost crack. They sing or rather scream a song in such a shrill and high tone that ones' ears tingle. At the first instant we feel like corking up our ears and running away. But no, my Saviour denied Himself celestial joy and appreciated the company of men, and so must I. And by the grace of God, I can. Yes, I can enjoy their drumming and screaming because they enjoy it, and I am their Christian brother.

Behind a mud wall, in earthen vessels, the Christmas rice meal is being cooked. There will be at least fifty eaters; so the rice has to be cooked in several shifts. The first boiled rice is put on a bamboo mat which lies on the earthen floor. The sisters of the church came to sweep the place around the cooked rice, so that all may sit down to eat. The dust flies thick in every direction and settles on the boiled rice so that it becomes a bit gray. Green leaves, artfully knitted together, are spread for plates. Big piles of rice are put on these leaves; and curry (sauce) heavily mixed with red peppers, is poured on the rice. About 150 men, women, and children sit down behind these plates. Prayer and thanksgiving is being offered for the food; and for the friends in America who sent the gift that makes this love feast possible. Then all go after the food with gusto. You and I sit down behind a leaf plate too and start to eat. At first the fiery hot stuff does not want to go down because you see all the dust etc. on it. But you look away from your plate and see the brethren enjoying it, and you keep on putting food into your mouth without looking what you eat.

John Thiessen

SEEDS AND STREAMS

Seeds of weeds and fragrant flow'rs
Float down the stream together,
Both to be planted somewhere
And grow in Spring's fair weather.

Sentence Sermon: "If we had more tears in the church today there would be fewer sneers in the world; if we had more prayers we would have fewer cares."

"Make the most of the best and the least of the worst." *—Robert Louis Stevenson*

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

LIMITATIONS OF RURAL COMMUNITIES

While there is very much to be said in favor of rural life one should not make the mistake of thinking that all the advantages are on the side of rural communities and all the disadvantages on the side of city life and urban communities. The virtues and values of life are not as unequally distributed as all that. On the whole it seems that rural communities by their very nature offer the possibility for a rich and satisfying kind of Christian life but there are many rural communities that do not develop this possibility. And in fairness to facts it is necessary to say that Mennonite communities must frequently be said to be guilty of this short-coming.

The criticism is sometimes made that Mennonite communities are basically selfish because they are primarily concerned with their own salvation and indifferent to the salvation of the larger society. One critic recently pointed out to me that the Mennonites were similar to the Eskimos in one respect, namely, that they had been living in society for hundreds of years but never had significantly affected the life of society as a whole. He felt that the Mennonites had developed the "good life" within their own communities but had failed to transmit it out beyond themselves. This criticism cannot be accepted at face value in view of the facts of history which reveal that Mennonites have had significant influences on the larger society, nevertheless, it is well to take heed and consider the seriousness of the criticism.

Mennonite Short-Comings

Mennonite communities are frequently guilty of extreme self-centeredness. The people become so concerned about preserving particular traditions and customs that they sometimes neglect greater universal religious principles. If these greater truths are not altogether neglected they are at least given secondary consideration. To the extent that a community confines its virtues strictly to its own members and does not keep the channels open for new members and new ideas to come in and worthwhile ideas and needed assistance taken out of the group, it becomes selfish, and thus definitely limits the opportunities for good that it may do. In this connection the observation of Lily Dougall, in a book entitled *The Spirit,* are worth quoting. She says:

> "The small community of select souls, exceedingly valuable as it is, is not an end in itself. The truth learned in such fellowship must be made explicable to the world. The outer world must constantly be drawn into the fellowship, or else the members, having no universal aim, will be satisfied with only the partial expression necessary for their mutual understanding. The individual remains dwarfed except as a member of a 'beloved community,' and the loving community degenerates except when it seeks to save the world."

The essence of this admonition is that a community or a group, just as an individual, must lose itself in the larger good if it is to find itself. Our rural communities from time to time have been in grave danger of being satisfied with only a partial expression and demonstration of the Christian message; they have seemed to look upon their communities as ends in themselves. This should never be.

BOYS IN MENNONITE CAMPS

Latest figures on boys in Mennonite camps are as follows:

C.P.S. Camp No. 4, Grottoes, Virginia	145
C.P.S. Camp No. 5, Colorado Springs, Colo.	142
C.P.S. Camp No. 8, Marietta, Ohio	66
C.P.S. Camp No. 18, Denison, Iowa.	94
C.P.S. Camp No. 20, Wells Tannery, Pa. (Sideling Hill)	132
C.P.S. Camp No. 22, Henry, Illinois	104
C.P.S. Camp No. 24, Washington County, Maryland, Units 1,3,4	94
C.P.S. Camp No. 25, Weeping Water, Nebraska	140
C.P.S. Camp No. 28, Medaryville, Indiana	110
C.P.S. Camp No. 31, Camino, California (Placerville)	106
C.P.S. Camp No. 35, North Fork, California	115
C.P.S. Camp No. 33, Fort Collins, Colorado (70 boys were assigned to arrive [illegible] : 16)	

The total number of boys in Mennonite-administered camps is 1248.

The Cascade Locks Camp, Oregon, has 36 Mennonite moys; the San Dimas Camp, California, has 10 Mennonite boys.

Compiled by *Grant M. Stoltzfus*
Released June 17, 1942

NO SALE

I've heard of a preacher who had on his desk a special notebook, labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I could not sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it. —*The Ginger Bean*

DAILY DEVOTIONAL MESSAGES

By *P. H. Unruh, Goessel, Kansas*

JULY 26—*"We know that we have passed from death unto life, because we love the brethren."* I John 3:14.

This is a very outstanding statement. Without reservation John writes "we passed from death unto life." Indeed a great change. Some say it is something we cannot know. John is not concerned what others say. He gives a sign by which we can prove the truth of the change in a brother's life and our own life. Faith in Jesus saves, and love of the brethren is evidence of this grace. In the early Christian Church love of the brethren was outstanding and even heathens marveled at it. The first rebuke of the Church by her Lord is that she had lost the first love. The great falling away in the church in the closing days of this dispensation is that "the Love in many will wax cold." This is also the standard by which we should measure our own standing.

JULY 27—*"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."* I John 5:15.

Here again we face the stern fact that believers know their prayers are heard and granted. There are many who pray but are not certain that they even have been heard. Remember our prayer must be in His will and we will be heard. As His own there is no other prayer possible, for our will is fully subject to his will. Remember how mighty men of God prayed and were heard. Elija prayed and it rained not, he prayed again and the rain came. Elija was a man like we are, but had an unshaken faith in the word of God. Upon these promises he asked and God answered. Let us ask in his will and he will answer.

JULY 28—*"We know that we are of God, and the whole world lieth in wickedness."* I John 5:19.

The children of God must often take the accusation that they are proud people and think themselves better than others. Is that true? They are not proud, but they are different. It is impossible that children of God and children of the wicked one are the same. There is and must be a sharp line dividing the one from the other. For the children of God it is very precious to be counted blessed as children of the most High. The world, however, in which we are is fast nearing its judgment. It is therefore the desire of the children of God that as many as possible be saved from death and be brought to life. Therefore let us work while yet it is day for the night cometh when man's work is done.

JULY 29—*"And we know that the Son of God is come, and hath given us an understanding, that we may know him that he is true, even his Son Jesus Christ."* I John 5:20.

Ordinarily we are told that we have five senses. We can see, hear, taste, smell, and feel. The Christian has a sixth sense, the Spiritual sense of knowledge of the Lord Jesus Christ that he is the Son of God. Children of this world do not see this. That is the reason why they do not understand the children of God. Natural man does not understand spiritual things. But we, let us not be proud of this knowledge, but thank God in word and service, He our Lord is most precious. Now let us make use of this grace and truly live in him.

JULY 30—*"And that from child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."* II Tim. 3:15.

It is indeed a good report Paul makes here of Timothy. Early in life he was taught the scriptures. This knowledge made him wise unto salvation through faith in Christ Jesus. Our fathers fully knew the importance of the knowledge of the scriptures, and they sacrificed much to make it available. Parents be not indifferent when you plan the training of your children for the future. Put first things first. Eternal welfare is above all other things. Salvation settles that question. Then give them the best secular training which is the tool to make them useful citizens living each passing day in service of love to the honor of the Saviour.

JULY 31—*"Beloved, now are we the sons of God, and doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is.* I John 3:2.

We now close our meditations for this month on what we believers know. With this last one we are forgetting all our task small and great. We are in spirit on that great day in the sky "when the saints go marching in." Gone forever are all earthly troubles, the dust from our feet is washed away, the deep wrinkles in our face caused by facing life's sorrows are faded out, the tears in our eyes are wiped away by the hand of our loving Saviour—Jesus. There we stand face to face before him and behold him in all his glory and beauty—and we are like him. I am amazed, I am a sinner, saved by grace—can it be! Amen.

GREAT FORTUNE

To be reconciled unto God, to possess God's favor and friendship, to be at peace with God, is the greatest fortune, bliss and happiness a human being can find on earth.

(The above was found on the wall of a student's room at Bethel College).

MENNONITES IN PARAGUAY

Vernon H. Schmidt

A few weeks ago I wrote an article about our Mennonite Central Committee work down here. Now, I thought it would be interesting to hear a little about the social, religious, and home life of the Mennonites here. Since we know there are various Mennonite churches and customs in the U. S., we can also understand that the same exists here for these people came from various parts of Russia—many being entire strangers to all the others when leaving Russia; but what I have to say will, I think, give a fair picture of conditions here, although I have not been here long enough to visit all places.

Church services where I attended most of the time started at 8:30 a. m. with many songs—some by the entire congregation and some by the choir alone. Usually there were two sermons in the morning with services ending soon after 10:00. After this the children had their Sunday School—many do not attend the church services, and the parents usually go home after church—not staying for Sunday School. But in another church I know of, the children's Sunday School is held first, early in the morning, and also there usually is only one sermon. Sunday evening is Bible Study with group discussion of a portion of scripture —mostly impromptu, not with special speakers as is often the case in our churches in U. S. Many of their songs are the same as we sing, only with the same meaning in the German language, and they also have the same tunes.

Saturday evening is a prayer meeting, both of thanksgiving, and praise, and of requests. Another church has this meeting on Wednesday evening instead.

The young folks have impromptu gatherings quite often—evenings as well as on Sunday afternoons. Usually one evening is devoted to singing or choir practice, and these young folks are excellent singers! Often on Sunday afternoons a large group gathers in some home, outside when the weather is nice, and spend the time in singing and in instrumental music, for a large percentage play a guitar, mandolin, or some other string instrument or harmonics. At their work in the fields, along the roads, or in the homes, these young people send forth almost continual melodies!

On Sunday, as during the week, most people keep the "siesta hour"—about two hours of sleep or rest after dinner. It is really too hot to do much then, anyway. But by about 3:00 on Sunday P. M. most people can be found gathered together, the young folks as mentioned before, the older ones spending the time more in conversation. Unlike America, the roads are not full of fleeting autos—there are none. Occasionally there is a wagon or a horseman, but the usual method of travel is to walk. This is not so odd though for most of the people live in villages—as many as thirty or thirty-five families close together with their farms scattered around the village. So unless one travels from village to village the walk is not long. But in these colonies even the villages are not many miles apart—the most of them in a relatively small community.

These people are genuinely friendly and hospitable. They have endured many hardships in Russia and in the journey here as well as in the years they have spent in trying to build their homes and community here in Paraguay. Thus, they readily sympathize with others and gladly share their homes and food with both friend and stranger who happens to contact them. But their provisions that they are able to share are usually scarce—what they can raise on their land, with the exception of very dry years, is usually plentiful. What has to be bought, such as sugar, salt, coffee, clothing, bedding, etc., is scarce, for markets are poor and transportation soon eats up most of the profits of the products sold; so income is scanty. This makes two needs obvious—better transportation to available markets, and some minor factories in which these people can convert some of the products into supplies that they must buy at present, or which can be sold more profitably than the present raw materials.

There are many cattle raised in our colonies, both for beef and for dairy; both butter and cheese are made for sale. Cotton, beans, peanuts (from which oil is extracted) and a few other crops are raised for markets. But with all of these the freight costs of shipping these to markets are so high that the net income is not very high. For a number of years the average family income per year has not been much over the equivalent of $100.00, from which must be paid the cost of the land, clothing, implements, and all eatables which can not be raised. Because of some plant disease or insect, wheat does not produce grain here, so all flour must be brought. All medical needs must be met from this income, also. And although the people are not actually going hungry, some deficiencies in food cause some types of sicknesses to be more common than might be the case otherwise.

For some reason there is more hired labor in the vicinity of the colony in East Paraguay, Friesland. This brings in more cash to the colony there for the Mennonite labor is in demand—they do more work than the natives. Also, this same colony has started a project of raising winter vegetables for shipment to Montevideo, Urugay, during the season when none are grown there. If this proves successful (the plants have just been planted for the first season's trial), this will make a substantial increase in the income for this colony. But no such conditions exist for the colonists in the Chaco.

There are both advantages and disadvantages to both colonies, for some products one colony is better than the other. The Chaco colony is drier (this year was exceptionally dry) and had dust storms, but it has other advantages. The Friesland colony, moreover, has some characteristic sicknesses that are not found in Fernheim, and it has the advantage of more agreeable weather—at least in the opinion of most people—and is a little nearer to markets. Friesland has some political disadvantages—fewer privileges that had first been granted to Fernheim, and more difficulties in dealing with the natives. For instance, in legal controversies very often the decision seems to be "The native is always right."

Building material is not much of a problem—wood for framework is available. Walls are of mud bricks which only takes time to make. Roof is of grass from the plains, to be had only for the cutting. Nails for the wood and lime for plastering are about the only items to be bought. Livestock needs no shelter or barn—it does not get too cold to be outside. Grass is available the year around, so no hay needs to be stored in barns. Only a house, a shed for a wagon, and a few implements, and a storeroom for grains and cotton harvested are the only buildings needed. In some places water is a problem. Almost anywhere water can be found, but often it is salty or otherwise unfit for drink. One interesting thing—wherever a certain tree, the Paratodo tree, is found, which is rather common in the Chaco, good water can always be found.

With regard to technical help our colonists are pretty well supplied, for they had excellent farmers, blacksmith, carpenters, millers, tinsmiths, watchmaker, shoemaker, musician, tailor, baker, banker, schoolteacher, merchant, mechanic—almost any profession except doctors! In that line they are unprovided for among themselves.

These people have had hardships and trials that would break the backs of most people—in Russia before they were permitted to leave, and in the journey here, and in starting their homes and communities here, and some of their families and relatives and friends that were not permitted to leave Russia have suffered even worse physical violence. But they prefer to forget the past and in live in the future, planning to live their lives as nearly as they can in the manner God intended. They are suffering the hardships of any pioneer group—founding homes in new, undeveloped countries. But also, they have the possibility of making in this new land a community which should stand out as a Christian community, founded on love, integrity, honesty, purity—for which the Mennonites stand.

In closing, I wish again to emphasize that these Mennonites are seriously trying to create homes and profitable enterprises in this land of difficulties, and have made good progress so far. The difficulties, though great, are not unconquerable, and eventually perseverance will win!

PEACE COMMITTEE NEWS

—Number of Men in Our C.P.S. Camps: The number of men in our Mennonite camps will be approximately 1,600 men by July 15. The number of men in our camps will possibly not exceed 1,600 to 1,700 men. This will be because of the fact that men will be moved out of the camps to detached service in hospital work, health projects, and agricultural work, thus keeping our camp population more constant.

—The Quota Per Member After August 1, 1942: This increased number of men, which also has meant an increase in the staff of workers in the administration of the camps, will mean a $2 per member quota for the six months after August 1. This will be possibly the maximum load we need to carry.

—Have You Appointed a Person to Handle Certificates and Stamps? We can not stress too much as a Peace Committee that each church appoint a person in the local church who will be responsible for the handling of the Peace Certificates and Stamps. It is very important that one person do this in each church and make the reports to the district representative of the proceeds as to how much was given for C.P.S. Camps and how much for relief. Send your money for C.P.S. Camps to L. J. Horsch, 529 East J. St., Ontario, California, and your relief money to P. H. Unruh, Goessel, Kansas, as heretofore.

NAMES AND ADDRESSES OF THE DISTRICT REPRESENTATIVES

There has been a slight change in the persons who handle the stamps and certificates in each district. They are now as follows:

Pacific District: Mr. J. C. Jantz, Odessa, Wash.
Northern District: Mr. Edwin P. Graber, Freeman, South Dakota.
Western District: Rev. Walter H. Dyck, 1408 N. 9th Street, Beatrice, Nebraska.
Middle District: Dr. C. Henry Smith, Bluffton, Ohio
Eastern District: Henry S. Detwiler, 228 Summit Street, Souderton, Pa.

—Ernest J. Bohn, Sec., General Conference Peace Committee

TREASURERS OF OUR GENERAL CONFERENCE

Conference Treas.—Karl A. Richert, Newton, Kan.
Foreign Missions—J. E. Regier, Newton, Kan.
Home Missions—J. J. Plenert, 429 Knorr, Philadelphia, Pa.
Publication—E. W. Baumgartner, Berne, Ind.
Education—A. E. Rosenberger, Dalton, Ohio
Relief—P. H. Unruh, Goessel, Kan.
Peace Committee—L. J. Horsch, Ontario, Calif.
Doctrine and Conduct—J. E. Entz, Newton, Kan.
Ladies' Societies—Mrs. Frieda Entz, Newton, Kan.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Y.P.U. OFFICERS
Ted E. Claassen
President
Newton, Kans.
Arthur Wenger
Vice President
Reedley, Calif.
Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

PROGRAM FOR THE FIFTIETH WESTERN DISTRICT C.E. CONVENTION

To be Held at Memorial Hall, Bethel College
July 25 and 26, 1942
Convention Theme: "Things We Believe In."

Saturday Afternoon, July 25

3:00 Local Registration (Society officers should report the following information to Sam Richert, 605 S.E. 2nd St., Newton, Kansas, by July 22.
1. How many delegates are coming.
2. How many guests wish to partake of the Delegate Luncheon, Sunday afternoon, (Price 30 cents).
3. How many wish night lodging to be arranged for them.

4:30 Informal "Sing" for everyone present, directed by Rev. Lester Hostetler.

5:00 Viewing of Kauffman Museum by those who wish to. Admission 25c; in groups of ten or more 20c.

Saturday Evening, 8:15, Bethel College Chapel

Organ Music
Devotions
Special Music - - Emmaus Mennonite Church
Offering
Report on trip to South America
Dr. Herbert R. Schmidt
Play—"Where Love Is" - Bethel College Sr. C. E.
Directed by Mrs. J. Winfield Fretz
Pictures of South America - Dr. Herbert R. Schmidt
Benediction

Sunday Morning

Regular Church Services and Sunday School.

The Bethel College Church extends a cordial invitation to all guests to their worship service and Sunday School.

Sunday Afternoon, 2:00, Memorial Hall

Song Service
Devotions - - - - Rev. J. J. Regier, Jr.
Address—"Who Knows?" - Dr. C. E. Krehbiel
Mission Play—"Waiting for the Doctor" - by the Juniors of the First Mennonite Church, Newton, directed by Miss Elfrieda Regier.
Special Music (Double Number) - Pretty Prairie Men's Choir
"We Believe in Civilian Public Service"
Dr. H. A. Fast
Discussion Groups (45 minutes)
1. We Believe in Missions - Dr. Ed. G. Kaufman
2. We Believe in Simple Life
Dr. J. Winfield Fretz
3. We Believe in Getting Along with Others
Dr. R. C. Kauffman
General Assembly 4:30
Special Music (Marimba) - Emma Clara Graber
Offering
Announcements, Benediction, and Adjournment.
4:30 Meeting of Junior Sponsors
Mrs. J. E. Entz, Chairman

Delegate Luncheon 5:00

Special Music (Double number) - Hillmar T. Voth
Business Meeting

Sunday Evening 7:45

Song Service
Devotions - - - - Rev. Herbert Miller
Address—"Christian Youth—Believe"
Dr. T. H. McDowell, Enid, Oklahoma
Special Music (Double number)
Alexanderwohl Men's Choir
Report on Relief Work in Europe
Miss Helen A. Penner
Special Music (Marimba) - Emma Clara Graber
Benediction

Everybody is cordially invited to attend all meetings of the convention.

TREASURER'S REPORT OF THE YOUNG PEOPLE'S UNION OF THE GENERAL CONFERENCE

General Fund Receipts	
Balance, January 1, 1942	$106.12
Northern District	22.00
Pacific District	3.10
Total Receipts	131.22
Payments	
Editor of "Mennonite Youth"	24.00
For Y. P. U. Stationery	12.25
For Prayer Calendars and Postage	1.87
For 1000 New Prayer Calendars	6.00
Total Payments	44.12
Balance, July 1, 1942	$87.10
Special Project Receipts	
Pacific District: Foreign Missions	28.50
Pacific District: Ernst Harder Project	14.55
Total Receipts	43.05
Payments	
Foreign Mission Board	28.50

Emergency Relief Board	14.55
Total Payments	43.05

Respectfully submitted, *Dorothy Dietz*

SENIOR DEPARTMENT

No. 3 of Studies on the Choice of a Lifework
SERVING IN A FIELD OF NEED

Matt. 9:36-10:1; 14:13-16

I. Worship Service:

(1) Songs: "To the work, to the work," "When we walk with the Lord." (2) Reading of leading topic, prayer, and leader's remarks. (3) Dramatization: (choose one) "Garib"—14 characters at 15 cents; "Light Dawns"—6 women, 10 cents; "At the City Gates"—10 characters, 5 cents; "The Lost Sheep" 2 women, 3 cents. These may be ordered from Mrs. A. J. Neuenschwaneder, Quakertown, Pa., or from Mrs. A. E. Kreider, North Newton, Kansas.

II. Leader's Introduction:

Someone has said, "It is the business of the church to make Christians." We might also say, "It is the business of the church to produce missionaries." Missions have always had a fascination for some of the ablest and noblest men and women. Its insistant call has knocked at the heart doors of young people in the prime of their strength and youth. They, too, have felt something of the urgency of this work among those who need the gospel that Christ expressed when He said, "**I must** do the work of my Father— it is **my meat** to do my Father's will. . . . I **must** work while yet it is day." The need of the field with all its opportunities of ministering to the souls and the bodies of Christ's "other sheep" with its hazards and dangers, but also with its privileges and joys in serving is still calling and is being answered. Let the youth of today when deciding upon a lifework take a long look at the fields of foreign and home missions, at the deaconess work and at the ministry and be willing if the Lord is calling them to these fields of work to say, "Here am I, send me."

III. Suggested Topics for Short Talks:

(1) Called to be an apostle, Gal. 1:1; (2) Filled with power for the work, Acts 2:1-8, 17, 18; (3) Courageous to work, Acts 4:1:21. (4) The touchstone of successful work, I Cor. 13:1-13. (5) Looking for the increase. 1 Cor. 3:1-9.

IV. For Discussion:

(1) What qualifications are necessary to make a missionary? (2) How much should Christians at home know about the mission fields?

V. Facts for Study:

It is a rather strange fact that missionary interest seems to run in families. Quite often, too, even as many as four children of the same family work in the mission field. Missionary giving also seems to run in families. Why is this so? Has some father or mother instilled love for mission work into the hearts of the children while they were still young and plastic? Has the home of such a family been open, perhaps almost a haven for visiting missionaries? What kind of a man is the minister of the church from which the missionaries come? Is he doing more to foster mission interest than the leaders of other churches? Why does a small group like the Moravians have so many missionaries? Should our church schools and colleges be more mission-minded? The so-called "hay-stack" group met for prayer and turned out some of the best mission workers. Andrew Carey, a poor, unlearnt cobbler hung up a map of the world in his shop and found out all he could about the needs of the "heathen" living in these parts, and became so vitally interested that he could not rest till he was sent as a missionary.

VI. Illustration:

A young Salvation Army lad, in a slum district in one of our cities, was set upon by a gang of hoodlums and so roughly handled that he became unconscious from his hurts, and when he regained consciousness he found himself in the hospital. "Did any of them come to Christ?" he questioned the doctor who dressed his wounds. "They were mad at the preaching, but some of them might have given in afterwards-"

It was this spirit that led Paul, manacled and in peril of his life, to beg the privileges of one last word for Christ to those who were "mad at his preaching." It is the spirit that leads the sons of martyred missionaries to take up their mantle and carry on their wark. It is the true spirit of Christian devotion which leads men in countless instances to ignore hardships and dangers and injuries, with an eye single to the work of evangelization which is their chief concern.

"Difficulties in the way do not signify that God does not want to walk in it."

INTERMEDIATE DEPARTMENT

Program for August 2, 1942
UNDER THE STARS

Hymn: "Day is Dying in the West"

Call to Worship: The heavens declare the glory of God; and the firmament sheweth his handiwork. (Ps. 19:1)

Hymn: "O Worship the King"

Responsive Reading: Psalm 24

Prayer Hymn: "Fairest Lord Jesus"

Prayer Poem: "The Camel"

"The camel, at the close of day,
    Kneels down upon the sandy plain,
To have its burden lifted off
    And rest again.

"My soul, thou should'st also kneel
    When daylight draweth to a close,
And let thy master lift thy load
    And grant repose.

"The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.

"So, thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."

—Anna Temple

Prayer: Pastor
Solo: "Trees" (Joyce Kilmer)
Hymn: "For the Beauty of the Earth"
Offeratory sentence: The earth is the Lord's, and the fullness therof; the world, and they that dwell therein. (Ps. 24:1)
Offeratory Prayer:
Worship in Offerings:
Poem or Song: "This is My Father's World"
Benediction: Let the beauty of the Lord our God be upon us: and establish thou the work of our hand upon us; yea the work of our hands establish thou it, for Jesus' sake. Amen. (Ps. 90:17)

—From Intermediate Worship Services. Permission of Standard Publ. Co.

JUNIOR DEPARTMENT

Program for August 2

HOW TO BECOME A CHRISTIAN HERO

I John 3:15-18

"A Summary Meeting"

We will finish with this evening's meeting a series of "hero" topics. This last meeting will largely be a summary of the others and a putting together of the many qualities described before.

Ambition—Seek the good in others, never be selfish in gain.

Preparation—Our choice of vocation requires much time to acquaint ourselves with the tasks we choose.

Faithfulness—"I would be true," is a safe motto in every undertaking.

Service to God—The highest and noblest work is one done in the name of the Master. Christian heroes have a way of doing all their work, even the smallest tasks, as a service to God.

The Question Bee

(1) Why is the busy person, the one who is sought first? (2) What should decide our choice of hero? (3) When is "hero-worship" wrong?

The Prayer List

We ask Thee God to forgive us our sins of omission. We ask Thee to use us to show the world the fact of divine love for all people. Lead us to know Christ better each day through the study of the Scriptures. Amen.

Something to Do

Make a list of the customary objections people give for not becoming a Christian.

List the reasons why you want to become a hero for Christ.

I Would be True

I would be **true** for there are those who trust me;
I would be **pure**, for there are those who care;
I would be **strong**, for there is much to suffer;
I would be **brave**, for there is much to dare.

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Galva, Kansas

"And now Israel, what doth the Lord thy God require of thee? This is also our challenge. The answer is to fear the Lord, to walk in all his ways, to love and serve him. God expects this for our good.

On May 24 we had the privilege of witnessing the ordination of one of our young men, Brother Garmen Wedel, to the ministry. It was a solemn occasion. Rev. J. J. Ratzlaff from Newton led in the introduction and prayer. Rev. A. E. Kreider from Bethel College spoke on the duties and privileges of the minister in the field of service. Rev. W. C. Voth, our supply pastor, had charge of the ordination. A double octet rendered two numbers.

Since the illness and departure of our beloved pastor, Rev. G. A. Linscheid, the need for a standing minister grew more tense. Some time ago after looking to God in prayer and faith for guidance, a special meeting was called with the result that a unanimous vote was cast for Rev. W. C. Voth to be our pastor. We are glad that he has accepted the call. Together with our pastor we believe it to be the will of God. So arrangements were for an installation service which took place on June 7. Rev. W. F. Unruh was in charge. Rev. Garman Wedel led in the introduction and prayer. Then Rev. W. F. Unruh spoke on the dignity of the pastor and the church. Rev. P. H. Unruh from Gossel officiated in the installation. The pastor was reminded of his responsibility, while the congregation was brought face to face with its duties.

The following Sunday we were permitted to dedicate our new church for which we had hoped, worked, and prayed. The Lord gave us a beautiful day, although a shower came in the evening. It was a joyous day rich in blessing with the holy presence of God. We appreciated the presence of relatives and friends who came from quite a distance. We appreciated having with the following outside speakers, Dr. P. H. Richert, F. F. Wedel, who was represented by a splendid letter, Rev. P. H. Unruh, Rev. J. J. Ratzlaff, Mrs. G. A. Linscheid, Dr. C. E. Krehbiel, Rev. E. J. Neuenschwander, and Rev. A. J. Dyck. Rev. W. C. Voth gave the dedicatory sermon. Free noon and evening meals were served.

—Lincoln H. Unruh, Corr.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 2, 1942

ABRAM; A PIONEER IN FAITH

Gen. 12:1-9, Heb. 11:8-12

Topic: ADVENTUROUS FAITH

In Genesis 11:10 to 25:10 we have the whole history of Abraham, the friend of God. It is interesting to note that he lived midway between Adam and Jesus. He is easily the most important and the most interesting person of his time. His faith was similar to Noah's in that it was strong and was expressed in a definite course of action on his part. It involved a long journey to a strange land and also a belief in God's promises, some of which were impossible of fulfillment, from a human viewpoint... "Abram believed God," and God accepted him and rewarded him.

Faith Responds to God's Call Gen. 12:1-9

Verse 1 seems to refer to a previous call which Abram had only partly obeyed. Gen. 15:7 indicates that this call had come to him while he was still in Ur of the Chaldees. The context indicates that a second call came to him while he was in Haran, and after the death of his father, Terah. Abram, now seventy-five years old, was commanded to make a new start in life, and in an altogether new land

God promised unusual blessings in return for Abram's faithful obedience. There were seven parts to the promises (vss. 2, 3, 7). "I will make of thee a great nation." Abram was given a natural and also a spiritual posterity. (2) "I will bless thee"—Abram was blessed with great temporal prosperity, and spiritually he became the "father of the faithful." (3) "Make thy name great"—Jews, Christians, and Mohammedons call him father. (4) "Thou shalt be a blessing" (cf. Gal. 3:13, 14). (5) "I will bless them that bless thee, and curse him that curseth thee"—a promise remarkably fulfilled in Jewish history. (6) "In thee shall all the families of the earth be blessed." Through the Jews, the Bible, and Christ, the Savior, were given to the world. (7) "Unto thy seed will I give this land." Not to Abram as an inheritance but unto his children, the Jews—is the land given—God's definite promise. Palestine began to prosper as soon as the Jews began to return to it.

Abram left Haran for good. He took all of his household and all of his possessions with him on the journey to Canaan, and there was no stopping on the way. He had his eye set on the goal, God's promised land. The direction one takes in life is everything. God appeared to Abram with a definite promise which strongly tested his faith. He responded by establishing a place and means of worship. He built the altar where God appeared to him. Again he moved farther on to the place afterward called Bethel. Here he pitched his tent and built an altar. Wherever he had a tent there God must have an altar. Do you have an altar in your house?

Faith Rewarded Heb. 11:8-12

Abram's faith was exceeding great. He was content to let God direct him to the land of His choosing. "The promised land was an emblem of the better country towards which his spirit with its new found faith was traveling." He was a sojourner in Canaan. He never owned any land there except the cave of Machphelha, which he bought as a family sepulcher. He dwelt in tents and moved here and there with his flocks. God took Abram into his confidence. He knew something of God's plans. He looked forward to a city, not an earthly, but a more permanent abode, an eternal city of God. Faith when linked with God's promise, can have a great result (vss. 11, 12). So great is the power of faith that from a single individual had sprung an innumerable posterity (Gen. 22:17). In the birth of Isaac Abram saw the beginning of the great nation which God had promised. His spiritual blessings are summed up in Gen. 15:6, "And he believed in the Lord, and He counted it to him for righteousness." Aside from Christ himself, no name has become greater than that of Abraham, in the history of mankind. The Hebrews have given to the world the knowledge of and the worship of the one true God.

Adventurous faith has courage to undertake things for God which involve risk from a human view-point. Some probably ridiculed Abram. He heard the call from God and "faith is sure of its destination." He was confident that God knew why He called him. Faith in God brings rich rewards still. It will grow in the normal Christian's life. It is necessary to satisfactory religious experience. It contributes to peace of mind and to bodily health. It leads to spiritual conquests.

How does God speak to us today? What has faith to do with our hearing?

Why is the family altar important today? Why is it so much omitted?

How does faith differ from belief?

IN MEMORIAM

CHRIS H. KLIEWER, Feb. 28, 1888, to June 17, 1942. Son of Henry and Maria Kliewer. Born on an Indian mission station at Cantonment, Oklahoma. At an early age become a member of Shelly, Oklahoma, Mennonite Church. Married Arpa Schmidt. Died at St. Rose Hospital, Great Bend, Kansas. Oldest daughter, Melba, preceeded him to the Great Beyond. Mourned by wife, two daughters, one son, a father, five brothers, and four sisters.

I Believe In Eternal Security

By Neal C. Dirkse

Any provision of God's grace puts emphasis upon the co-operating effort of man. God cannot save a sinner unless he co-operates by repentance and faith. God cannot sanctify a believer unless he co-operates by consecration and faith, and He cannot keep the saint unless he co-operates by obedience and faith.

The present day teaching of eternal security places too much responsibility upon God and too little upon man. While it is all of grace, it is still as men co-operate with God that they receive the bounties of His blessings.

Peter definitely states the scriptural method of eternal security: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10).

Give Diligence

The word "diligence" means an active, assiduous application; to be forward to do. The easy, average professing Christianity of today has little in common with that to which Peter referred; and he was not found wanting in setting the example of his words either! Look at Peter at Pentecost; watch him as he rejoices at the privilege of imprisonment for preaching Christ; note him in his hour of martyrdom! That kind of diligence is bound to bend all of heaven's efforts in his direction. This kind of effort implies man's direct co-operation.

If Ye Do These Things

Once again Peter emphaises man's side of keeping eternally secure. The "things" to which he referred may be found throughout the first and second epistles. In verse three he declares that there must be an increase of "the knowledge of him." That does not come unless assiduous application is evidenced. Even Paul told the Ephesians—saints that they were—that his one prayer for them was that they might know Him and His love better. And, in writing to the Philippians, Paul stated that even *he* had only one consuming desire—"that I may know him."

Peter refers to something else that we must do in order to keep secure, and that is to appropriate the promises (II Peter 1:4). God has given these promises—every one of them with a human condition stated or implied—for the one purpose that we might "be partakers of the divine nature"—that we might become more and more mature in our Christ-conformity.

Then Peter gives us a course in spiritual mathematics—that of adding. Verses five to seven indicate the path that our greater knowledge of Him will take: adding virtue to faith, knowledge to virtue, temperance to knowledge, patience to temperance, godliness to patience, kindness to godliness, and divine love to brotherly kindness. To abound in this kind of Christlikeness and growth in grace, is to beget an assurance of Him that we shall remain eternally secure.

Ye Shall Never Fall

These are his exact words, and remember, it was the inspiration of the Holy Ghost that dictated those words: "Ye shall *never* fall." Eternal security? Yes, I believe in it, but on the basis that Peter tells us here. Complying with these conditions we can unhesitatingly quote all the promises: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). Also, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28, 29). The only folks who can find comfort in these promises are those who have been diligent and assiduous in the development of Christlike character. Peter himself said: "For *so* an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." That "so" makes the difference.

Perhaps Peter anticipated something of *that* kind of misappropriated and misapplied bungling of scripture evidenced by our current teachings on eternal security, and therefore made one parting statement: "...you always in remembrance of these things." That is, do not forget, but bear in mind, even after I am dead and gone, that there is only one way to be eternally secure in the grace of God, and that is by the means herein given (note II Peter 1:12, 15).

Man's diligence will bring about God's faithfulness. It is ours to be more concerned with the human side of the promise, and less with the divine side; for there is far less possibility of failure on the divine side than on the human side.

(This article taken from the *Herald of Holiness* was contributed for publication).

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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TEMPER

When I have lost my temper
I have lost my reason too.
I'm never proud of anything
Which angrily I do.
When I have talked in anger
And my cheeks were flaming red
I have always uttered something
Which I wish I had not said.
In anger I have never
Done a kindly deed or wise,
But many things for which I felt
I should apologize.
In looking back across my life,
And all I've lost or made,
I can't recall a single time
When fury ever paid.
So I struggle to be patient,
For I've reached a wiser age;
I do not want to do a thing
Or speak a word in rage.
I have learned by sad experience
That when my temper flies
I never do a worthy deed,
A decent deed or wise.

BEATITUDES FOR PASTORS

Blessed is the pastor who is not swayed by the gossip of the weekday to the extent that he allows it to enter into his Sunday message. He shall have a message from God.

Blessed is the pastor who is not offended when his predecessor is highly spoken of, and who keeps his tongue from discrediting things about him. He shall be liked by all.

Blessed is the pastor who does not become familiar with the opposite sex. He shall continue long in God's work.

Blessed is the pastor whose home is under control, and whose mate conducts herself, dresses and speaks properly. He shall have blessings untold.

Blessed is the pastor who does not blame everyone else for his mistakes and failures. He will be a great leader.

Blessed is the pastor who is not neglectful of himself, his family, or the building in which he preaches. He shall be respected by all.

Blessed is the pastor who has a vision; who with his eyes open grasps every opportunity afforded for the advancement of the kingdom of God. He shall be desired by all people.

Blessed is the pastor who is sanctified wholly. He shall be happy. —*O. N. Robinson.*

Every time we overcome one temptation we gain strength to overcome another. —*D. L. Moody.*

« « JOTTINGS » »

—**The St. John Mennonite Church of Pandora, Ohio,** of which Rev. P. J. Boehr is pastor, solicitated its members for subscriptions to our church papers and recently sent such a list and check of $30 to the Publication Office. Personal solicitations brings results.

—"There are reports that **Wilhelmina Kuyf,** with other American citizens, set sail for America June 25. We are hoping and praying that this report is authentic." —Bulletin, First Mennonite Church, Philadelphia, Pa.

—**Wichita, Kansas,** where we have a Mennonite church, had a population of 115,000 in 1939. One authority estimates that it will have a population of 200,000 by the end of 1942.

—Recently all men in **C.P.S. camps** were asked to vote on whether or not they would like to serve in government operated camps. A writer in the **Deep River Echoes,** Henry, Illinois, writes, "Though we do not know the results of the voting (the votes were sent direct to Washington) it is certain that the men here voted almost unanimously against serving in government operated camps. We voted against government camps because men in these camps would most likely be put to work on 'defense' projects; the directors of the camps would not be c.o's and hence not very sympathetic; asking Congress now for funds might cause such an uproar that all C.P.S might be eliminated. Moreover, we feel that the fact that c.o's are now paying for the C.P.S. program is the most important evidence the public has of our sincerity; also we are interested in detached service which would not be available in government camps." Speaking of the forest fire fighting course introduced by the Soil Conservation Service at this camp, the paper says, "The course is a part of the educational program of all camps doing soil conservation service and is a required educational feature."

—"**Herbert Fretz** gave us more than an interesting and enlightening message concerning our work among the Cheyenne Indians in Montana. This work is under the sponsorship of Rev. Habegger and is supported by the Foreign Mission Board toward which we contributed the first Sunday of each month. Herbert is planning to spend the summer in Middlebury, Indiana, where he will have charge of the Mennonite church." —Bulletin, Grace Mennonite Church, Lansdale, Pa.

—**Dr. M. C. Lehman,** recently returned relief worker from Europe, in speaking to the campees at Grottos, Virginia, pointed the men to the future and encouraged them to plan for a "colossal program of relief" after the war. According to his words the
opportunity for doing reconstruction work is in-
August, states an item in the **Mountain Lake Ob-**
evitable.
—**The Mennonite Aid Society** plans to hold its an-
nual meeting at Hillsboro, Kansas, in the month of
server.

—**Berne, Indiana:** Rainfall for June was below normal. Delegates to represent the First Mennonite Church at the Middle District Conference to be held at Summerfield, Illinois, were appointed at the mid-year business meeting. The delegates are: Dr. C. H. Suckau, E. W. Baumgartner, Palmer Moser, Curtis Lehman, and Jerry Liechty.

—Berne Witness

—**The Bethany Mennonite Sunday School of Freeman, South Dakota,** was to hold its picnic in the City Park on the Fourth of July if the weather permitted. After suggesting what each family was to bring the announcement ended with the suggestion, ". . . and whatever sugar they desire for coffee." A program and games were scheduled after the lunch. —Freeman Courier

—**Freeman, South Dakota:** The North and South churches held their Fourth of July picnic on the Freeman College Campus. Dr. Ralph Kauffman of Bethel College was the speaker.

—Freeman Courier

—**Biblical Seminary Saved:** "Friends of the Biblical Seminary in New York City will be glad to know it has weathered a critical financial crisis, having successfully completed an "all out effort" to secure pledges of $116,000 to prevent the foreclosure of a mortgage on the seminary building. . . "

—The Presbyterian

—**Bethel College Bulletin:** "Many inquiries are constantly being made concerning the condition of **Dr. Harshbarger** of the Bethel faculty, who has been in the hospital since a year ago last February. We regret to report that his progress toward recovery has been slow and it will probably be some months before he will be able to leave the hospital." —"The registrar reports that the applications for admission to college next fall are coming in every day and that the outlook for the **enrollment next year** appears to be quite satisfactory in view of the present emergency."

—**Bluffton College** news: **Alvin Beachy** of the class of '42 has been selected as pastor of the Normal, Illinois, Mennonite Church. . . . **John Boehr, '42,** son of Rev. P. J. Boehr, is occupying the pulpit of the Roaring Spring, Pa., Mennonite Church for the summer. . . . **J. Herbert Fretz,** class of '43 is occupying the pulpit in the Middlebury, Indiana, Mennonite Church for the summer. Brother Fretz is the grandson of Rev. A. M. Fretz of Perkasie, Pa.

—**First Mennonite Church, Hillsboro, Kansas**— Our church extended a call to **Rev. H. T. Unruh,** Bluffton, Ohio, to serve us as pastor. We are happy to report that he has accepted, and God willing, they will move to Hillsboro in August. (His daughter, **Mildred,** a Bethel graduate will teach at Lehigh which is six miles west of Hillsboro.) **Mrs. D. P. Ewert** was sent as a delegate to the Institute of International Relations held at Wichita, Kansas. She gave a very good report at a C.E. meeting.

—Mrs. J. Bartel

—Bulletin, **Deep Run Mennonite Church, Bedminister, Pa.,** "Many of you have been enjoying the **C.E. Witness** published by the C. E. Union. The time has come to renew your subscription. Due to rising costs of paper, the subscription price will be twenty cents for the coming year. Since transportation is limited we will need to depend more and more on such means of keeping contact with other societies."

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** Miss Marie Buller, who is doing mission work for our Conference at Birney, Montana, among the Indians, gave a very interesting report of her work last Sunday evening. In the forenoon she spoke to the Sunday School. . . . Recently the meeting house and the Bible school received a fresh coat of paint, which makes them look more attractive than ever against the background of green grass and the flourishing trees. . . . Irvin I. Regier, Henry W. Peters, Leonard O. Peters, and Ruben K. Epp left for the Fort Collins, Colorado, C.P.S. camp during June. Harry Ratzlaff left for the Colorado Springs camp.

—Bulletin, **First Mennonite Church, Reedley, Calif.:** "A letter from Mr. Leland Bachman, director of the C. P. S. camp at North Fork, states that the camp has again gratefully received generous donations from this church. He writes, '. . . Your people have been very fine in supplying the camp with produce. Certainly this is a splendid way of sharing the burden and keeping the cost of operation of the camps at the lowest possible figure. . . .' Dr. Langenwalter has sent word that he is enjoying his period of rest and relaxation very much. He says, '. . . that already the cool climate is giving him new strength and vitality. His address at the present time is c-o Whitworth College, Spokane, Washington.' "

—Bulletin, **Zion Mennonite Church, Donnellson, Iowa:** Dr. J. E. Hartzler will speak at the union evening service on July 26. . . . "It is a recognized fact that the summer season brings with it its own peculiar temptations. The rigorous duties of life and the heat of the summer wear down the strength of even the strongest. Saturday night is a welcome release. Sunday morning comes clear and warm and brings an irresistable desire for a little more 'folding of the hands to sleep.' This is not sinful if one does not thereby neglect the worship of God."

—**Whispering Pines, Marietta, Ohio, C.P.S. Camp: "We take this opportunity to express our appreciation for the C.P.S. support everywhere and especially to the historic peace churches who have made this program possible. Likewise do we appreciate the fact that you at home also are making sacrifices and enduring criticism, the same as we, for your conscientious stand. .We are depending strongly on the peace testimony which you too can bear."**

—Bulletin, **Zion Mennonite Church, Souderton, Pa.:** This church has Bible study for children and adults on summer Sunday evenings. Enough money has been collected for the purchase of the new **Mennonite Hymnaries.** Rev. E. J. Bohn, the pastor, says, "This is the time of the year when **retreats** for young people all over the United States are getting under way. They furnish a time of fine, clean recreation and spiritual inspiration to our young people that is very helpful." The same bulletin reports that "On May 26, the day following commencement, twenty-eight women from the **First Mennonite** and Defenseless Mennonite churches of Bluffton and the **Grace** and **St. John Mennonite** churches of Pandora gave Ropp Hall, the women's dormitory (Bluffton College) a thorough cleaning. This was a great help to the college. Women from the community also helped in seeding cherries early in June. More than 250 quarts of cherries which were secured from the college orchard were canned in this way. Some of the Mennonite churches in the community of Bluffton have also accepted barrels of empty cans from the college which they expect to fill during the summer and donate to the college."

—**Ten million people were killed** at a cost of $186, 000,000,000 during the first World War.

—**Sister Hillegonda van der Smissen** of the Bethel Deaconess Hospital, Newton, Kansas, celebrated her 94th birthday on June 30. She still does excellent fancy work.

—". . . I do say that the **clearest witness to the Mennonite faith** about which I heard to date in this war is the witness of Miss Florence Aurenheimer. She was kindergarten teacher in Reedley, California. She refused to sell war stamps to her children. Her resignation was requested, and she tendered it. God forgive us masculine religious leaders if we do not have the courage of our convictions that she had!" —George Stoneback in **The Christian Evangel** (Miss Aurenheimer is now dietician in the Placerville, California, C. P. S. camp.)

—"On my desk is **J. Winfield Fretz's thesis** on the subject of **Mennonite Mutual Aid a Contribution Toward the Establishment of a Christian Community.** This dissertation was accepted by the Divinity School of the University of Chicago in fulfillment of requirements for the degree of doctor of philosophy. The thesis is now being prepared for publication and later will be available in book form." Melvin Gingerich in the **Mennonite Weekly Review.**

—"There are still a good many local communities, industrial plants, etc., that are willing to exempt from pressure pacifists who quietly point out that they are contributing to **Civilian Public Service, local hospitals, social agencies,** etc. It should be borne in mind that legally the purchase of war bonds is entirely voluntary." —Fellowship

—**Henry Morgenthau Jr.** recently wrote, "We understand that the groups you represent (National Service Board) are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States . . . . We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."—**The American Friend.** This paper goes on to say, "Friends to whom the use of their money is as much a matter of conscience as the use of their hands, should act immediately . . . so that this opportunity (Civilian Bonds) now opening to us as Friends is met with an enthusiasm which clearly indicates that we are worthy of the rights granted to us as a very small minority in American life."

—From May 29 to June 1 sixteen girls were admitted to the **school of nursing** of the Bethel Deaconess Home and Hospital, Newton, Kansas. All but one seem to be connected with some branch of the Mennonite Church. The June issue of **In the Service of the King** also states, "During the last twelve months period, there were 107,875 meals served from our kitchen. These are the amounts of some of the food used during this time: 20,000 quarts of milk; 12,000 pounds of meat; 200 bushels of potatoes; 1,200 pounds of coffee; 1,600 pounds of butter; 5,000 pounds of sugar; 40,000 eggs."

—The **daily devotional messages** in this paper are for your daily use, dear reader friends. Try them. Write the editor how you like them.

—Has your subscription to **The Mennonite** expired, or are you fully paid up?

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** The choir, with Sam Barkman as director and Mrs. Ed. Schmidt as accompanist, worked very hard to prepare an inspiring program of sacred music. This was rendered on July 12. Numbers from the **Mennonite Hymnary** which were sung were: "Now, on Land and Sea Descending," "Now Thank We All Our God," and "Ich bete an die Macht der Liebe." Our church is enjoying a very active summer with many enriching services. On June 7 Brother Ted Claassen told of his experiences as relief worker in Europe. On June 11 the Ladies' Friendship Circle had its annual family picnic supper at the home of John Mullers. There was a large attendance. On the following evening we had an ice cream social and a program by the Pioneer Quartet intead of the monthly fellowship supper. Children's Day was observed with a program and a basket dinner. In the evening the K.M.B. Men's Quartet from Hillsboro gave us a program. On June 28 Miss Sarah Buller spoke three times and showed pictures of her mission work in Africa. On the evening of July 19 Mr. Cecil Hinshaw of Friends University spoke to us. —Corr.

—**The Swamp Mennonite Charge, Quakertown, Pa.,** has again provided for a drive for contributions to the C.P.S. camps. An artesian well is being dug at the West Swamp church. Plans have been made to paint the Flatland Church this summer. The Bethany Ladies Aid and Missionary Society have decided to buy one hundred copies of the **Mennonite Hymnary** and present them to the congregation. —Married: **Miss Martha Gerig** of Pratum, Oregon, and **Herbert Franz** of Ruff, Washington, on June 12, at the Emmanuel Mennonite Church, Pratum. Rev. Edmund Miller, Lind, Washington, officiated, assisted by D. J. Unruh, Pratum.

—**The Reporter** is the official paper of the National Service Board for Religious Objectors. It has been established to provide accurate, objective information about conscientious objectors. The address of the National Service Board is 1751 N. Street, NW., Washington, D. C.

Rev.
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IS THE GENERAL CONFERENCE LOSING ITS PEACE TESTIMONY?

By *C. Henry Smith*

I was very much interested in a recent statement made by Winfield Fretz in *The Mennonite* to the effect that it is much easier to preserve the fundamental and distinctive principles of the Mennonite church, especially her peace doctrines, in the country than in the city.

This of course is largely true, and the reasons are evident. The social pressure on the farmer is much less insistent and pressing than on the professional and business man in the city, or upon the school teacher and those whose livelihood depends more or less on the favor of the public. The farmer's prices are not determined by his religious views; and the growth of his crops is not dependent on the good will of his non-Mennonite neighbors. It is easier for him to follow his conscience. A pastor from a village church in an industrial center recently wrote, "Mennonites simply won't stay Mennonites in cities and industrial centers."

But this does not tell the whole story. Not only the city churches but also a number of purely rural congregations, too, in the General Conference are woefully negligent and indifferent to the traditional peace doctrines of the Mennonite church as a whole. The recent report sent out with *The Mennonite* and the *Bundesbote* indicates a disappointing situation in many of our congregations, both city and rural. Judging from this report a number of congregations evidently have paid practically nothing toward the support of the Civilian Public Service camps, and have few if any conscientious objectors in camp. Nearly all are far behind their quotas suggested by the Mennonite Central Committee.

Naturally we ask ourselves, why this situation? The reasons are various. In some cases the fault lies with the ministers, ministers who themselves are lukewarm toward this item in their Mennonite faith, and consequently not anxious in stressing it among their members. The Mennonite ministry unfortunately is not a united ministry. Some of the ministers received their training in schools and seminaries that are indifferent to, if not actually antagonistic toward the peace doctrines of the Mennonite church, with the result that products of such schools have already been largely weaned away from their earlier faith. The great need of the Mennonite church today is a training school for its ministry which includes in its curriculum the whole gospel; which holds that belief in non-resistance is as essential a part of the teaching of Jesus as any other fundamental doctrine, and as essential to salvation! It must be a doctrine, not only a desirable practise. For some years now we have played around with the idea of a Mennonite seminary but as yet have had neither the foresight nor the courage to take the simple step necessary for its establishment. In the meantime, borrowing a well known classical adage, "While Nero fiddles, Rome burns."

The minister is not always to blame. In many cases the laity is at fault. Most ministers would be glad to stress this article of faith if they had the proper support from their membership; and many ministers are earnestly doing so against considerable pressure from certain sections of their membership. In many congregations there is often a sizable group, more or less influential, which for some reason or another, is lukewarm if not actually aggressively antagonistic toward the peace testimony, and prefers to have their minister remain silent on the question.

The doctrine of non-resistance, like the doctrine of the atonement, or the Virgin birth, is acquired and preserved through the process of teaching, not by intuition. Jesus spent most of his three years of ministry in teaching. When I joined the church as a boy many years ago I had to familiarize myself with the confession of faith as taught by the Mennonite church, including the article on non-resistance, with the result that when I became a member I knew what the Mennonite church taught and believed, I knew what I was joining.

This is no longer the case today. Evangelists, missionaries, and ministers in their evangelistic efforts are too often inclined to stress only a few of the fundamentals of salvation, and are prone to leave such distinctive Mennonite doctrines, which of course are also strictly scriptural, as non-resistance and opposition to the oath, to chance or take them for granted as of little consequence. The result is that young people entering the church know nothing about the fundamentals of Mennonitism. Likewise in accepting members by letter from other denominations, to whom our traditional beliefs are unknown, no mention is made at the time of these teachngs. Contrary to a widely held view in certain circles, conversion has an intellectual content. It involves the head as well as the heart. God has given us both and He expects ue to use both. The convert must not only be willing to do the Will of God, he must know what that Will is, and that is a matter of the intellect. He must be taught. No one knows this better than the missionary.

As a result of this neglect there is growing up within many of our congregations, both among our young people and new acquisitions from other churches, groups of church members who are utter strangers to the distinctive doctrines of Mennonitism. In some sections of the General Conference, and especially east of the Mississippi River, the peace doctrine, unfortunately, judging from present trends, seems to be definitely on the way out. This is nothing less than tragic, especially just now for the first time in Mennonite history the long and costly struggle for religious freedom on this matter has finally been won; when for the first time our own government has specifically recognized the rights of religious conscience in the recent generous Selective Service Act, and has given the conscientious objector a legal status, making it possible for him now to be loyal to both his God and his government at the same time. And just now, too, when many of the larger Christian denominations are beginning to see the light and are becoming more and more interested in the peace cause as an essential part of the Christian faith; and seemingly are willing to take up the torch from the hands of the Mennonites who show signs of weariness after a faithful record of conscientious regard for the sacredness of human life stretching through four hundred years of suffering and martyrdom.

What we need is more teaching in the home, the Sunday School, from the pulpit, through the press, and in the college. Our church papers and colleges have done a better job thus far in this task than our other educational agencies.

Are the following suggestions worthy of consideration?

1. The great need of the Mennonite church is a training school for the ministry where the whole gospel is taught, including the gospel of peace.

2. At least two issues each year of the Sunday School Quarterly should be devoted to a peace lesson.

3. Young people joining the church should be taught the fundamental principles of the Mennonite church.

4. Members admitted by letter from other churches should be instructed in the distinctive teachings of the Mennonite church before admission.

5. There should be more teaching of the peace doctrine and other fundamental Christian principles, as taught by the Mennonite church, from the pulpit.

6. Classes among our young people for the study of Mennonite history should be encouraged. The Mennonite Central Committee has prepared an excellent series of manuals to be used in the Civilian Public Service camps. These could be used equally well in the home churches. If the Mennonite church is worth preserving, it is also worth knowing.

IMPORTANT INFORMATION TO MENNONITES

There are many of our Mennonite people who cannot consistently purchase war bonds because of their religious convictions concerning war. An alternative bond issue has now been approved in an exchange of letters between Henry Morgenthau, Secretary of the Treasurer, and the National Service Board for Religious Objectors.

The most feasible plan to secure subscriptions and the purchase of bonds has been found to use a trust company as fiscal agent for the Civilian Bond Committee. The Provident Trust Company of Philadelphia has agreed to act as agent of the company to accept deposits from persons desiring to purchase such bonds. The company will send a postal receipt for funds deposited, purchase bonds in the amount of the deposit at the next regular issue of the Treasurery, and then mail the bonds to the subscriber.

Persons desiring to buy these bonds will be charged a flat rate fee of $1.50 for each deposit. For example, if a subscription is for a $50.00 bond the subscriber will send $51.50 to the Civilian Bond Committee, care of the Provident Trust Company, 17th and Chestnut Streets, Philadelphia, Pa. They will then receive a receipt, and the bond will be mailed as soon as it is available, which may be from thirty to sixty days from the date of forwarding the deposit to the trust company.

Bonds will be available in denominations of $50, $100, $500, and $1000. Bonds will be registered in the name of the purchaser and interest will be mailed to each individual directly by the Government. Interest rate will vary in line with the prevailing rate at the time of issue, and the maturity date of the bonds may vary with each issue.

The Civilian Bond Committee, on which there will be at least one Mennonite, one Friend, and one Brethren, in conjunction with the officials of the provident Trust Company, will attempt to purchase bonds which will be as close in terms of maturity and interest as possible.

Further details of the mechanics of the plan, giving a fuller explanation, have been sent out to each pastor.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SAFE AT HOME

Three of our missionaries from India have arrived safely in New York on July 13th, namely Dr. and Mrs. H. R. Bauman and children, sister Augusta Schmidt, and with them came also sister Clara Kuehney, who served formerly also in our mission.

We thank the Lord for the protection on the way. The S. S. "Brazil," on which they came, will very likely be the last ship on which missionaries can come home for a long while.

Our missionaries came, because their time for furlough had come. —*P. H. Richert,* Secr.

GOOD PROGRESS IN INDIA

By *P. W. Penner*

Looking forward to the work and the time in which we live, one needs the assurance of a firm foundation reliable under all conditions. This we know is Jesus Christ. The following lines make up the report for the first quarter of Champa and Mauhadei.

The last quarter of 1941 found us busy with the after-monsoon activities. Early in October the annual Missionary Conference met in Champa. Various searching problems kept us seeking the Spirit's guidance. Almost immediately thereafter Mrs. Penner with the group of Bible women camped over a week in Baraduar some ten miles east and close to the railroad. From there she moved ten miles south to the village Bominidi for November and December. For years both places have frequently been served with the gospel. They have opened the doors wide for messengers. The people came to the camps willingly for interviews. The latter village has a two-days bazaar every week. This draws very many people from near and far. The Champa mission hospital sends some of its staff to do medical and evangelistic work. This year especially many came to the camp. A friendly shopkeeper furnished a gas lamp free of charge for the large evening gospel meetings. It was astonishing to see how the listeners tarried for hours to take in the gospel truths presented so emphatically by the Indian workers. One Sunday morning a man came to be baptized even though the people in his village ten miles away watched diligently to keep him from doing so. He had slipped away quietly. He re-affirmed his faith in Jesus Christ before a large audience and was baptized. His wife had been left behind so as not to arouse suspicion. She also came some weeks later. The couple went back to the village, faced the mad crowd, and now live and work there for their livlihood. To bear the fierce onslaughts requires a staunch faith in the Lord!

Mrs. Penner governed both camps efficiently. In the office at home I was busy adjusting the secretary-treasurer work and transferring the Bethesda Home Superintendency to Brother Waltner. Furthermore, I had to assume responsibility for the Mauhadei station and its area, because the Isaacs were planning on going to America. No family was left to be stationed at Mauhadei which is twenty-five miles from Champa.

After Christmas the missionaries and a large number (200) of Indian Christians assembled in Mauhadei for a retreat in commemoration of the fortieth anniversary of the mission. This lasted until January 4. The retreat produced sanctifying effects for weeks and months. It had farreaching results.

In the cool months ahead we lined up for district work. We took charge of Mauhadei, the Waltners of the Leper Home with the Untainted Children Boardings, and the Champa evangelistic work was delegated to Dr. Bauman. The balance of the Champa work was still ours, but we could leave for the time being. We turned to Mauhadei. The Bible School students, under the supervision of Sister M. R. Burkhalter, came to our assistance by going with the Mauhadei workers to four different strategic villages. The work radiated from these.

Soon inquiries came to the workers in the various camps. A totally illiterate couple requested baptism. An appointed day was set. Then before a large audience, after they had been examined as to the principles of faith, they re-affirmed their faith with a loud voice. Witnesses from their own and other villages listened quietly. This was a solemn occasion. The Spirit of God took complete possession of these new plants in the vineyard of the Lord!

While travelling to camp in January I fell with my bicycle into an eight-foot deep ditch. The Lord kept me from falling on my head. I landed on my feet and buttock on the hard sand bank below. The bicycle fell on top of me. The handlebar hit the right arm pit and fractured the two upper ribs. This occurred a half mile north of the Mauhadei bungalow. Being notified by telephone Dr. Bauman and Brother Waltner came in the evening and took me by car to the Champa Hospital, where under the clever care of Sister Eva Pauls I recuperated hastily. In nineteen days I left the hospital, and ten days later I could resume full responsibilities. The Lord displayed wonderful grace.

Forty miles east of Champa, in the Mauhadei area, touring continued until late March when unprecedented early heat drove us in. Tent-life became almost unbearable. Mrs. Penner, with the exception of two and one half days spent at my bedside and a few days spent in attending the Jagdishphur Indian Church Conference, remained out in the district uninterrupted. During this time the camp was at three different places. Some fifty villages were worked. From these came eighty inquirers who were instructed on their faith. All of these live among their relatives, neighbors, religious teachers, etc., who continually try to frustrate their new conceptions. They are actually surrounded by Satan's helpers. What hard toil to begin with. The Spirit must draw and convict them, otherwise no progress would be detectable. The saints must be teachers and leaders to break the path. O, how we are in need of more faithfulness and also of a larger band of truly sanctified workers who would be continually engaged in follow-up work. The latter is absolutely necessary.

The southeastern part of the Mauhadei area is experiencing an awakening. It seems that the formation of small village churches is imminent. One day one entire village came out with the desire to become Christians. Where shall the leader be found to shepherd such a flock? Staunch Christians, especially leaders, are needed the world over. The words of the Master ring out clear and true, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest!" Earnest prayer for this is absolutely urgent.

To follow up these enlightening and uplifting experiences we resorted to Mauhadei. There throughout Passion Week we conducted a half-hour prayer meeting every morning at 5:45 in the open. Then each one went to his work of the day. At 5 p.m. all assembled in the church for another service. Immediately after the services each evening all went through the nearby village to sing evangelistic songs and to give short addresses. This took about one half hour. On Good Friday we baptized a couple and took then into the church. On that afternoon many attended the communion service. The nearness of the Lord could be felt perceptibly. Another young man was baptized on Easter morning. We also had children blessing. Several members of other churches were received by letter. In spite of hindrances of various kinds, the Church pushes ahead into the different villages and areas. We covet more prayers.

(Unless deterred by additional postage etc., could all mission workers and others double-space the typewritten reports which are submitted for publication. The lino-typist and the proof-reader can do much better and faster work on double-spaced material. —Editor)

THE MONEY QUESTION

It's not what you'd do with a million,
If riches should e'er be your lot,
But what are you doing at present
With the dollar and a quarter you've got?

"OUR HERITAGE"

By *H. D. Burkholder*

Text: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3, 4)

Introduction

Through this article it is the writer's desire to bring before you the *heritage* which is ours through our Lord and Saviour Jesus Christ. Too often, we as born again children of God, fail to fathom the length, breadth, height and depth of that *heritage.*

The Apostle Peter, in touching on this precious subject, brings three thoughts before us: 1. The character of our heritage. 2. The attributes of that heritage and 3. Our title to the heritage.

I. *The Character of our heritage*

In speaking of its character we might say it is our *completed salvation* in Christ; that time when we who have enjoyed the blessings of salvation in this life are finally gathered home into the presence of the Lord; or we could speak of it as the Old Testament prophets did, as the *City of God;* a vision of which made them satisfied to dwell merely in tents; or we might speak of this heritage as being *heaven* itself. Although all the above mentioned terms give us some conception of our heritage, yet they do not go far enough, for this heritage includes God Himself. That is what Paul meant when he said, "If children, then heirs, *heirs of God,* etc. Yes, our heritage is God Himself. Listen to the word of the Lord to Aaron the Priest, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. *I am thy part, and thy inheritance.*" (Num. 18:20) The Psalmist had a vision of that same truth for he tells us in Ps. 16:56, "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places: yea I have a goodly heritage." Also in Ps. 73:25 he cried out, "Whom have I in heaven but Thee?" Our heritage is not merely the golden harps. Not the streets of gold. Not rest from pain and sorrow. For with all these, apart from God, we would at last turn away dissatisfied. To know Him, to live in His fullness, to see His glory, and to be changed into His likeness—ALL THIS IS THE INHERITANCE OF THE SAINTS IN LIGHT.

Beloved, let us be up and doing. Let us study the chart of God's Word and inquire into OUR HERITAGE. In Rom. 8:17 we read that we are "heirs of God and joint-heirs with Christ." Knowing therefore that the "Cattle on a thousand hills are

(Continued on page 6)

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

INFERIORITY COMPLEXES

Several years ago one heard a great deal about inferiority and superiority complexes. While the terms are not as frequently used today I suppose there is just as much suffering from one or the other complex as ever. Communities suffer from these feelings of superiority and inferiority just as individuals do. For some reason or other rural communities have always suffered an inferiority complex when compared with their urban cousin communities, the cities. Rural people have allowed themselves to think that what city people did and said was "right." They have looked to city people to establish the patterns, to set the styles, to determine what is good and bad *taste* and to declare what was right and proper on all occasions. Rural people have been called "hayseed," "yokel," and "rube," by their city cousins and have accepted it as though there might actually be justification for it. They have done this so long that they have come to believe all of a nation's culture is found in the cities. All of these things have added to a general sense of inferiority feeling on the part of rural communities in contrast with the superiority attitude of urban communities.

Mennonite Inferiority

Many Mennonites suffer from a double feeling of inferiority. They feel inferior for being rural and on top of that they feel inferior for being Mennonites. Not only does one find Mennonites feeling inwardly inferior to city people and non-Mennonites, but one quite frequently finds them openly ashamed of being Mennonites. This is especially true of young people who crave popularity above everything else. I have been in the company of those who tried to hide their religious identity but when that was no longer possible or expedient they quickly proceeded to explain that while they were Mennonites they did not belong to that peculiar branch which wore plain clothes and beards and didn't believe in the modern way of life, but that the branch of Mennonites to which they belonged was just like most other Protestant Church members in the way they believed, dressed and acted.

Any person giving such a testimony for the Mennonite Church has lost the essential meaning of Christianity. He has forgotten the Pauline admonition to be "not conformed to this world, but to be transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God." No wonder such a person has a feeling of shame and inferiority about the Mennonite Church. He is not able to give a reason for the faith that is in him. He is ashamed because he is ignorant of the heritage that is his. If he knew the riches of his faith he could say with the Psalmist, "Yea, I have a goodly heritage."

Our brothers in the church who live and dress more simply than we do are not to be ridiculed, scoffed at or apologized for, but rather they are to be thanked for preserving the valuable principles of our faith which we might have allowed to be choked out because of our desire to be popular and respectable.

The principles of religious toleration, of separation of church and state, of adult baptism, and of congregational or democratic church government are all a part of our heritage as Mennonites. But they are not ours alone, they are our contribution to America. Today they are widely adopted and loudly acclaimed by every American citizen. But these principles were bought with a price. Our forefathers, like their Master, bled and suffered and died for them. They were tortured and killed by people who did not understand but they in turn did no man violence. Inferiority feeling? No Mennonite will have it when he knows the facts.

Inspiring Song Festival

July 5 was a very outstanding day for the Mennonite churches in the Lustre, Volt, and Larslen communities, as they met in the Bruderthaler church at Lustre for their annual song festival. It is not merely an annual affair, or habit, or ceremony. We look forward to it as a day of real spiritual blessing and an uplift in our Christian life.

The church was filled with an audience which knows where to go to hear good gospel singing. Some came from as far as one hundred miles. Business men from various towns came to enjoy it.

We had the privilege of having with us a quartet from the Los Angeles Bible Institute. They added much to make the day a blessing. Two outside speakers gave fifteen-minute messages. Rev. J. R. Barkman, general manager of the Grace Children's Home, Henderson, Nebraska, and field superintendent of the Oklahoma Bible Academy, spoke on the eighth verse of I Cor. 13. Then Rev. Pankratz, an M. B. Conference missionary from India, brought a message on the words of the Psalmist, "I will praise the Lord with my whole heart."

Choirs, men's choruses, and quartets from the various churches sang. There were duets and ladies' choruses, and then the united choirs sang. Every number carried a gospel message. The singers were not concerned about bringing high classical singing as we find in many places, but rather they sought to bring songs which had a message of salvation in them. Certainly, if there were any unsaved present they heard the way of salvation in song.

Rev. A. A. Dick, minister of the M. B. Church at

(Continued on page 14)

"Our Heritage"

(Continued from page 4)

His," and that "the silver and the gold are His," are we not exceedingly rich? Thank God for the Lord Jesus Christ who 'though He was rich, became poor, that we through His poverty might be made rich." Ours is a great and rich heritage. We are living on a large estate. Let us not become discouraged if our earthly heritage withers and fades. Let us continue trusting the Lord, knowing that there is an inheritance "reserved in heaven for you." The story is told of a young student in Barcelona, Spain, who while doing some research work in the University library, came across a yellow slip of paper within its aged pages. It was found to contain the "will" of the author, and was made out to the first one who would be interested enough in his book to read it. The Spanish courts found the will legal, and the student fell heir to $250,000. Perhaps some of us have an ancient dust covered book in our home, bearing the title "HOLY BIBLE." You may not realize it, but by reading and simply believing its message, you will fall heir to more than $250,000.

II. *The Attributes of Our Heritage*

Peter speaks of three things; "it is *incorruptable, undefiled,* and *fadeth not away.*"

(1) INCORRUPTABLE, that is, it will not decay and waste away, as that which we inherit in this world. It is imperishable and will endure forever. Our earthly heritage soon slips from our grasp, but over there it will be eternal.

(2) UNDEFILED, therefore pure. It cannot be obtained by dishonesty, nor will it be held by fraud, neither will it corrupt the soul. All this is often true with earthly inheritances, but not so with OUR HERITAGE in Christ. It is only the pure in heart who shall see God. It is also true that only the pure in heart— made pure by the blood of Christ—shall have any part in this pure, undefiled heritage.

(3) UNFADING, therefore maintaining perpetual brilliance and splendor. The crown of glory will never tarnish though worn for millions of years. The golden streets will not lose their lustre. Thank God for an UNFADING, non-shrinking heritage. Four Broadway girls were recently disappointed over a million dollar inheritance left them by a friend. The reason for disappointment came when the lawyer finally informed them that with all expenses deducted it might amount to $8,000. What a difference between $8,000 and $1,000,000. The lawyer could not explain why the inheritance had shrunk so much (they usually can't). What a contrast this shrinking

(Continued on page 14)

QUOTA CONTROL RECORD
CIVILIAN PUBLIC SERVICE
May 29, 1942

GROUPS	Membership as of Sept. 1	Total Amount Due Third Quota March 1 to Aug. 1	Third Quota Monthly Bal. Due	March and April Payments	May Payments	Total Balance Due June 1	Total Credit June 1
Old Mennonite—Elkhart	37,569	46,961.25	9,392.25	8,750.00	10,820.75	8,363.63	
Lancas Conference Mennonite	13,324	16,655.00	3,331.00	3,773.56	4,156.74	3,256.82	
Old Order Amish	12,085	15,106.25	3,021.25	8,084.77	5,431.25		5,456.04
General Conference Mennonite	26,842	33,552.50	6,710.50	11,159.40	5,075.64	20,392.94	
Mennonite Brethren	7,650	9,562.50	1,912.50	5,061.84	1,000.00	1,187.40	
Menn. Breth. in Christ (Ohio and Indiana Conf.)	2,630	3,289.50	657.50	547.68		3,504.45	
Conservative Amish Mennonite	3,440	4,300.00	860.00	2,065.00		775.05	
Church of God in Christ Mennonite	2,800	3,500.00	700.00	1,400.00	700.00		285.00
Central Conference Mennonite	3,327	4,158.75	831.75	1,422.66	380.28	2,327.36	
Defenseless Conference Mennonite	1,550	1,937.50	387.50	487.00	50.00	1,960.50	
Krimmer Mennonite Brethren	1,000	1,250.00	250.00	625.00	125.00	227.50	
Evangelical Mennonite Brethren	1,172	1,465.00	293.00	438.12	290.73	424.48	
Brethren in Christ	5,226	6,532.00	1,306.00	2,613.00	1,306.50		478.50
Hutterian Brethren	232	290.00	58.00		172.00	243.50	
Old Order Mennonites (Does not include Wengers)	1,544	1,930.00	386.00	335.22		911.40	
Kleine Gemeinde	300	375.00	75.00			389.73	
TOTALS	120,691	150,863.25	30,172.25	46,583.25	29,508.89	43,964.76	6,219.54

DAILY DEVOTIONAL MESSAGES

By *Clyde H. Dirks, Hutchinson, Kansas*

AUGUST 1—*"Ye are complete in Him."* Col. 2:10.

A complete Christ makes His people complete. In Him we find the whole fulness of God brought within our reach. When we are in Him we need not resort elsewhere to supply our spiritual needs. Phil. 4:19. This completeness includes all that is required for man's personal salvation. In Him our sin was nailed to the Cross. Suppose I am riding in a train from Chicago to Hutchinson. By virtue of my identification with that train I am not only *in it,* but I am in possession and enjoyment of its comfort, heat, restfulness, strength, safety, speed and its name. Finally its destination is mine. So to be in Christ, in the eyes of God, all that Christ is has been made over to me because I am *in Him.* In Him we have life. I John 5:11. In Him we are chosen. Eph. 1:4. *"In Him we live, move, and have our being."* Jesus said, *"I in you and ye in Me."*

AUGUST 2—*"Pray without Ceasing."* I Thess. 5:17.

To pray is the greatest thing we can do; and to do it well, there must be calmness, time, and deliberation. Neglect prayer and you are like a building in which all the necessary wiring has been done; the fittings are in place; the switches are in order, but there is no light, no heat, no power. Prayer connects your life to God who is the source of all power. It would be as reasonable for a blind man to say there was no rainbow, or a deaf man to say there was no thunder, or a man with no sense of smell to say there was no fragrance, as for a Christian to say there is no power in prayer. "Prayer" as an old Scotch lady said, "is keeping the gates open." The church was born in a prayer meeting and her life is sustained only in that atmosphere. The early saints declared that they would give themselves to *"prayer, and to the ministry of the word."* Have we reversed that order? We have emphasized *activity* and have crippled our influence by lack of prayer.

"Tell Him about your heartache, Tell Him your longings, too;
Tell Him your baffled purpose, When you scarcely know what to do,
Then, leaving all your weakness with the one, divinely strong,
Forget that you had a burden, And carry away a Song."

AUGUST 3—*"Be filled with the Spirit."* Eph. 5:18.

A number of times I have stood upon the seashore when the tide has been out. I have walked in caves; I have examined the inlets and indentations in the rocky shore; I have seen little individual water holes left among the rocks when the water was high. It gives one the impression of something that has been. But wait upon that seashore until the tide rolls in majestically. The whole shore is completely submerged. It has filled every inlet and indentation. The individual pools have now become a part of the great ocean. That is a picture of what God will do for you if you allow Him. He will fill every void. He will turn your inability to ability, your incapacity to capacity, your weakness into strength. The command of the text implies the possibilitiy of having the spirit and not be *filled* with the spirit. *A tree* in winter has life, but in the springtime it is filled with life. *A man* languishing on a bed in the hospital has life, but a man that is well and at work is filled with life. May our prayer be—

Spirit of the living God, fall afresh on me
Melt me, mold me, fill me, use me—
Spirit of the living God, fall afresh on Me.

AUGUST 4—*"By this shall all men know that ye are my disciples, if ye have love one for another."* John 13:35.

Love, according to our Lord, is the mark by which we are known as Christians among men. When Christians live in love, the world will be obliged to confess that Christianity is genuine, and from above. Real Christianity must be rooted and grounded in brotherly love, for *"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."* Chrysostom said, "Have only one enemy, the devil, and with him never be reconciled, but with thy brother never fall out." Love is not a thing manufactured; it is a fruit. It is not born of certain works; it springs out of certain relationships. It does not come from doing something; it comes from living with Somebody. *"Love is of God because God is love."* A successful worker in the slums was asked the secret of winning so many souls to Christ and she said, "Oh, it's love. You let it come in feel it." Napoleon said, "I win only battles; others win the hearts of men." Nothing wins like love.

AUGUST 5—*"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."* Matt. 7:21.

When the Christian church at Constantinople was captured by the hosts of Islam the great mosiac figure of Christ was blotted out with paint, but as the years went by the paint wore away, and the calm face of Christ once more looked down upon those bowed in worship. That is the burden of praying Christians today, that Christ whose image has largely been blotted out by war and hate, greed and pleasure, selfishness and sin, may once again be seen. This is a scientific age. Few are interested in pure science. They want practical science. They want that which comes out of the laboratory and demonstrates itself in application to life. The world is not interested in what people *say*, but *do*. It wants something it can point to, like Edison pointed to his invention, and say "It works."

If the world is skeptical about Christianity, it is because it has not witnessed enough Christian living. Many have treated their Christianity like produce at a fair, merely as a thing to be exhibited. Life to them has been like an empty envelope, properly addressed and correctly stamped but carrying no message on the inside. We sometimes pray "Lord use me." Should we not rather pray, "Lord make me usable?" By emptying, cleansing, humbling, filling.

It is not what we take, But what we give,
Not as we say, but as we live.

AUGUST 6—*"Ye are witnesses of these things."* Luke 24:48.

A witness is one who has personal knowledge of a thing, or one who appears as an evidence. Thus a Christian should himself be an evidence of that which he proclaims. Referring to the Christian life many do not like the word *confession* for it suggests wrong doing. We confess an error, or a fault. A crimnal is induced to make a confession. The word *profession* smacks of pretense. It sounds hollow and superficial. But the word *witness* is suggestive. The Hebrew poet said in a Psalm, *"Let the redeemed of the Lord say so."* John the Baptist came "to give testimony to the light." Jesus said, *"We speak that which we do know and testify to that which we have seen."* John 3:11. John spoke of *"that which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life.* In each case it was a personal experience. Life like a tree, must grow both ways. *Godward* in our devotional life. *Manward* in our service. He serves Christ best who sits at His feet and then goes out to witness and becomes "a living echo" of His voice. We are eager to introduce our friends. Why not introduce Christ, the best Friend of all?"

AUGUST 7—*"Think on these things."* Phil. 4:8.

The secret of weakness in our lives, more times than we believe, is in those unhallowed pictures of the imagination which we permit ourselves to dwell upon. Our relationships in relaxation and pleasure, work and money, family and society, are touched and colored, modified and controlled, by the things upon which we think. The apostle lists the basic principles of conduct such as being honest, just, pure, lovely of good report, virtuous and thankful, and then says, *"Think on these things,"* or as the R. V. m. has it "take account of." Let these be the considerations which guide your thought and direct your conduct. If thoughts are ordered well, outward life will follow. For *"as a man thinks in his heart, so is he."* Emerson said, "The ancestor of every action is thought." Thought is like a rubber ball. Throw it upon a clean surface and it will come back clean into your hand. Throw it upon a dirty, sooty surface, it will come back bringing the filth with it. We become like that upon which we think. Think Christ and *"we behold the glory of God and changed into the same image."*

AUGUST 8—*"One Lord, one faith, one Baptism."* Eph. 4:5

The question has often been asked, "can Christians get together?" Is there a common platform upon which all Christians may meet?" The Bible answer is—"Christ" Eph. 2:4 says, *"He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."* Not too long ago I had a ride in an airplane. It was not only a pleasure, but it became a parable of life. Flying near the ground we could see the fences which divided the fields and seemed to say, "This is mine" "That is yours." But the higher we rose into the blue sky above, the smaller became the dividing lines, and soon we could see no fences at all, but only a vast and beautiful landscape of fields and forest, lakes and rivers.

Recently I listened to two radio preachers. Their discourses were radically different, until they both quoted, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." On this they were in agreement. They agreed also on this, "The blood of Jesus Christ, His Son, cleanseth us from all sin." It sets one thinking. A common discipleship to Jesus, a thorough cleansing of the life from sin by the blood of Christ, and a purpose to please and serve Him as the master motive, makes one out of the many.

"The hand that rocked the cradle now walks the dog."

"The Way to Heaven: take the first turn to the right and then go straight ahead."

"No joy is complete until it is shared."

"Honesty leaves off where misrepresentation begins."

THE MENNONITE

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Mennonite Youth

"A United Mennonite Youth in Christ"

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ALL-MENNONITE YOUNG PEOPLE'S RETREAT

Camp Alexander Mack at Milford, Indiana, is to be the site of the annual All-Mennonite Young People's Retreat. It will be held from August 3-9, with the Ohio-Indiana Young People's C. E. Conference joining on the 8th and 9th.

The committee has tried to adjust its program to take full advantage of the "newness" of the situation: NEW camp sight—easily the best camp in Indiana; NEW fellowship with the Ohio-Indiana C. E. Conference; NEW situation in which Mennonite Young people find themselves today; NEW phases of the program which can be added because of the splendid equipment of this camp; NEW opportunities to strengthen the fellowship of Mennonite groups.

The faculty and courses offered are: Rev. W. B. Weaver, Danvers, Illinois, will teach the Bible Course. Rev. Forest Musser, Pandora, Ohio, will have charge of the morning quiet hour and the sunset services. Dr. L. L. Ramseyer, Bluffton, Ohio, will teach a course on "My Expression and Contribution as a Christian in a Changing World." Rev. Wilmer Schelly, Topeka, Indiana, will present a course entitled, "Youth in the Program of the Church." Miss Mary Eliabeth Lantz, Chicago, Illinois, will be in charge of music and give a short course in recreation. Miss Elva May Schrock, Nappanee, Indiana, will serve as dean of women and be in charge of the devotional committee. Mr Herbert Fretz, Middlebury, Indiana, will act as dean of men and be in charge of the camp paper staff and organize general recreation. Rev. G. S. Stoneback has planned the evening programs.

These courses are to be given for two age groups—those of high school age and older young people—believing that in this way more effective work can be done. In addition to Bible instruction the courses are designed to help youth serve Christ better by understanding itself and its opportunities for service. A fine addition to the curriculum is the afternoon course—art, hobbies, choir, camp paper, devotional committee, etc. These are planned to help the retreaters work together in the field of their choice. There are many opportunities for organized recreation.

Feeling the need for a closer walk with God, many opportunities have been provided to develop the devotional life of camp. The morning quiet hour, chapel, sunset services, cabin devotions should all give a wealth of spiritual help to both individual and the group.

The fundamental study courses are so selected that after a week any youth who comes with the right attitude of mind will be bound to go home better equipped to practice the motto, "I Serve Christ," in home, church and community.

For any further information communicate with Rev. Harry Yoder, Carlock, Illinois, who is retreat chairman.

Am I A Soldier Of The Cross?

By *Marcella Franz* *

Every thinking person will agree with the statement that the world is in a tumult. Nations are trying to destroy other nations, each firm in the belief that its cause is the right one. Also, within the nations the law makers and enforcers are waging a constant battle against the powerful forces of evil.

Crime and strife between the various factions of business, government, and society all make it evident that there are battles raging throughout the world.

The Church, and especially our denomination and a few similar ones, believes that there is another battle which is far more worthy of our partictpation than the battle between nations. This battle of the Christians is a tremendous battle. Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In every army there must be absolute obedience to the leader's commands by each soldier if the army is to be successful. The Christian army is not an exception to this rule. All of the soldiers of the cross should do as they are commanded by God, the Supreme Ruler of the universe. God tells us of His will for us through the Holy Spirit, either directly to us, through the Bible, or through the ministers and other Christians. Disobeying the orders of our Commander is truly a serious offense, for it may be that one of our fellow men may be taken prisoner by Satan because of our failure to obey orders. However, if we sincerely repent, Jesus Christ, our Mediator, will plead our cause before God and obtain our full and complete pardon.

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* **Marcella Franz** graduated from the Mountain Lake, Minnesota, High School this spring. She was chosen as the best all-around student and ranked third highest in scholarship in the senior class. She is a member of the Bethel Mennonite Church. Next year she will attend the Mountain Lake Bible School.

Naturally, if we are to fight, we must have weapons, or we are helpless. God has supplied very powerful weapons which will not fail us in any circumstance, of we but use them. This whole armour of God, according to Paul, includes: the shield of faith, breastplate of righteousness, girdle of truth, gospel of peace, helmet of salvation, sword of the Spirit, and prayer Our foe is indeed clever and strong, but with these weapons and with God ordering the battle and leading us on, we need not be afraid.

This battle has been going on for centuries, but it is not nearly over. There is still much for us to conquer, for we have been commanded to fight until Christ comes to claim his army of followers and reward them for their faithfulness by taking them to Heaven, where there is everlasting peace. In the meantime we must not give up nor grow doubtful of the final outcome, for our Commander has never lost a battle.

Our Commander does not use conscription to get soldiers for His army. He lets us decide for ourselves whether we want to fight for, or against Him. No one who wishes to join this crusade is rejected because of physical defects or any other imperfection. He is willing and eager that every young person should volunteer a life time of service as a soldier of the cross.

> "A call for loyal soldiers comes to one and all;
> Soldiers for the conflict, Will you heed the call?
> Will you answer quickly, with a ready cheer?
>
> Yes, Jesus calls for soldiers who are filled with power,
> Soldiers who will serve Him ev'ry day and hour;
> He will not forsake you, He is ever near.
>
> And when the war is over, and the vict'ry won,
> When the true and faithful gather one by one, . .
> He will crown with glory all who there appear."

Will you be listed as a volunteer?

SENIOR DEPARTMENT

Program for August 16, 1942

Series for August; Evangelism

YOUTH AND ADULTS—Acts 15:36-41

I. Worship Service:

1. Songs: "Give of Your Best to the Master," No. 400; "Father in Heaven, Who Lovest All," No. 401.
2. Reading of scripture passage, prayer and leader's remarks.
3. Roll call answered by the opening verse of a favorite hymn.
4. Offering for C. E. projects.

II. Leader's Introduction:

"In the home, in the church, at school, at work, and often in their leisure-time activities, young people associate with older people. Indeed, some of the most important relationships in life are those which young people have with their elders,—children with parents, pupils with teachers, members of youth groups with their pastors and counselors.

"Adults are made of the same essential human stuff as young people. They have likes and dislikes, dreams and despairs, hopes and fears, strengths and weaknesses, which are not greatly different from those of young people.

"Habits are more deeply established; individual differences are more marked; more experience is at their disposal in meeting various life situations; maturity has given them a new perspective, a new outlook on life. They bear the stamp of an historical and cultural period quite different from the present."

III. Suggested Topics for Short Talks:

1. Age and youth exhorted.	Tit. 2:1-6.
2. David and Samuel.	I Samuel 16:12, 13.
3. Paul and Onesimus.	Philemon 10-12.
4. A maid and Peter.	Mark 14:66-68.
5. Parents and children.	Ephesians 6:1-4.

IV. For Discussion:

1. In what ways can a father or a mother be the best friend to a son or daughter?
2. When can older people rely on the energy and enthusiasm of young people?

V. Facts for Study:

Youth is the main concern of parents, schools, and churches. Their welfare and training are major interests with them. In their desire to serve them, they sometimes dominate them and quench their aspirations. Only love and definite efforts from both sides to understand each other will solve some of the problems. A common aim and a common interest in things that are essential and abiding will do much to make the bond between older and younger people an intimate one. They will both work toward achieving the same goal, each in his own way, according to his own insight and ability. Young Christians sometimes fail to realize that their parents and older friends glory in their achievements, that it holds true what Paul said of the Christians of Philippi, "My joy and my crown." Older people need to learn to look at the motives of the young who may be sincerely striving to foster the coming of the Kingdom in other than the customary and time-honored ways.

VI. Illustration:

A Methodist minister tells of his little girl who wishing to speak to him one day when he was in his study, came up the stairs and finding the door closed put her small hand on the doorknob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight, however, the handle turned, the door opened, and she ran into the study exclaiming: "Oh, daddy, I have opened the door all by myself!" She was all unaware that her father, hearing her trying to open the door, had quietly gotten up from his chair and turned the handle from the inside.

VII. Thought:

"Child shows the man as morning shows the day."

JUNIOR DEPARTMENT

Program for August 2, 1942

EXPLORING OUR COMMUNITY—Acts 17:15-21

A "Discovery Meeting"

Memory Verse—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19.

You might ask, "What can Juniors do with a topic like this? We are too young and grown-ups don't listen to us." The purpose of this meeting is to acquaint the Juniors with some nearby points of interest and activity which they may not know about. It might be discovering **schools, churches, old buildings, historical centers, museums, flower gardens, lakes and ponds, resorts, etc.,** and pointing out the way some of them will enter into the later meetings of this series. The **religious emphasis** may come in the lesson of how all these things affect the lives of the people who live in that community or those who come to visit it. Also that some of God's nature wonders may be used to help turn people toward God.

Many Biblical stories occurred at interesting places where our Lord walked in his community, as such—**The Pool**—at Bethesda at Jerusalem; **The River**—the Jordon where Jesus was baptized; **The Sea**—Sea of Galilee where Jesus stilled the storm; **The Mountains**—where Jesus was wont to go to pray. The Sermon on the Mount. The transfiguration.

The Question Bee

1. What interesting places do you know in your community? Which are man-made and which are God-made? 2. Have you invited your neighbor and friend to go to church with you, if he does not attend anywhere? 3. Is your community ideal, or is there room for improvement? 4. Are there questionable amusements in your town and community? 5. How does the beauty in Nature teach us that there is a God?

The Prayer List

Thank God—for schools, churches, parks, museums, Christian retreat grounds, libraries, and social centers.

Ask God for: a real desire to know God better, to be able to take God with us in our social life, to help us not to neglect our everyday duties to our fellow man.

IN MEMORIAM

HERMAN BERGMAN, Jan. 29, 1875 to May 24, 1942. Came to America at sixteen and lived near Halstead all his life. Baptized by Rev. Christian Krehbiel and joined the Halstead Mennonite Church. Mourned by a half-brother, Henry Janzen of Newton, and two sisters in Germany, and also by many nephews, nieces, and friends. Rev. David Wedel conducted the funeral services.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 9, 1942

ABRAHAM'S INTERCESSORY PRAYER

Genesis 18:23-33 Read chap. 18

Topic: UNSELFISH PRAYING

Five chapters concerning Abraham intervene between our last lesson and today's. Two outstanding episodes are recorded which reveal his generosity and his courage. He would not quarrel. When his herdsmen strove with those of Lot about pasture, Abraham generously suggested that Lot should choose the portion of the land he desired, and that he would take what was left. Later when the kings of the East plundered Sodom and carried off Lot with the other captives (chaps. 13, 14), Abraham pursued with his servants and rescued the captives and recovered the spoil. He refused to take any of it for himself.

Abraham Pleads for Sodom

Abraham had been entertaining three angels who had appeared to him in human form (vss. 1-22). He recognized one of these as Jehovah. The angels had said that the sin of Sodom was very great. God revealed his purpose to destroy the city because of its wickedness. The two angels proceeded on their way to Sodom. Lot and his family lived in the city. Abraham appeals to God's sense of justice which would distinguish the righteous from the wicked. His sense of justice recoils at the thought of the innocent perishing with the guilty. His plea is an example of "the effectual fervent prayer of a righteous man," humble, yet very earnest. One condition of acceptable prayer is a deep concern about the welfare of those for whom we pray.

In all of his petitions, Abraham is pleading for the whole City of Sodom—note each of the six pleas. He is pleading from a purely human standpoint. He is appealing to the righteousness of the Judge. He regards Jehovah as God of all the earth, to whom all people are responsible. He speaks with great humility and deference. One scarcely knows whether to admire most the greatness of Abraham's love, or the grandeur of his faith. He realized how bold he was in his repeated pleas with Jehovah and even feared that He might be angry with him. God is God, not a man, and is not angry with the persistent prayers of the upright (Ps. 80:4). He is pleased with them (Prov. 15:8). In answer to each plea, Jehovah declares his willingness to spare the city for the sake of the righteous, even if there were but ten such found there. Alas, not even so few were in the city. How little "salt of the earth," would have saved the city from destruction. Enemies of the Gospel do not realize how blessed they are because of God's people who live among them. A few sincere Christians can change the atmosphere of a whole community. Abraham doubtless felt sure that there were ten righteous persons in the city. He stopped asking; God did not stop giving.

Abraham was the "friend of God," and had power with God. Marvelous indeed are the possibilities of intercession. God and Abraham talked with one another. Abraham prayed unselfishly, making no request for anything for himself. It was wholly in behalf of others and was offered persuasively, boldly, and yet in humility. He prayed with increasing earnestness and largeness of his requests, and in deep faith. He was very definite in his interceding. Such praying avails most with God.

God desires that we have fellowship with Him, and that is pre-eminently expressed through prayer. God wishes us to come boldly to the throne of grace and whoever is wise will do so. We begin to pray truly, when we pray because we desire to, want to pray. True intercession must have a higher motive than merely duty. Love is a heaven-inspired motive.

Why did Abraham not simply ask God to save Lot and his family?

Why is intercession in prayer so important?

How much of—or how little of, our praying it truly unselfish?

RELIEF

Nurses Reach England

A July 2 cable from an unnamed source in England reads:

ARRIVED SAFELY EDNA HUNSPERGER. The cable was forwarded to the Akron, Pa. office through Mrs. Cecil Gingerich, Kitchener, Ontario.

It is with gratitude that the churches learn of the safe arrival of Sister Hunsperger and Sister Elfrieda Klassen. May God bless their ministry to those unfortunate children and aged people whom our Mennonite workers are seeking to help.

Clothing Reaches England

During June a shipment of twenty-five bales and cases of clothing was sent to England. The total weight of clothing was 3,182 lbs., and its value was placed at $3,699.65. In all there were over six thousand pieces of clothing of all sizes and descriptions. Several cases were filled entirely with children's and babies' clothing.

This shipment, like the February shipment, was sent to Brother John E. Coffman 20 Gordon Square, London, W. C. I., England.

Clothing Donations Continue

With visions of another hard winter ahead for war sufferers, the Mennonite Central Committee plans to meet as many needs as it possibly can. By no means the least of these needs is that of clothing of all kinds. During these summer weeks the amounts of clothing, fortunately, continue to arrive at the Akron, Pa. clothing depot. This enables sorting and packing to take place before the needs of winter come.

Progress Reported on Hospital in Paraguay

"At last the building of the hospital is progressing!" This is the opening sentence in a letter from Vernon Schmidt, written on June 13, 1942. Brother Schmidt continues, "We now have nearly half the batting on the roof, ready for the grass, and a few more rafters ahead of the batting. They only have about on-fourth enough grass out, and less than half the bricks made, so it will be a long time before the outside of the building is done, but they may get it done before August 1."

Another excerpt from the same letter: "The Mennonites sent off last week their first shipment of vegetables. In another week they expect to have tomatoes to send too. They seem quite pleased with the outlook for this project, and I feel sure that if only the vegetables grow as expected, they have an excellent project here!"

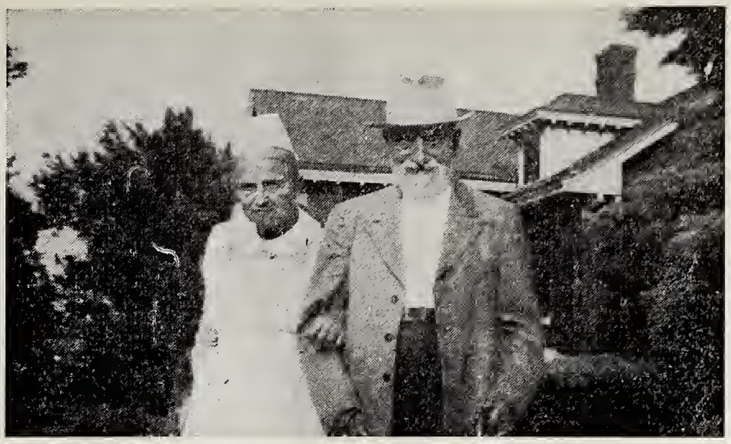
"Thank You(s)" From Paraguay

"The clothing sent by you is here and has been distributed. How much need could be relieved by this help! It helped us more than we had even dared to hope. To all the brethren on the committee as well as the many brethren in America who contributed to this we and all the colonists extend our heartiest thanks for this love you have shown us. May God reward you. We have again passed through a difficult year here. We doubt whether our harvest will enable us to cover all the debts we must meet. Cotton was a fair crop. Our new vegetable-growing project makes us much work."

—*Oberschulz K. Kroeker,* Friesland Colony, June 8, 1942

"Our Fernheim Colony is most fortunate in having had in our midst for almost a year our dear and good Dr. John Schmidt. His services among during that time, combined with the many operations that could be performed by both Brethren Schmidt, helped tremendously in lifting the morale of the colonists. It was most fortunate that the M. C. C. could help us out in this way. The large sending of clothing from our North American brethren also helped in meeting a large part of our present need. May the Lord richly reward all who gave to this. We are now concerned as to how long Brother John Schmidt can remain with us and trust the committee will not lose sight of our medical needs."

—*N. Siemens,* Editor of *Mennoblatt,* June 14, 1942



THE VAN DER SMISSENS

(We are happy to present a picture and short biographies of a Brother and Sister who have served faithfully and long in God's Kingdom.)

Sister Hillegonda Cornelia van der Smissen was born on June 30, 1848, in Friedrichstadt, Schleswig-Holstein, as daughter of Pastor Carl Justus and Sarah Cornelia née van der Smissen. Brought up by loving, pious parents she enjoyed her childhood and youth and was baptized by her dear father.

Her father got a call as theological teacher in Wadsworth, Ohio. He considered it God's will, so in December, 1868, the parents and two daughters came to America.

The school after the war commenced with debts. All worked hard. God blessed the work in the school and through the school in the congregations, but after ten years the school had to be closed on account of the debts.

Her brother, after finishing his studies, come to America in 1874, was ordained and served a small congregation in Ashland County, Ohio. The parents moved to Hayesville, Ohio. When the brother got a call from Pennsylvania, the father attended to the work in the congregation until he died in 1890. Before father died the son and family came. They were on the way to Summerfield, Illinois, to where he had been called. About a year later the mother and Hillegonda also moved to Summerfield. The mother lived ten years longer than the father. Both parents had a very pleasant old age and a glorious departure.

In 1908 the Bethel Deaconess Hospital in Newton, Kansas, was opened. Three dear Sisters commenced the work. They asked Sister Hillegonda to come and support them by leading the household, and she would also find occcasion to do spiritual work. Sister Hillegonda commenced her work on February 1, 1909. She felt called to consecrate herself entirely to the work of the Lord, and in fall she was ordained as deaconess. She worked many years with full power, later she twice broke her hip. She is glad to spend the evening of her life with the dear Sisters. Her brother now ninety years old is in the Home for Aged nearby. God has been very kind to her and she is full of praise and thanksgiving toward our gracious heavenly Father.

Carl Heinrich Anton van der Smissen, son of Pastor Carl Justus van der Smissen and Sarah Cornelia née van der Smissen, was born December 4, 1851, in Friedrichstadt, Schleswig-Holstein. His pious parents led him early to Christ. In 1867 he was baptized by his dear Father and became a member of the Baptistminded (Mennonite) congregation, to which he still belongs.

In 1868 his dear parents and two sisters emigrated to America. He remained in Germany and studied at two Gymnasiums (colleges) and three universities, Basel, Tuebingen, and Halle. In 1874 he went to America. October 15 he was ordained by his dear father and Rev. E. Hunsberger. He served thirty-seven years as pastor in Ohio, Pennsylvania, and Illinois. In 1911 he was elected as editor of the denominational papers. He edited the **Bundesbote** nineteen years, the **Mennonite** three years, the **Kinderbote** twenty-five years and the **German Sunday School Quarterly** twenty-one years. He served three years in the Publication Board (Gesangbuch mit Noten), fifteen years in the Mission Board and six years as Secretary of the General Conference.

He was married twice. With his first wife, Mary Elizabeth née Knight, he lived over ten years. With his second wife, née Elizabeth Bertha Ruth, he lived over forty years. God gave them nine children, three sons and six daughters.

Now he is in the Bethel Home for Aged and is a member of the First Mennonite congregation and a teacher in the Sunday School. In the forenoon he reads a chapter of the Bible to his old Quaker friend who is eighty-eight years old. Then he goes to his dear sister, now ninety-four years old. They exchange their letters and experiences He usually goes to the city (He is the messenger boy for some old inmates). In the afternoon or evening he takes his dear sister walking about six blocks, as the picture shows them.

God has been very gracious to us. He has led us wonderful ways and has blessed us in many ways. We thank God for it.

"Our Heritage"

(Continued from page 6)

inheritance is to one "that fadeth," and shrinketh not away, "reserved in heaven for us," "where neither moth nor rust will corrupt, nor thieves break through and steal." We will never be disappointed, over there, by a shrinking heritage, for ours is incorruptable, undefiled, and unfading.

III. *Our Title to This Heritage*

Peter said in vs. 2, "Who according to His abundant mercy hath *Begotten us* again unto a living hope by the resurrection of Jesus Christ from the dead. What is our title Peter said, "We have been *Begotten again.*" Or as Jesus put it to Nicodemus, "Ye must be *born again.*" This heritage comes not by merit; or conquest; or by natural birth. Just because our parents, who were saved, are now with Christ does not assure us of that same place. In John 1:12 we read, "But as many as received Him to them gave He power to become the children of God." Rom. 8:32 says, "and if children, then heirs, heirs of God and joint-heirs with Christ." There we have the indispensable order. If *children* then *heirs.* In Gal. 4:7 we also read, "If a son then an heir of God through Jesus Christ." One would have to be a son of Rockefeller, or any other rich "feller," if he was to become heir to their wealth. We must also become children of God before we can become heirs of God. We are not all children of God, as some men would have us believe. We are only "children of God through faith in the Lord Jesus Christ." (Gal. 3:26) The Universal Fatherhood of God and Brotherhood of man is a doctrine from the pits of hell, propagated by men who are still "children of the devil." (John 8:44) To become an "heir of God," we must change father's. We must be "born again," "begotten again," into the family of God. Only then do I become a child, and thus an "Heir of God and a Joint-heir with Christ."

We dare not fail to recognize at this point that the basis on which God assures us this heritage is on the "resurrection of Jesus Christ from the dead." For "if Christ be not risen then is our preaching vain —our faith vain—and we are of all men most miserable." (I Cor. 15:14-19)

On the basis of the bodily resurrection of Christ, God assures us of our own resurrection and therefore our final entrance into our ETERNAL HERITAGE, which through Christ the risen, living Saviour is indeed a LIVING HOPE. Not only is our HERITAGE dependent on Christ's resurrection, but so is our very salvation. "For if thou shalt confess with your mouth the Lord Jesus and *believe in thy heart that God hath raised Him from the dead,* thou shalt be saved. Not to believe in the bodily resurrection of Christ is to remain in our sins, and thus lost without this rich HERITAGE in Christ.

Are you "begotten again?" Have you believed with thy heart that God hath raised the Lord Jesus from the dead? If so, then we ought to turn to Him, and in the opening words of our text praise God saying, "Blessed be the God and Father of our Lord Jesus Christ." WHY SHOULD THIS BE DONE? "for according to His mercy He hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptable, undefiled, and that fadeth not away, reserved in heaven for you," PRAISE THE LORD FOR THIS MARVELOUS HERITAGE IN CHRIST JESUS. Let us continue laboring for Him, even now enjoying OUR HERITAGE, but looking for that "Blessed Hope" and soon appearing of our Lord and Saviour Jesus Christ.

Inspiring Song Festival

(Continued from page 5)

Lustre, brought a topic on "The Purpose, Motive, and Value of Christian Singing." The offering of $134.00. went for missions.

We were able to say as we went home that it had been good for us to have been there, for we had seen the Lord. —*Jake Neufeld, Jr.* Sec.

CORRESPONDENCE

FIRST MENNONITE CHURCH

Upland, California

Rev. Salzman and family traveled by auto to the Pacific District Conference at Colfax, Washington. There were deeply impressed with the fine spirit of openheartedness and sinuerity which prevailed. The Colfax Church was very solicitous about the comfort of the delegates and left nothing undone. L. J. Horsch was also a delegate from the Upland Church.

On the evening of July 1 we observed church night. After the fellowship supper the Salzman family gave interesting reports of their trip to and from the conference. The conference reports were given on Sunday evening of July 12.

The young people gave a booster program for the coming retreat to be held at Lake Sequoia. While our pastor attended an E. Stanley Jones ashram, Mrs. Salzman brought a message on "Modern Saints," based on Rom. 1:1-17. On that Sunday evening Rev. Albert Claassen, who was visiting in the community in the interest of Freeman Junior College, gave a splendid heart to heart message. It was good to see him and hear him in our midst. —*Lydia M. Horsch*

FIRST MENNONITE CHURCH

Halstead, Kansas

During the past four months we have been blessed spiritually as well as materially. At the beginning of the Lenton season W. F. Unruh of Moundridge conducted a series of meetings. Rev. David Wedel directed the Easter Cantata. Nine children were dedicated to the Lord this year during child consecration. Ted Claassen gave an interesting report of his experiences. The Brotherhood was responsible for his coming, and we turned out well.

This year's forty-five graduates of the local high school constituted the largest class in the history of the school. Eleven of these were members of our church. Due to Rev. Wedel's absence we had no baptism last summer, but this year fifteen were baptized on Pentecost. On June 14 the children conducted the service with verses and songs. This was followed by a sermonette by Rev. Wedel.

A few of our members have been hailed out completely. Others have greater harvests than usual. We must say, "Count your many blessings."

—*Mrs. Gus Wiebe,* Corr.

BETHEL MENNONITE CHURCH

Winton, California

"Blessed is the man that trusteth in the Lord and whose hope the Lord is." That is what we are trying to do day by day, because we have experienced that by trusting him we are never disappointed.

Our work here at Winton is going on as usual. Last Sunday morning we had our services near the river. We had Sunday School, then an inspiring program, and after that the eats.

On June 21 a returned missionary from China gave a very inspiring message and also showed slides of the field there. We expect to have Rev. P. A. Penner with us on July 29 and 30. We look forward to a blessing.

I had the privilege of attending the Pacific District Conference. It was a very good conference. This was the feeling of many. The people of Colfax were very hospitable. May the Lord reward them for it.

After the conference Rev. F. F. Janzen of Paso Robles and I visited Deer Park where Rev. A. Wiens is pastor. The small group here is going right on. We also visited Newport where Rev. P. Unruh is pastor. This a larger group. They have completed a beautiful meeting house, which would be a credit to any Mennonite community. Since we have visited these churches we can better pray for one another. We invite pastors or others going through here to pay us a visit. Usually the small churches are overlooked.

—*J. P. Glanzer*

FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas

We were privileged to have Missionary Isaacs with us on April 26. Brother Isaac brought the morning message, and Sister Isaac spoke to the Sunday School. In the evening Rev. David Wedel, former director of the Marietta, Ohio, C. P. S. camp, was the guest speaker for our C. E. program. He showed slides and moving pictures of this camp.

Our C. E. officers are : Richard Graber, president; Robert Goering, vice-president; Melva Schrag, secretary; Orlando Unruh, treasurer, and Wilma Wedel, program committee chairman. Our C. E. meets every Sunday evening. Occasionally special speakers are invited to provide a variety in the programs that will stimulate and sustain our interest in C. E. activities.

This year the ladies of our church served the dinner at the annual high school alumni banquet. The net proceeds of the banquet were applied to the Church Basement Fund which was started a number of years ago by the Sewing Society.

Ten young people were baptized on Pentecost. The children gave an appropriate and impressive program on Children's Day. A mission offering was received during the program. This summer our church is again participating in the union worship services that are being held in the city park every Sunday evening during the months of July and August.

—*Orlando E. Unruh,* Corr.

« JOTTINGS » »

—**Married:** Henry Rempel and Elizabeth Anna Eitzen. They are at home at 2230 West Eighth Street, Los Angeles, California. E. Ervin Yoder and Mrs. Cuba Tampman. They are at home at 6613 Passaic, Huntington Park, California. Fredrick Schowalter of Halstead, Kansas, and Yvonne Maxine Wilson in the First Friends Church of Pueblo, Colorado. Mildred E. Dyck, daughter of Mr. and Mrs. H. E. Dyck of Halstead, Kansas, to Pvt. Orville Hess, son of Mr. and Mrs. George Hess of Burrton, Kansas. The marriage took place in a Methodist church in Vancouver, Washington.

—**Newly married couples** may have **The Mennonite** sent to them free of charge for **one-half year** if so requested.

—Bulletin, **Emmanuel Mennonite Church, Pratum, Oregon:** "Representatives of the four General Conference Mennonite churches met at the pastor's home last Sunday afternoon to discuss the possibility of a young people's retreat for this summer, and it was decided that we should plan such a retreat for the month of August. Miss Emma Ruth, the field secretary of the Pacific District Conference, and Miss Phyllis Claassen, Young People's President of the Conference, were also present to counsel with us in this matter."—Rev. and Mrs. Chris. Ummel from Shafter, California, visited this church recently.

—Bulletin, **First Mennonite Church, Allentown, Pa.,** "Our summer communion service will be observed next Sunday morning. The Preparatory Service will be held at 8:00 o'clock, Friday evening." Might it not be well for all churches to emphasize such a preparatory service?

—**First Mennonite Church, Reedley, California:** The church office is being made more useful by placing the entrance at a place where it is more accessible and can be seen more easily from the street. It will also be re-decorated. Rev. Arthur Wenger makes this stimulating statement, "Aristotle defined friendship as one soul abiding in two bodies."

—**C.P.S.** men from the **Medaryville, Indiana,** camp recently helped out the local sugar rationing board by doing some of the clerical work that had piled up. Five men, after having done their regular day's work, volunteered to do this clerical work. The board men treated the assignees to cokes later. —Peace Sentinel

—**Rev. A. S. Bechtel** writes from the dust bowl that was filled with rain this spring, "The ground is soft in many fields. There have been many wheat fires in this western Kansas section. Stubble is thick, and tractor and truck engines get hot exhausts. Presto, there is a fire. Many hundreds of acres have been burned up. Much of it was good yielding wheat. Sunday evening we had our C. E. service out doors at the home of one of our families. It worked out nicely and was much enjoyed."

—**Berne, Indiana:** Dr. Dan Gilbert spoke twice in the First Mennonite Church on July 12. The Mennonite Book Concern has undergone a remodeling program. The store was kept open for several weeks while workmen kept busy in it, and then it was closed a few days while the floor was finished. —Berne Witness

—**First Mennonite Church, Wadsworth, Ohio:** "Our Sunday School and church services included quartet numbers from four men from the Civilian Public Service Camp of Medaryville, Indiana. Rev. Raymond Hartzler, who accompanied the men, had for his sermon topic, "Christian Pioneering," a message enlightening all of the purpose of our C. P. S. camps and the sincerity of convictions, ideals, etc., of the boys enrolled in C. P. S. camps.

—**Dr. S. F. Pannabecker** and **Rev. Walter H. Dyck** recently spoke at the Eastern District Workers' Conference. **Officers** of the **Eastern District** are: Rev. Sylvan S. Lehman, President; Rev. Russell L. Mast, Vice President; Rev. Howard G. Nyce, Secretary; and Mr. Alvin H. Alderfer, Treasurer.

—Bulletin,**Deep Run Mennonite Church, Bedminster, Pa.,** "Fellowship Prayer Calendars are placed on the literature table. The Young People's Union of the Conference believes that we accomplish results not only through giving and through work but also through prayer. There are listed on these calendars about thirty conference activities where our prayers are needed. This will give breadth to your praying. But would it not also be even better if you would, in addition, try to inform yourself about these activities ? This would give your prayers not only breadth but purpose. Take one of these calendars with you and begin now." Young people's societies can get these calendars through their district representatives or by writing to Miss Dorothy Dietz, Quakertown, Pa.)

—**The Middle District Conference** will convene in the First Mennonite Church, Summerfield, Illinois, August 16 to 18. The secretary requests that all pastors who have not sent in their statistical reports do so immediately.

—From **survey** of **Sunday School work** in the **Northern District:** Out of a total number of 317 teachers only seventy-two had some special training. Thirteen of the twenty-two Sunday Schools reporting had no teacher's meetings of any kind. Only four reported teacher training provisions of some kind. Eleven schools reported personal work with scholars. One Sunday School reported provision for special decision days. —Bulletin, Bethesda Mennonite Church, Henderson, Nebraska.

—**Bethel College** has helped to prepare doctors who now in rural communities and in urban centers, in this land and in foreign lands, tap the resources of God as they minister to sick minds and bodies, and are on call day and night in unnumbered emergencies.—Farming ranks first in the list of occupations followed by the parents of Bethel students.

—**Milk consumption** in the United States dropped thirty-seven million quarts the first year after repeal, fifty-nine million quarts the second year, and sixty-nine million quarts the third year.

—**Boys in C. P. S. camps appreciate** the curtains, rugs, and similar items that sewing societies have donated. These gifts help to improve and make more attractive the living quarters of the men. Certain societies have also done mending work and have canned fruits and vegetables. The MCC release says, "As the camp enrollments continue to increase, it is gratifying to notice that this helpful spirit is also continuing." **The most prevalent last name** of boys in Mennonite camps is **"Miller"** with a total of ninety-five boys by that name.

—**Rev. Arthur Wenger** who has been assisting Brother J. H. Langenwalter in the First Mennonite Church, Reedley, California, has accepted a call from the Shafter Mennonite Church, Shafter, California. He is to begin his three-year term there at the beginning of September.

—**Rev. Erwin Albrecht,** pastor of the First Mennonite Church, Chicago, Illinois, and Magdeline Bixel of Bluffton, Ohio, were recently married in the Ebenezer Mennonite Church near Bluffton.

—**Rev. Albert Claassen** recently completed a tour of northern and Pacific states in the interest of Freeman Junior College. On the evening of July 1 he spoke at the Weeping Water, Nebraska, C. P. S. camp.

"There are negroes in Central Africa who never dreamed that they were black until they saw the face of a white man; and there are people who never knew they were sinful until they saw the face of Jesus Christ." —*A. J. Gordon.*

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, AUGUST, 4, 1942 NUMBER 30

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There Is Power In The Blood

The blood of Christ is the only all-sufficient force in the universe to free man from the power and punishment of sin. The early Israelites lived largely in the fear of God and little in the love of God. No wonder that without the love that is instilled into the human heart by Christ's shed blood, they went astray so often. The Pharisees had the law and the prophets. They had much to live up to. They knew rather well what God expected. How miserably they failed because they were not cleansed of self-will and self-love by the blood of Christ. The Greeks knew much, but sin held them prisoners. Without the blood of Christ they could not be free. During the Middle Ages there were mass baptisms of thousands. But men delved deeper and deeper into the darkness of sin. Their hearts had not been touched by the blood of Christ. Today many know better than they do. They have the power of knowledge.

But they also need heart power. Their will and their emotions must be Christ-controlled. This cannot happen until the individual stands beneath the cross and there lets himself be changed by the divine power of the blood of Christ. O the love, which caused that blood to flow! That love is the mightiest power in the world. That love as expressed in the shed blood of Christ will change one's heart, one's life, when all else has failed.

To neglect so great a salvation means to stand condemned in one's sins. When one neglects the blood of Christ, one neglects the one and only means of salvation. The power of God burst upon the earth in its fullest measure when the blood of Christ trickled to the measure when the blood of Christ trickled to the earth. May you and I never forget or neglect the power of the blood.

Christians can only bear much fruit through the power of the blood of Christ. May not this be the reason for Christ's words, "This do in remembrance of me." When men and women ignore what happened on Calvary, then spiritual death and decay threaten.

However, when men and women are overcome by the divine love expressed in Christ's shed blood, then their lives are lived as they ought to be lived, then quarrels and harsh judgments vanish, then the world loses its power, then the teachings of Christ are not disregarded but lived, then lives go in the opposite direction from that in which the majority of mankind goes, then their is practice instead of mere pious expression, then love hallows all thoughts, all feelings, all acts, then the coming of Christ in the glory of his kingdom is greatly desired, and then Christians pray for one another, forgive one another, edify one another, and love one another as Christ loves us.

"There's wonderful pow'r in the blood. There is pow'r, wonder-working pow'r, in the blood of the Lamb."

—rw.

Time For What

Undoubtedly, there were people in the time of Jesus who never had time to go and hear him. They missed out on the words of life, spoken as man never spake before. With their minds on a multitude of worries and driving their bodies to provide material security, their time was fully occupied, and they missed out on the words which are timeless and which will never perish but ever nourish the inner man.

We all have time. All of us use it for something. The question is what do we use it for? Jesus still speaks today through His written words. Do we have time to hear him?

One young man, whom I know, has read the Old Testament through three times and the New Testament five times. This young man works six days a week and is a faithful church goer on Sunday. He gives work, home, and church abundant time. But in addition he has had time to read religious papers, including *The Mennonite.* He read Smith's *Story of the Mennonites* in a comparatively short time. He attends the mid-week church meeting. He sings in church music groups. He has had time for it all.

Time for what? May the answer glorify God.—rw.

WE OWE

We as a General Conference owe money for the support of the C. P. S. camps. By August 1 we were $20,000 in arrears. Brother L. J. Horsch wrote on July 18, "We are requested to make up, rather to send in this amount by the first of August. I know that this can not be accomplished in that brief space, but we must do all that we can to raise it as soon as possible."

We know that with the help of God we can pay what we owe for arrears and current expenses. Just what does this mean for the individual and for the church?

According to available figures each member of a General Conference Church should have paid by August 1, 1942, the amount of $2.75 cents for the support of the C. P. S. program. According to available figures the assessments from the beginning have run as follows:

March 1, 1941 to September 1, 1941, ----	$0.50
September 1, 1941 to March 1, 1942, ------	1.00
March 1, 1942 to August 1, 1942, ------	1.25
	$2.75

Each individual member can ascertain what he has given and then compare it with the sum of $2.75. Then he will know whether he has done his part. Of course, some individuals are able to give more than this amount and should do so. Each member of a family can ascertain by means of this figure as to whether his family has done its share. Each pastor can readily figure out what his congregation should have given to date. Undoubtedly there are individuals and whole churches who are in arrears and who will want to make up all or part of what they are in arrears.

If the amount which we owed on August 1 is spread over the conference it makes about $0.72 per member. If every church member does his part this sum of $20,000 can be raised. Let us reach our quota.

For the half year which began on August 1, 1942, the quota per member will very likely be $2.00. That means a dollar every quarter. Every quarter a church should send in to the peace committee treasurer as many dollars as it has members. This is easy figuring. The giving? It can be done if we are all faithful stewards of what God has entrusted to us. This article was written at the request of L. J. Horsch, Treasurer of the Peace Committee of the General Conference. His address is 529 East J Street, Ontario, California.

Good Medicine Poems

The other day I found in my mail a little booklet entitled, "Good Medicine Poems." Amanda Friesen of Doland, South Dakota, is the composer of them. On the front cover is this phrase from the Bible, "A merry heart doeth good like a medicine." The foreword reads thus, "These poems have been written by one who is herself a shut-in. May they react as good medicine to each one who reads them." The dedication says, "This book is dedicated to Rev. J. J. Esau, a blind evangelist whose joyful testimony bears ample proof that 'All things work together for good to them that love the Lord, who are the called according to His purpose.' Sister Friesen's poem, "Prelude To Beauty," a poem about a common thistle, appeared in *The Mennonite* last year. Below we present the first poem in her new little booklet.

An Invalid's Complaints

It irritates... I don't know why
And often causes me to sigh
When dust lies on the rungs of chairs
And in the corners of the stairs.

It irritates... and strange it seems
When spider-web in sunlight gleams
And waves with every passing breeze
While Bridget swings her silk-clad knees.

It irritates me, day by day,
When I behold upon my tray
A piece of blackened toast... and cool,
With no "excuse me" as a rule.

It irritates me more and more
When pillows fall upon the floor
And turn from snowy white to gray
While Bridget rushes to a play.

It irritates... I try to pray
To drive the Devil far away,
But when my crutches contact sand
Beside my bed... I clench my hand.

It irritates me for an hour
When I find dish cloths smelling sour.
Their dingy color, almost blue
Just irritates me through and through.

It irritates me... yes, it does,
When I hear filthy insects buzz
When swatter lies upon the floor;
"Why don't you use it?" I implore.

I pull myself in bed to weep.
My bitter thoughts, I won't repeat.
Self Pity sits enthroned... and then
I blow my swollen nose again.

My loving Savior speaks to me:
"Thy grief indeed seems real to thee.
Perfection is not found in man
Though he may do the best he can.

At best the works you bring to Me
Are far from perfect... yet I see
Your earnest heart in all you do,
And I am patient, Child, with you."

My indignation melts away.
"Give me such patience, Lord," I pray,
"And though disorder I do shun
Within my heart, may there be none."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM FRED JOHNSON

(Written to the Mennonite Publication Office, Newton, Kansas, on July 5.)

I am enclosing one dollar and a half for my subscription to *The Mennonite*. My address is the same. I enjoy so much of your good paper in my work and service for the Lord. We are in the midst of real hot weather in Arizona. The Lord willing, we shall open our daily vacation Bible school for our Moencopi children from July 13 to 17. I am expecting Rev. and Mrs. J. P. Suderman, our white workers from Oraibi, to be here to help in that work. I am also happy to report that the Lord is working in the hearts of some of our Indian people. Sometimes it takes hard trials to bring people to the Lord. We had one such case this month. It is a woman who lost her daughter in death some time ago, and she has been seeking for some comfort over the loss. In our last prayer meeting she confessed that she needs the Lord Jesus as a Saviour and that she wants to follow the Lord hereafter. She and her daughter are now both become Christians and are to be received into our Christian fellowship as soon as we can make this public. Pray that more of our Indians may realize for these days their need of the Lord Jesus as their saviour from sin. The world is growing darker and more wicked these days. Our only hope is in God our Father and in the Lord Jesus Christ as Saviour.

—*Fred A. Johnson, Tuba City, Arizona*

WITH CHRIST ON THE EDGE OF THE JUNGLES, *S. T. Moyer, Mennonite Book Concern, 1941. 148 pages. Price $1.00. Availible at Mennonite Publishing House.*

Here is the record of another sector of missionary life in India. It is more than another book; it represents a triumphant struggle among lost souls. The author himself says, "it is a story of a series of experiences, of a series of experiments with truth, as embodied in the call of Jesus Christ to make disciples among the outcasts of India."

The book is an account of soul struggles, personal hazards, and the trying resistance of heathen opposition to the Gospel. It is an autobiographical testimony of the marvelous grace of God as experienced by the Moyers in their pioneer labors among the people along the jungles in Mid-India. The reader will long remember the scenes associated with travel on an oxcart, with camping along the wilds of the jungle, and with preaching among the curious and suspicious villagers.

While the reader is introduced to the jungles of trees, ant hills, stumps, and wild nature in India, he feels the author's greater concern to have us understand "the jungle of man-soul with its obsessions of fears, hates, envies, suppression, and oppressions, cleavage between man and man and man and God." The book definitely reflects the missionaries' confidence in the Word of God as the means which the Holy Spirit has used to bring deliverance to the lost among the jungles of sin. —*John R. Mumaw*

"CHRIST IS ALL IN ALL" OR, "JESUS ONLY"

By *J. B. Epp*

The above is true in all the universe: for "all things consist in Him." But it must be especially emphasized in connection with things pertaining to Eternal Life. This cannot be over-emphasized. The entire Bible teaches it. Not to see this is certainly "missing the mark."

There may be many gospels, i. e. all kinds of good news that may gladen the hearts of men, but for Eternal Life there is but One "Gospel!"

Let us briefly look at I Cor. 15:1-4. In vs. 1 we read of *"The* Gospel," which, first of all, must be "preached," then "received." Then believers must "stand" (remain) in it. Then, it is plainly stated, that by *this* we *"are saved;"* all else is *"believing in vain."*

There are "other gospels," and vs. 3 implies that these are gospels coming from man, "perverted and trouble-making" gospels, according to Gal. 1:6-9. But reading on, in vs. 3, the True Gospel, the *only* Gospel, is given: 1. "That Christ died for our ("my"!) sins." And this Gospel is "according to the Scriptures." 2. (vs. 4) "that He was buried," and 3. "that He arose again the third day according to the Scriptures."

From this we must conclude, that these three things: His substitutionary (vicarious) death; His being buried (really dead); and His resurrection, must constitute the foundation of *all* real "preaching of *The* Gospel." Paul says it in one word: "But we preach Christ and Him crucified." This then is the Gospel that *saves!* There may be much good news; but nothing else can save! In all our Gospel preaching *"Christ must be ALL!"*

There may also be nice, inspiring talks, from the Bible, instructive as to Christian living, etc, etc., but this cannot be called "Preaching Christ and Him crucified," unto salvation. In all Gospel preaching, *"Christ"* must be the central thought; and then, in connection with this the entire Bible may be preached —and should be preached, but not apart from "Christ and Him crucified!"

NOT UNTIL

By H. T. Unruh

Just recently I attended a meeting of ministers at Lima, Ohio. I was pleasantly surprised as these ministers with few exceptions agreed that the Gospel of Jesus Christ and war cannot be harmonized. How different from the last World War when the majority of ministers blessed war and used their pulpits to justify it. Throughout human history, over and over again it has been in times of darkness, calamity, and evil that new light and new revelation of truth have broken through from God to men. The prophets, Isaiah, and even Jesus spoke out of such times and showed new ways of light and love and goodness and peace for mankind. The present world situation is but like previous dark times have been. It differs only in scope—it is worldwide. But this vastness makes it possible for the new light and truth to be reaching worldwide too. Thus, the entire human race is open to this new truth and light and life. What a challenge to the Christian church? In the past men who proclaimed new light and life were men who refused to allow their thinking to be altered or dimmed by circumstances in which they lived. When I think of the darkness of these war days it seems to me, we too, must keep undimmed certain great principles of life and living which our Lord and Master laid down for us as guides by which to live as followers of his. I think especially of three such underlying rules which a true Christian must uphold.

1. That of a Christlike attitude toward all men. This attitude is summarized in "Love one another." Love even your enemies—pray for them. Never let vengance determine your behavior.

2. Overcome evil with good. Satan cannot and will not cast out Satan. No eye for an eye or tooth for tooth as was said in olden times. Evil cannot be overcome with another evil.

3. Goodness and Godliness have an eternal value. To do good to them that hate you—to give the cup of cold water—to clothe the naked—to feed the hungry and visit the sick and afflicted—such is a way of life that has an abiding value.

Now such guiding principles of life for the true Christian cannot be harmonized with war. They are as contrary to war as day is to night. Let us continue to witness to such light. I do believe that the day is dawning when greater and greater masses "shall behold the salvation God has prepared for all people" but "NOT UNTIL" we will take Christ seriously. (In behalf of General Conference Peace Committee)

Mexico, is looking forward to baptizing a group of candidates. Being without a pastor it has asked a minister from the United States to come.

LIVING ON THE LAND

"The Mennonite people have through centuries chosen the land so very largely, not merely because it offered a living, but a way of life. The very names of places. . . speak of a deep attachment to field and woods and garden. It is the dweller on the land who in the most real sense has a home. The acres he owns furnish his life with experiences, memories, and hopes; they provide a background and a stability which is extremely difficult to find in our mobile life. The tiller of the soil is dependent on the forces of heaven and earth—the rain, the wind, the sunshine, the fertility of the soil. He literally walks and works with God. It is in the broad silences and the solitude of the open spaces that man can listen best to the Still Small Voice. The seclusion and quiet of the farm hold a large advantage for the cultivation of family ties and religious life over the roaring, reeling tempo of the city. —*J. John Friesen* in an unpublished manuscript entitled "An Outline of Mennonite History."

IN MEMORIAM

MRS. ELIZABETH SUTER, May 11, 1859 to June 6, 1942. Daughter of Isaac and Marie S. Neuenschwander. Born in Richland Township, Allen County, Ohio. Married David Suter in 1923. Life long member of the Mennonite Church. Joined the Grace Mennonite Church of Pandora, Ohio in 1904.

MILTON HENRY LEHMAN, May 23, 1893 to July 10, 1942. Son of Loel and Mary S. Lehman. Married Elizabeth Suter in 1913. Wife, five sons, and four grandchildren survive. Member of the Grace Mennonite Church, Pandora, Ohio.

JOHN FREDERICK BASINGER, infant son of Franklin and Margaret B. Basinger, died July 15, 1942.

ADINA A. GOERING, Sept. 1, 1903 to June 22, 1942. Daughter of Mr. and Mrs. A. C. Goering of near Moundridge, Kansas. Education: Attended Moundridge High School, Bethel College, McPherson College, University of Boulder, Boulder, Colorado, (A. B. degree in May, 1924) Kansas State Agricultural College, Manhattan, Kansas, (B. M. degree in 1928) and later University of Chicago, Chicago Theological Seminary, and Northwestern University, which awarded her the degree of Master of Music. Taught at Attica, Partridge, Moundridge, Burden, Sharon, and Smolan, Kansas. For the past four years she was Music Supervisor for the Portage and Richland Training Schools of Western Michigan College in Kalamazoo. Member of the Eden Mennonite Church, Moundridge, Kansas. Traveled in Europe, Africa, and Palestine. Two tumors and appendix were removed in the first operation. Complications set in and she was operated on again. This greatly weakened her, and she never regained her physical strength.

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

BEAUTY IN THE COUNTRY

When art galleries are mentioned one's thoughts are immediately turned to some beautiful large granite building in the heart of a great city. But a visit to one of these art galleries will impress one with the large number of paintings that have a rural setting. There are scenes of nature such as colorful sunsets, a wooded hill or mountainside turning color in autumn, a winding stream, or a field of waving grain; there are pictures of herds of cattle on the hillside, a pair of beautiful spirited draft horses and many pictures of farmers performing the various tasks on the farm. Many of these artists are city people who once lived in the country or who have come to appreciate the beauties of the country from a distance.

Painting Rural Subjects

I believe that the majority of rural people appreciate the beauties of nature and of life that surrounds them but comparatively few express this appreciation in any visible form such as a painting, a drawing, or a poem. Too many rural people have the feeling that they haven't the ability to become good artists, or they feel that there is no scene or subject near them that is particularly worthy of days and months of time and energy. Too many rural people feel the way Grant Wood, the now world famous artist, did about his home community. He told us how he had great aspirations of becoming a famous artist, but he was convinced that there was no future in his little home community Iowa. He felt that the only place to become famous was in New York or Paris; so he went there, spent all his money, and returned home a dismal failure. He began painting pictures of his mother, of Iowa corn fields and of typical scenes in the local community, and he became famous almost over night.

It is always a great thrill to come into a country home and find on the walls of the living room a hand painted picture of a nearby scene done by an artistically inclined son or daughter, mother or father. Such efforts could very profitably be encouraged by the local schools, clubs, and even week day activities of church groups.

God Loves Beauty

The farmers have a right to the beautiful. They and their sons and daughters should give expression to the beautiful around them. One of the characteristics of God's creation is beauty. Why should not man understand this beauty, appreciate it, and give expression to it as best he can? The history of the Christian and Hebrew religions are filled with illustrations of ways in which God's people expressed the beauties of their world.

Mennonite Art

Among American Mennonites no one has done such a magnificient job in expressing rural life and our Christian principles of simplicity, devotion to conscience, adherence to peace, and piety as has Professor John P. Klassen at Bluffton College. By means of masterful sculpturing, painting, and modeling he has depicted some of our most significant Mennonite principles and the most characteristic customs of our way of life. He has inspired his students to take up his challenge, but there have been too few of them. A trip to Professor Klassen's studio is an inspirational experience not to be forgotten. A personal visit with him might help ministers and laymen alike catch his vision. He believes in starting at home, taking those scenes and experiences nearest and dearest to you and expressing them in art. He has seen and expressed beauty in the Mennonite family. The First Mennonite Church at Germantown, Pennsylvania, the farmer plowing with a four horse team, the Russian Mennonite who is about to be shot for his religious beliefs, the Mennonite mother in Russia with a starving child during famine years, the mother of Jesus looking at her son on the cross. Whether we have five, three or one talent let us use them to express beauty to the glory of God.

EXTREMES

We ought to witness also by commending the right approvingly and denouncing evil. Sometimes we fall short there. We ought to approve those who stand for the right, but I think it just as important, when people are not taking the right stand, to let them know where we stand. We must watch for extremes either way. Sometimes we Mennonites get so nonresistant we won't fight the devil. I do not think that being nonresistant means to let sin go on in your church, in your school, and do nothing about it. We need to rise against things that are wrong. I am of the conviction that our testimony for Christ ought to include that. "Abhor that which is evil; cleave to that which is good." —*Milo Kauffman*

Am I kind enough to kill an unkind spirit with kindness?

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REPORT OF CLOTHING DISTRIBUTION IN PARAGUAY

Vernon H. Schmidt

Some time in January 127 bales of clothing were shipped from New York for our colonies in Paraguay. On March 31, 126 bales arrived in Asuncion. One bale listed as containing eight comforters failed to arrive. With the help of Mr. Legiehn and Mr. Heinrichs we got the goods through customs and divided it, shipping part to Friesland and the rest to Fernheim.

From April 11-15 we distributed most of the clothing designated for Friesland's needs, giving out 4,156 pieces to 879 people from 175 families.

From April 30-May 8 we distributed clothing in Fernheim—5,138 pieces to 1,197 people from 266 families. Here also we had two bundles for special families, sent and designated by friends in U. S. or Canada. Also, we gave some bed sheets, pillow cases, blankets, bandage material, and baby clothing to the hospital. Then there were some remnants of goods, needles, thread, buttons, etc., that we left in charge of the women's sewing circle, (yes, they have one here too!) here who look after the needs of their families, and these will be used or distributed later.

There were quite a few pieces left over, especially of women's coats, so we decided that since this year was hard on the Menno colony also, we could offer them some of this "extra" clothing, and it was gratefully accepted. Their church deacon will see to its distribution there since he knows their most needy people better than anyone else. There are some over a hundred pieces in all that went to this colony.

There are yet a few last pieces to be given out to the colonies, but the work is nearly over. A summary shows that so far we have given 9,294 articles to 2,073 people from 443 families, or about 30 articles per family, or 4½ per person. This number may be quite different from the count made at Akron for we did not keep close count on articles such as hankies, scarfs, and other small items. Maybe there was a difference in number concerning "pairs" of shoes—is a "pair" one, or two pieces? Then, besides this, some items are yet to be distributed. Some went to Menno colony, some to these two families, and some to the hospital and Sewing Circle.

I am convinced that there was a real need here for clothing. For some time there has been little income here, and naturally food comes before clothing; so the latter was very scarce. If you could have seen the tears of gratitude and heard the words of thanks of some of these people, you would be fully rewarded for your donations in time or material for this gift. The value in dollars might be determined, but the value in good-will, restoration of faith in God and friends, and timely assistance can not be evaluated.

The clothing filled a real need—almost every article filled some definite need. But just to give you a more definite of the requirements, I'd like to state that the shipment lacked a few items or sufficient of these items for there were a few. Shoes and stockings for school children were very few. Also, warm coats or jackets for both boys and girls from about six to twelve years were few. Bedding was excellent, overcoats for men were almost sufficient, and for women an abundance. Dresses for women were plentiful, and clothing for children under school age was numerous. But if this spell of poor crops should continue longer and there be need for future shipments, I'd like to suggest more of these items for school children. But maybe this type of clothing was more needed in Europe and England. At least we as workers and the Mennonites also send our heartfelt thanks for the excellent amount of clothing we have received.

May 18, 1942

TIME FOR GOD'S WORD?

Some people excuse themselves from Bible study on the ground of lack of time. That is rarely, if ever, true. They take time to feed the body and would also for the soul if they but realized it to be equally important. Many five, ten, twenty minutes are spent in useless conversation, or unnecessary waiting upon self, that could be employed in gleaning precious grain from God's Word if the desire was as strong in that direction as it is to know the current news of the day, or to appear well in the eyes of men.

—*Selected (Christian Monitor)*

KITCHEN SERVICE

Lord of all the pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawn light, or storming heaven's gates,
Make me a saint by getting meals and washing up the plates.
Although I must have Martha's hands, I have a Mary mind,
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor—
Accept this meditation, Lord, I haven't time for more.
Warm all the kitchen with Thy love and light it with Thy peace.
Forgive me all my worrying and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee.

—*Selected*

DAILY DEVOTIONAL MESSAGES

By *Clyde H. Dirks, Hutchinson, Kansas*

AUGUST 9—*"God is Spirit: and they that worship Him must worship Him in spirit and in truth."* John 4:24

Only the one whose spiritual nature has been quickened in the new birth is capable of true worship. John 3:3; Eph. 2:1. Worship is central in a Christian's life. All other phases of life no matter how important, good will, great activity, personal improvement, will be cold formalism and ineffective if they are not related to worship. All else stands in the same relation to a personal experience of God as *spokes* to the hub of a wheel, or as *fingers* to the to the palm of the hand. Detached from this the everyday factors of life lose their power and effectiveness. Webster defines worship as "an act in which we pay honor to God." Another has said, worship is an act of rising to a personal, experimental consciousness of God which floods the soul and refreshes the inner streams of life." To really worship we must pay the price. There is no *finding* without losing, no *getting* without giving, no *living* without dying. A few dollars will get us a book on worship. A few more dollars will secure for us a speaker on the subject, but God is made real to us only through a personal experience.

AUGUST 10—*"I, even I, am the Lord; and beside Me there is no Saviour."* Isa. 43:11

Christ is the one and only hope of our sin-cursed and distracted world. He only can forgive our sins, remove our guilt, and give us the power of an overcoming life. It is from *sin* that Christ came to save. *"Thou shalt call His name Jesus for He shall save His people from their sins."* Matt. 1:21. In I John 5:17 we are told *"All unrighteousness is sin."* "Sin," someone has said, "is man's no to the highest he knows." Sin has it's own punishment. *"The wages of sin is death,"* but from this there is deliverance, for *"The Gift of God is eternal Life through Christ Jesus."* Christ saves from the *guilt* of sin by washing life in His atoning blood." *"The blood of Jesus Christ cleanseth us from all sin."* He saves from the *Power* of sin by putting into the heart His sanctifying Spirit. He will save from the *presence* of sin when He comes to receive us to Himself. Scrap all your substitutes for salvation and come to the cross, pleading only your urgent need and He will not fail you.

My soul is night my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus.

AUGUST 11—*"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9

To confess means to "speak the same language" or "to say the same thing." It has the thought of *agreeing,* and because we agree we acknowledge. When we agree with what a person *is, does,* and *says* we should be ready to acknowledge that agreement. Two young people enter upon matrimony by saying the same thing. They agree and "confess" that agreement. Their confession in *words* leads to a confession in *life.* A living out in actual life the confession made in words. Confession means not only that I confess my sin in shame, but that I hand it over to God, trusting Him to take it away. Prov. 4:23 says *"Out of the heart proceed the issues of life."* God gets at the heart of our trouble. No use filtering water with the most improved methods so long as the reservoir is unclean. No use putting on new garments if the body is dirty. No use trying the best Captain if your ship is worm eaten. You may have the best plan for a building, but if the material is rotten it will fall to pieces. *If we confess—He will cleanse.*

AUGUST 12—*"Abide in Me and I in you."* John 15:4

There are two ways of traveling. In the first, you do everything for yourself. You obtain your ticket, look after your luggage, get your seat, ask about three porters whether you are right; and if you have an imperfect knowledge of the language, you have an uneasy sense that perhaps you are on the wrong train. There is another method of foreign travel. You employ a Tourist Agency, which obtains your ticket, sees to your comfort, gives you definite directions, provides you, where necessary, with a guide, and at every turn waits to greet you. Thus you are at rest and at ease. You too, in traveling life's rugged way, can be at rest by *abiding* in Christ. To abide does not mean to do nothing yourself. To abide is to stay in the same place. In fellowship with Christ. Remaining in the same attitude; to relax strain; to cease self effort; to be controlled by Him. Did you ever read a weather report like this, "Ten minutes sunshine out of a possible twelve hours?" Is that like our experience of abiding in Christ? It is broken at best, and imperfect at the completest, and shallow at the deepest. Abide, and keep on abiding.

AUGUST 13—*"The Lord knoweth how to deliver the Godly out of temptation."* II Pet. 2:9

Every saved soul has a spiritual conflict. The tempted one should not be discouraged over temptation, for it is *evidence* that God has begun a new work in him. *"For the flesh lusteth against the spirit and the spirit against the flesh."* Gal. 5:17; The Christian life is not a state of tranquility but of war. It's *symbol* is not a palm branch, but a sword. To enter the Christian life is not to drop anchor in a calm haven, but to engage in conflict. Eph. 6:11 urges us to *"Put on the whole armour of God that ye may be able to stand."* There is no danger that the sincere Christian will ever weep like Alexander because there are no more worlds to conquer. He will sing the songs of triumph, but he will oft sound the battle-cry. Temptations, if resisted, are conducive to strength. James 1:2-4. A mushroom may be raised in a hot-house but not so an oak. Through temptation and deliverance we grow. Rom. 5:1-5. Remember that God knoweth "how to deliver."

AUGUST 14—*"For our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory."* II Cor. 4:17

A cemetery bears above it's marble gateway the inscription, "Any thing so universal as death must be a blessing." The same can be said of trial. The Scriptures view affliction as something that *"worketh for us."* It is good to know that there is a limit to affliction. It has it's appointed period, and is but for a moment. God weighs and measures, bounds and defines, my sorrows. Affliction is to serve us; it works on our behalf. It is the prelude to glory. Now it seems grievous, but a coronation day is coming. It is needed to prove us, to purify us, to strengthen us, and often to recall us from straying. Two children were walking with their parents in the woods. They began playing and got lost from their parents. The mother became anxious, but the father calmly said, "Do not worry the darkness will drive them home." So the darkness of affliction often drives us home to God. We could never discover the *grace* of the Father, the *sympathy* of the Son, and the *comfort* of the Spirit if it were not for our trials.

AUGUST 15—*"By their fruits ye shall know them."* Matt. 7:20

Of Himself Jesus said, *"I am among you as He who serveth."* To His disciples He said, *"Whosoever would become great among you let him be your servant."* We must never forget that it is *to* man that we pay our debt to God. It is *through* man that we publish to the world our real selves. Service, like music, is a language all can understand. There is no service so low but what can be a gateway into the larger life. Our hearts determine our usefulness, not our lips. Some witty person once said, "There are three kinds of givers, the flint, the sponge, and the honey-comb." To get anything out of a *flint* you must hammer it. To get water out of a sponge you must squeeze it, the more you squeeze the more you get. But the honey-comb just overflows with it's own sweetness. Let us test the motive of our service and ask, "Would I rather have men forget *my message* and remember me; or forget *me* and remember my message?"

AUGUST 16—*"Satisfy us early with Thy mercy; that we may rejoice and be glad all our days."* Psa. 90:14

David created a sensation by slaying Goliath, by winning battles, by becoming a king and establishing a nation, but his greatest influence in history arose from the song he sang when a shepherd boy on the hills of Palistine. The Shepherd Psalm has meant more to mankind than all of David's kingliness. Strange are the uses of our yesterday's. Many a person has learned too late that his real power lay in his unheeded yesterdays. The Prodigal son, with his money and life wasted, thought of what he *"might have been"* and his heart was filled with sorrow. Esau, at the time of the blessing, saw what he *"might have been"* and he was filled with sorrow, tears, and anguish. A man who started well in the Christian life became intoxicated, and " went bad." He came at last to this confession, "when I think how I have treated God and wasted my life it hurts me." It is the *"might have been"* that haunts us all and brings to us our greatest dissatisfactions. Therefore let God satisfy us *early* with His mercy.

Camp Briefs

During June, 1942, a total of 214 boys arrived at Mennonite camps....

Hospital Service is now an actuality for C. P. S. men. The Alexian Brothers Hospital in Chicago and a state hospital at Williamsburg, Va. have on their staffs continguents of men from a Catholic and Quaker camp respectively. As yet, procedures have not been completed for any of the Mennonite camps to send units of men to hospitals....

The Washington County farm units (Hagerstown, Md.) have organized farm management committees among the boys. Together with the farm manager who is also director of the unit the committee will seek to work a plan for operating the farms in such a way as to furnish the maxium food subsistence for the boys in camp....

An indication of the interest and the sacrifical attitude of the boys in camp can be seen in the fact that a number of the camps have sent generous donations of money (Sunday School offerings) to the Mennonite Central Committee for war sufferers' relief....

A summary of C. P. S. boys according to states from which the boys come indicates the following totals for the four leading states: Ohio, 239, Kansas, 236, Pennsylvania, 168; Indiana, 134.

Compiled by *Grant M. Stoltzfus*
Released July 15, 1942

It's easy, perhaps, to die for a dream
With banners unfurled—and be forgiving!
It's the harder part to follow the gleam
When scorned by the world, *and go on living!*
La Verne, Calif.

Sponsored by
the Young People's
Union of the
General Conference

Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Children Who Need Kindness

On my front porch there plays a little boy about four years old. He is in our yard a good part of the day. When his older brother of eight years is home from school he too is in our yard, playing ball or sitting on a swing. Sometimes we get rather tired of having these and other children in the yard. Then we remember again that their mother is dead and that their father drinks a lot and has not properly taken care of his children. They are not lacking food and clothing because their aunt takes care of them, but they lack the tender care of their mother and the friendship of a father.

When we get such letters as the one from Rev. Neunschwander stating that young people from far off Pennsylvania are interested enough in the people of this city to help support a city missionary, then we feel anew our duty and responsibility. We feel as though you would want us to show real love to these boys and girls and do it on your behalf and in the name of our Christ.

On a Sunday morning when our own little boy was in front of our church he met a little lad who said he was going to the tavern to see if his parents were there. He said they had not come home for the night. Two days ago while meeting my own daughter at the street car I met a little five year old boy on the street corner. It was after ten and I asked him why he was not at home. He said there was no one at home and he could not turn on the light himself. He had to wait till his sister came home. Now when I received the letter telling of your contribution, then I thought that these boys and girls from the eastern part of our country will certainly want us to show all kindness to these other boys and girls.

In the territory covered by the work of our little mission there are fifty places selling liquor, but only one Sunday School. This summer as we again have our Vacation Bible School I shall often think of the splendid contribution of the Intermediate C. E. Society, and I and the others with me shall feel especially that we are the representatives of the Church of Jesus Christ and that we must do our best.

The hymn, "Where Cross the Crowded Ways of Life," is found in the *Mennonite Hymnary*. It is No. 222. May I suggest that you plan to have all the societies of your group sing or read this hymn on a certain Sunday, and then offer prayers for the work of the mission here of which you have become a part through your offerings. And thank you very much and may the Lord bless you for your interest.

—*John T. Neufeld*, pastor

(The above letter was written by the pastor of the Mennonite Bible Mission in Chicago, to which the Intermediate C. E. Union of the Eastern District had sent $50 as their mission project. The letter first appeared in the *C. E. Witness*, the young people's paper of the Eastern District).

SUPPLY AND DEMAND

With each issue of *The Mennonite* Junior, Intermediate, and Senior C. E. societies are supplied with a program outline. Thus, there is a program outline for each Sunday. Some very good material has appeared in this section. Writers have worked hard. The material takes up space which is valuable.

Now this is what we would like to know? Is there any society anywhere in our conference which meets every Sunday night of the month and on each such night uses material from *The Mennonite* C. E. section? If there is any such society, won't a member of it, please, sit down immediately and write the editor (500 Bell Street, Beatrice, Nebraska) telling him so. Furthermore, if there is any society which makes use of the material three Sundays a month, would a member of it likewise write.

Perhaps, two program outlines a month would be sufficient if there aren't any societies which meet three or four times a month. Express yourself C. E. leaders and workers and let us know what your desires are. Give us some light, so that we need not grope in the dark. Write now. —rw.

The Relation of Our Peace Testimony to Our Relief Work

By *Helen A. Penner*

Relief work is one of the channels for presenting our peace testimony to the world. People "over there" would say to us, "We believe your stand is too idealistic and we don't see how you'd handle Hitler, but—we're certainly glad that there are people like you in the world who care enough about others to help us in our time of need; what would we do without you?"

Many times those who take the peace stand are looked upon as cowards, or people think that the peace position is an easy way out, a Pharisaic cloak to hide fear and lack of patriotism. They do not always realize that it takes courage to stand with the minority. In our relief work we are carrying on constructive projects voluntarily and, by no means, without risk and cost. It is sacrificial work not only for the delegates but for those who are furnishing the means to do the work. By being constructive such work stands out in contrast to war which is so very destructive.

In relief work we relieve need regardless of the recipient's race, color, or political sympathy. We are proclaiming our belief in the worth of human life and in the equality of man in the sight of God.

If you love me but never say so nor show me that you do how am I to know it? How can others know of our peace stand, or how can we prove that we really believe in such a thing unless we carry it out in action? If we do not practice it we are going to lose it. "To develop, men need action; to act men need faith; to keep faith men need reason; to direct all three, men need a vision of excellence; and all this is empty unless it is pervaded by love; and love is action and outgoing."

Too many times we think of our stand negatively. It is *not* doing something instead of doing something. It should be an "offensive" of good-will showing our desire to lend a hand. The angels not only sang, "—peace on earth among men of good will," but God sent His only Son to help bring about such a condition. God not only is; He does. It is not enough to "live and let live;" we must "live and *help* live!"

—*North Newton, Kansas, July 9, 1942*

SENIOR DEPARTMENT

Program for August 23, 1942

Series for August; Evangelism

THE NEED FOR EVANGELISM—John 10:16

I. Worship Service:

1. Songs: "Nearer My God to Thee," No. 202; "O Scatter Seeds of Loving Deeds," No. 498.
2. Reading of scripture passage, prayer and leader's remarks.
3. Period of prayer.
4. Offering for Peace Work.

II. Leader's Introduction:

Evangelism, in its original sense, means the proclamation of the "evangel" or the "good news" of the gospel. It is to lead men to accept Christ and commit their lives to Him. It brings the message to men which was put by Christ in the words, "Ye must be born again." It directs its appeal to the end that a decision be made by men to follow the Christ. It emphasizes Christ's invitation, "Come unto me . . . and I will give you rest." It proclaims Christ mighty and able to save, heralds Him as the Light of the World, the good Shepherd, the Way, the Truth, the Life. It invites men to become children of God, members of the Kingdom of God. It speaks of the need of repentance and of regeneration, of the meaning of discipleship, of Christ, the Saviour and Redeemer of men.

III. Suggested Topics for Short Talks:

For these topics read **"Other Sheep I Have,"** a handbook on Church Evangelism published under the auspice of the Home Mission Board of the General Conference. To be had from Mennonite Publication Office, Newton, Kansas.

1. Evangelism: what is it? 2. Evangelism and Christian Education. 3. Groundwork for a Spiritual Awakening. 4. Our Church Witnessing in our Community. 5. The Emotional Element in Preaching. 6. Conserving Church Membership. 7. How to make Evangelism more effective in our Conference.

IV. For Discussion:

1. What effort is your church making to win the unsaved for Christ. 2. What reasons do the people who have not attended church in your community give for not doing so?

V. Facts for Study:

The Evangelism Committee of the General Conference reports that "There is a wide difference of opinion in Mennonite Groups as to what methods of evangelism are legitimate and effective." This calls for tolerance in the use of various methods. **Personal Work,** the **Catechism Class,** and **Mass Meetings** rank high both in favor and effectiveness.

It lists the following observations: 1. Too many churches depend upon special services for evangelism and do not utilize lay members to carry on a year-round program of evangelism. 2. The assertion of some ministers that there are no Mennonite leaders available for evangelistic work must be modified since at least forty-one churches have used Mennonite leaders. 3. There is great need for the development of evangelism in Sunday Schools and of a proper understanding of the relation of religious education and evangelism."

VI Illustration:

General William Booth, founder of the Salvation Army, was devoted to his mission. He could say, "This one thing I do." During an interview with King Edward, the monarch asked General Booth what his recreations were. Booth replied, "Sir, some men have a passion for art; others have a passion for riches; I have a passion for souls."

INTERMEDIATE DEPARTMENT

Program for August 16, 1942

SUMMER ADVENTURES IN OUR OWN COMMUNITY

Careful Conduct Psalm 1:1-6

Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does, tells us what he is. —F. D. Huntingdon

In all the affairs of life let it be your great care, not to hurt your mind, or offend your judgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings. —Epictetus

Pause today to meditate how much you observe and are influenced by the actions of others. Is it not evident then that others observe your actions just as much? Let us resolve, therefore, to be more careful so that we may influence only for the good.

God in the Night Psalm 8:3-9

"Have you ever looked up at the stars at night, and remembering what you have been told about the vast distances of the stars, and that worlds like ours are moving through space as fast as cannon balls, have you never had the feeling of wonder, of how great the universe is, and you but a tiny mite in it all?

"It is God who rules the stars in the heavens, who lifts the sun in the morning and guides the moon at night, who causes the crops to grow, who brings the birds back from the South in the spring. Wherever you find life, and beauty and goodness, there you will find God.

Hills Strengthen Faith Psalm 121:1-8

"The Bible says: 'For the mountains may depart and the hills be removed; but my lovingkindness shall not depart from thee.' Mountains are the most permanent features of a landscape. Rivers are continually changing their courses; trees are blown down by storms; house and fields look different almost every time you pass. Since none of us has ever seen a mountain change its place, we think of it as something unchanging. So when we look at mountains we can remember that even after such permanent objects as mountains disappear, God will still be caring for us. His mercy will last throughout eternity." —N. M. W.

Walking in the Country Luke 24:13

Consider the natural beauty in your community. Plan hikes to those places and take with you someone who knows nature very well. Be sure to take cameras with you to keep permanent records of the wonders in nature which you see.

List all the opportunities for free recreation in your community.

Plan to visit a church of another faith.

Plan visits to manufacturing plants, mills, and great stores.

Plan socials to which you have invited young people of other races.

JUNIOR DEPARTMENT

Program for August 16, 1942
ENJOYING INTERESTING PLACES IN OUR COMMUNITY

Neh. 12:37-39

A "Touring Meeting"

Introduction

Children may have deep impressions made on their lives by the things which other people have constructed. Many of you have made a touring trip of some special place of interest, perhaps a park, museum, a zoo, famous church, school, or college. Let the Juniors tell about such places they have visited, and what they found.

In our lesson today we are going to talk about some of the places of interest in Palestine, the land where Jesus lived.

The Stable in Bethlehem

It is not often that a stable is a place of interest. But in Bethlehem, there was a stable of great interest. In this stable Jesus was born. It is hard to believe that the King of kings should be born in a stable, usually kings are born in palaces. But His lowly birth confirms prophecy. **"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."** (II Cor. 8:9) And so it was, that Jesus was born in a manger, because there was no room in the inn.

Jacob's Nell

In Samaria, near the city Sychar, is Jacob's well. For hundreds of years, the water has been used by the people thereabout. One day the Lord came to this well on one of His journeys. Being weary he rested. A woman of Samaria came to draw water. It was at this well that Jesus gave her of the "Living Water" which he had to offer, and faith was born in her heart.

The Garden of Gethsemane

Outside the city of Jerusalem, across the brook Kidron, lies a beautiful garden. It was there Jesus took His disciples on the night of His betrayal. After the supper, He prayed with them and tarried. The disciples fell asleep but Jesus prayed until His hour had come, when he should be betrayed and given into the hands of sinners.

Calvary's Hill

Outside the walls of Jerusalem is Calvary's Hill. There the Lord was crucified. Why did the Lord Jesus die on Calvary? It was because of the sins of the whole world! The Bible says, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (I Peter 3:18) Our hearts are filled with gratitude for the one who gave His life for us on Calvary's Hill.

The Question Bee

1. What is our city or town like? 2. Where should be the favorite meeting place of Christians? 3. Quote Luke 4:16 to find where Jesus loved to go. 4. Have you attended any young people's retreats?

The Prayer List

We thank Thee Lord that wherever we are, we are not alone. May this be a helpful guide to us; may we never fear, knowing that Thou hearest and seeth all things. Help us to do Thy will. Amen.

GOD IS GOOD

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixt state my spirit clings;
I know that God is good.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 16, 1942

COURAGE TO PRACTICE PEACE

Genesis 26:18-31

Isaac would not "make the headlines" today. Not much space is given to him in Scriptures as compared with the other patriarchs. He was a rather common man, a plain man of perhaps mediocore ability, and less energetic than his wife Rebekah. However common people are important. He was a worthy son of Abraham and lived close to God. He appeared to him at different times and renewed the promises which had been made to his father. Isaac led a quiet and uneventful life, and was distinctly a man of peace.

Isaac Practices Non-resistance vss. 18-25

At the time of our lesson, Isaac was dwelling in the Philistine country along the sea coast, in the neighborhood of Gerar, a very fertile section of Palestine. The Philistines greatly envied him because of his prosperity. They closed up the wells which Abraham had dug—a direct violation of a covenant which their king, Abimilech, had made with him (Gen. 21:13). Good wells are exceedingly valuable in that country. The very life of Isaac's people and of their livestock depended on them. Isaac quietly and peacefully cleaned out these wells.

Isaac's servants discovered an unusually good spring of running water, and at once the envious Philistines, who preferred fighting to digging, claimed it as their own. Isaac had a right to these wells because of the covenant which Abraham and the King had made (Gen. 20:15). Isaac showed his love for peace by giving up the fine wells rather than fight for his rights. He did this a second time. He would not fight with the Philistines. What an example for us today. He moved some distance, dug another well and was no longer disturbed. It is best to get away from quarrelsome people, if possible. Isaac won by peaceful methods. The Philistines stopped fighting. Gentleness won over violence. His quiet spirit, ready to yield rather than quarrel, was a stranger in those wild days and lands. It is ridiculed by most people and nations today. Do we fully believe in it?

Isaac moved to Beer-sheba where his father had lived for years and here he had spent much of his early life. God appeared to him in a vision and encouraged him by renewing the promises He had made to Abraham. Isaac restored the altar and worship in the place now doubly sacred and hallowed by the Lord's appearance to him. Isaac is an example of non-resistance. He used every means available to find a way of living in peace with his neighbors. He was willing to sacrifice for peace.

Peace Treaty vss. 26-31

The King of the Philistines was won over by Isaac's peaceful acts and nature. He had tried to drive him out of the land. He now came to make a league of peace with Isaac. He saw his growing importance, his prosperity in abundant crops and growing hearts. He saw that Isaac's God was mighty to help him. He saw that the Lord blessed him in his peaceful living. Abimelech proposed that a covenant be made, such as had been made with Abraham. Perhaps he feared Isaac's revenge. Isaac showed his goodwill and desire to remain in friendly relations, by making a feast, and they ate together. Isaac said nothing about claims for damages which he could rightly have made. He returned good for evil.

Courage to Practice Peace

Some, perhaps very many, consider Isaac's yielding as an evidence of weakness. It shows real courage. The "bully spirit" is ready to fight. It requires moral courage to "practice peace" under some circumstances. It requires moral courage to stand for one's convictions, and many find that much harder than to face bullets. It requires courage to practice peace—non-resistance—toward our enemies in the present days. How much better to make some sacrifices than to engage in fighting. We can "practice peace" in personal life. We can have a peaceful spirit and aviod saying and doing that which will produce ill-feeling and stir up strife.

"The strong yield when they WILL, the weak when they **MUST.**"

"Isaac's peace treaty says nothing about reparations."

In what ways may persons "practice peace" today?

What did Isaac gain, or lose, by yielding?

How can nations learn to "practice peace?"

CPS Camps

Farm Furloughs Successful to Date

A representative of Selective Service System has made a survey of the farm labor experiment on dairy farms in Dodge County, Wisconson. This survey has to do with the ten boys who were selected from the Denison, Iowa, camp for farm service in this dairy county. The survey consisted of interviews with the boys, the farmers, and neighbors.

The report closed with these sentences: "In general all of the farmers are well pleased with the assignees, and want to make them feel at home. All of them go to church regularly, some with their employers and others at different churches. All assignees operate the farm machinery or are learning how. Most of the land on these farms is under cultivation—corn hay, grains, and peas being the principal crops. . . Assignees are able to visit one another frequently through the generosity of their employers...

"Information obtained during this survey and from the interviews indicated that the Experimental Placing of Assignees from C. P. S. Camps on Dairy Farms as Farm Labor is very much of a success, and further release of assignees for this full-time work in localities where there is a critical shortage of farm labor is recommended."

Request for Cars to be Removed from Camp

"From July 4 letter by General Director Henry A. Fast to Directors of all M. C. C. administered Camps: 'At our conference in Washington with Colonel Kosch and Major McLean held June 24, Colonel Kosch very vigorously protested against the presence of cars in camp. He stated that they continued to be a constant aggravation to good public relations... We have repeatedly urged boys in C. P. S. camps of their own free will to take their cars home and leave them there... We now reluctantly have to demand that the cars in camp be limited strictly to a maximum of three and that these be tolerated only on the express condition that they be available for official camp use any time they are needed. We expect cars in camp to be removed by the end of this month.'

"July 9th response by one of the directors: 'The announcement of the new policy on cars in camp came today. This will hit our boys quite hard. I think it would help a good bit if something could be gotten across to their folks through the church press advising them to take it as one of the things necesary to conserve the privilege we now have and to encourage the boys to accept the added isolation which it will entail with good grace, rather than have the home folks react critically or lamenting the fact that the boys cannot get home as readily as heretofore.'

"It is believed that our constituency will cooperate in the spirit desired by this director." —*Orie O. Miller*

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE Of The GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

To be held at the First Mennonite Church of Summerfield, Illinois, August 16-18, 1942 (Sunday to Tuesday)

Sunday Morning August 16

9:00 Sunday School Arranged by the Local church
10:00 Mssionary and Communion Service led by Rev. Basinger
Address on Home Missions..Rev. J. E. Amstutz
Address on Foreign Missions .. Rev. F. J. Isaac
Communion Service

Sunday Afternoon

1:30 Memorial Service for Departed members Rev. W. S. Shelly
Address on Relief Work .. Dr. M. C. Lehman
Address on Peace and C. P. S. Camps Dr. H. A. Fast

Sunday Evening

8:00 P. M. Program by the Young People's Societies
Song Service by Joe Lehman, Chairman of Program Committee
Remarks .... John Boehr, President
Devotions .... Marguerite Sprunger, Field Secretary
Music .... Summerfield Society
Poem ......Barbara Zuercher, Secretary-Treasurer
Short Talks by Francis Nisquander and President of Summerfield Society
Evening Address .. One of the Conference Speakers
Closing Prayer

Monday Morning

9:00 Worship Service, Rev. P. J. Boehr
Conference Sermon, Rev. A. C. Schultz, Chm.
Special Music, Local Congregation
10:10 Recess
10:20 Business session—Prayer by Chairman
1. Presentation of Delegates
2. Reading of Minutes
3. Announcements of Committees
4. Report of Floor Privilege Committee
5. Report of Conference Trustees
11:15 Bible Lecture .. Rev. W. B. Weaver, "I believe "I Believe in God"
11:45 Adjournment

Monday Afternoon

1:30 Worship Service .... Rev. P. J. Boehr
1:40 Business
1. Report of Educational Committee
2. Report of Bluffton College
3:00 Bible Lecture .... Rev. W. B. Weaver "I Believe in Man"
3:30 Business meeting of the Women's Missionary Society To be held in the Evangelical Church. Men's Round Table Discussion at the Same Time To be held in the Mennonite Church

Monday Evening

8:00 P. M. Program by the Women's Missionary Society

Tuesday Morning

9:00 Worship Service .... Rev. H. L. Metzker
9:10 Business Session
1. Report of Peace Committee
2. Report of Home Missions Committee
3. Report of Women's work
4. Report of Young People's work
5. Report of Seminary Committee
11:00 Recess
11:15 Bible Lecture .... Rev. W. B. Weaver "I Believe in Jesus Christ
Special Music by Local Congregation

Tuesday Afternoon

1:30 Worship Service led by Rev. H. L. Metzker
1:40 Message by Rev. Paul Wenger
2:10 Business Session
1. Election of Officers and Committees
2. Choosing Place of next Conference
3. Unfinished and new Business
4. Resolutions
3:30 Bible Lecture .... Rev. W. B. Weaver "The Faith We Declare"

Tuesday Evening

7:30 Panel Discussion Program, "Challenging Factors In Our Field Of Service

Opening Prayer by Chairman of Conference
Introduction of Panel by Program Committee
Resource Leaders (Each to speak five minutes)

1. Challenging Factors in the Field of Religious Education
   —Dr. L. L. Ramseyer, Bluffton College
2. Challenging Factors in the Field of Foreign Missions
   —Rev. F. J. Isaac
3. Challenging Factors in the Field of Home Missions
   —Rev. Erwin Albrecht
4. Challenging Factors in the Field of Peace Work or Peace Education
   —Dr. C. Henry Smith
5. Challenging Factors in the Field of Rural Church Work
   —Rev. Wm. H. Stauffer
6. Challenging Factors in the Field of Church Unity
   —Rev. F. Musser
7. Challenging Factors in the Field of Relief
   —Rev. Irwin Bauman

Open discussion or questions by Delegates and Resource Leaders
Summary and closing Message by Rev. A. S. Rosenberger
Conference Officers
Acting Chariman
Rev. A. C. Schultz, Bluffton, Ohio
Secretary .. Rev. G. T. Soldner, Bluffton, Ohio
Treasurer ...... L. A. Geiger, Pandora, Ohio

CORRESPONDENCE

EAST SWAMP MENNONITE CHURCH

Quakertown, Pennsylvania

The following scripture reference is of great comfort to us in these times, "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jer. 1:19. In the light of such promises God's redeemed saints find renewed strength and courage to go on.

Our recent young people's Bible conference was an unusual success. Dr. Arnold C, Schultz, pastor of the Ebenezer Mennonite Church, Bluffton, Ohio, and Bible teacher at Bluffton College, brought a most interesting message each night on "Archaeology and the Bible." We do praise the Lord for such men in our conference and college, who still preach the good old gospel as found in God's Holy Book. Would to God we had more such "defenders of the faith," so that when we sing "Faith of Our Fathers" it would come from our inner soul, and not just be words and a tune.

At the thirty-first anniversary program of our C. E. Rev. Howard G. Nyce showed from God's Word that intolerance is not sin. During the summer our mid-week and Sunday evening services continue as usual. Why should we as Christians not go to church in summer? The Devil has no vacation; he is always busy. Our pastor is teaching a course on "Personal Soul Winning" at our mid-week services. We feel that we cannot afford to give the Devil any more opportunities to defeat God's cause than he has at other seasons of the year. Our American army is not taking the summer off, why should the Soldier's of the Cross?

Thus far, our attendance at Sunday School and church services has remained about the same, perhaps, showing a slight increase in spite of our East Coast gas rationing.

Young people graduating from the Moody Bible Institute this spring were: Mr. and Mrs. Abraham Unruh, Richard Baehr, and Burwell Kennedy. John Baehr graduated from Bluffton College. We pray God's richest blessings on these people. Some of these graduates are planning to continue their studies at Wheaton College and Dallas Theological Seminary. We are looking forward to seeing some of young people in full time Christian service.

Recent guest speakers in our church were, Dr. Vance Havner from South Carolina, and Rev. Walter Dyck from Beatrice, Nebraska. On July 14 we had a brief dedication service for the newly erected cabin at Menolan Retreat Ground. Its name is "Bethel Pines" in memory of Rev. and Mrs. William S. Gottschall, our former pastor. —*Corr.*

SALEM MENNONITE CHURCH

Dalton, Ohio

Because we always find the letters from the different churches very interesting it occurs to this correspondent that a sign of life from the Salem people at Dalton, Ohio, might be enjoyed too. (May you continue to send us such interesting news and may other churches do likewise).

We have much for which to be grateful to our Heavenly Father. Corn, wheat, oats, and hay produced very well. Fruits of all kinds are plentiful, and the gardens look promising. Truly we can say with David, "Bless the Lord, O my soul and forget not all his benefits." We can also say that the Lord has truly been with us in the spiritual realm.

Under the leadership of our much beloved pastor, Rev. A. S. Rosenberger, we are working onward and upward to the best of our ability. Of course, the war affects every one to a certain extent. Several of our young men are in the service. Most of them are in some C. P. S. camp.

So far the rubber and gas situation has not made much change in our church work. May it never come to the point where we no longer can go to our places of worship. One has a feeling that if baseball and golf among other amusements are necessary for public morale, as many claim, then we may hope that God will bless his children to the extent that they can keep open their churches where "real" public morals is nurtured.

Mrs. August Heuselman, who passed away after a long, hard illness of cancer, was the only member of our church who passed away this year. During the winter months our pastor conducted prayer meeting and Bible study services during which the book of Revelation was studied. During Passion week services were conducted every evening by our pastor and several guest speakers. The Dalton Community Chorus, directed by Victor Graber, and including a large number of our members as singers, gave "The Messiah" at the Orrville, Ohio, Presbyterian Church during this week.

The following were married in our meeting house, George Brenneman Jr. and Goldie Hofstetter, and Kenneth Kandel and Martha Steiner. A number of our young people are planning to enter Bluffton College in September.

Our Christian Endeavorers are quite active and hold their socials regularly every month.

We can say that by the grace of God we have reason to be encouraged by the work which we have been able to do in the building of the Kingdom of God. It is our opinion that the greatest mission of the church today is to get closer to God than ever and to acquire a new zeal and faith to win more and more people to Him. —*Mrs. Edward Miller,* Corr. (Another item of good news: This church of 208 members sent in $210 for C. P. S. camps during the first quarter of 1942. —Editor)

« « JOTTINGS » »

Dr. E. L. Harshbarger, much-beloved professor at Bethel College and outstanding peace worker in our conference, passed away after much suffering on July 26. The funeral was held in Memorial Hall on July 29. More about our departed brother will appear in next week's issue.

—**Brother L. J. Horsch, Treasurer of the General Conference Peace Committee,** wonders whether the General Conference would have had a deficit on August 1 if the fifty-five churches which did not contribute during the second quarter had done so and if the churches which did contribute had reached their quotas.

—**Rev. John T. Neufeld, pastor of the Mennonite Bible Mission, Chicago, Illinois,** writes (July 20) that they are now in the middle of their four weeks Vacation Bible School term. "The attendance is above fifty. The program calls for an hour and a half of music and Bible study and then some handwork. One of the projects in handwork is the making of wall mottoes by wood burning with an electric pencil. Some very beautiful results have been obtained by even some of the smaller children. Some of these mottoes remain on the walls of the homes for years. The Bible study includes memory work, and it is a delight to hear the children recite Bible portions at the closing exercises. It is something they can take with them." Brother Neufeld also writes, "We have enjoyed **The Mennonite** as it comes out now very much and have subscribed for all families from our church."

—**Dr. A. Warkentin** spoke in the First Mennonite Church, Upland, California, on August 2. He will also be a **speaker** at the **young people's retreat** to be held at Lake Sequoia August 8 to 16.

—**Dr. C. H. Suckau** is improving nicely after an eye operation in Chicago.

—**Eicher Mennonite Church, Noble, Iowa:** "The cantata, 'Hail the Easter King,' was given by a mixed choir under the direction of Wilburt Graber. We had a Mother's Day program and two infants were consecrated. Miss Aganetha Fast brought a very interesting message on May 24. On Monday afternoon the ladies from our church and the ladies of the Wayland Mennonite Church gathered together to hear another message from Miss Fast. The children gave a special program on Children's Day, and a short play entitled 'The Widow's Mite' was given on June 21. The four Mennonite churches of Iowa met in our church for their annual get-together. Many were present. Rev. Nunemaker brought the morning message.' —Corr.

—**Correction:** The statistical report of the **Alberta Community Church, Portland, Oregon,** for the first quarters of 1941 and 1942 should read as follows:

Church	**1942**	**1941**
Worship attendance	60.6	46.3
Total offerings	$257.21	$151.57
Sunday School		
Attendance	81	79.3
Total offerings	$ 90.09	$ 60.90

—**Married:** Carl Claassen and Edith George. Their address is R. F. D. 6, Beatrice, Nebraska. Melva Riess and Private Alfred Schmidt, who is stationed at Omaha, Nebraska. They were married in the Salem Mennonite Church, Freeman, South Dakota.

—**Salem Mennonite Church, Freeman, South Dakota:** Edgar Miller recently left for the Fort Collins, Colorado, C. P. S. camp. The boys from the Weeping Water, Nebraska, C. P. S. camp were home for a short week-end visit on July 4 and 5. The Ladies Missionary Society has refinished and refurnished the church nursery. The result is a very pleasant room. Mrs. Jacob J. Waltner, the mother of Miss Lena Waltner of Bethel College, passed away on July 11. The Byler Quartet of Goshen College gave an inspiring program on July 15. Rev. Willard Claassen and family vacationed in Kansas for a few weeks. Mrs. P. R. Schroeder and daughters Louise and Esther Ruth visited in the community over the week-end of July 19. At the joint Sunday School picnic of the Salem and Salem-Zion Mennonite congregations the two daily vacation Bible school groups rendered music in the morning and Dr. Ralph Kauffman gave an address. The families brought their picnic lunch baskets, and the afternoon was devoted to visiting and athletic contests. —Hermie Preheim

—**Poudre Canon News** is the name of the paper started on July 10 by the **Fort Collins, Colorado, C. P. S. camp.** This bi-monthly paper can be had for seventy-five cents a year. A note in it says, "A gift much appreciated by our camp was a shipment of 120 **Hymns of Praise** given to the camp by the Buhler Mennonite Church of Buhler, Kansas. Our director served this church as pastor until November, 1941, when he accepted the position of camp Director of C. P. S. No. 8, Marietta, Ohio." Some of the boys will do work on a large earthen dam which will be used for providing drinking water for the city of Greeley, Colorado. Of the first sixty-seven assignees twenty-one were from Kansas. Oklahoma was second with fifteen.

—**Rev. and Mrs. Emerson F. Slotterback** are the parents of a son, Marvin Daniel, who was born in July 1942.

—**Alumni of the Bethel Deaconess Hospital, Newton, Kansas,** recently enjoyed a get-together at Island Park, Windom, Minnesota. Present were: Mrs. D. H. Fast, Mrs. Anuta Loewens, Mrs. W. A. Piper, the Misses Wilma Janzen, Marie Toews, Kathryn Friesen, Elsie Hubin, Marie Lohrenz, Salome Fast, Susan Hooge, and Sisters Katie Dick and Marianna Enns of Newton, Kansas. —Mountain Lake Observer

—**Married:** Elbert Koontz and Louise Schroeder, daughter of Mrs. P. R. Schroeder, in the Bethel Mennonite Church, Mountain Lake Minnesota.

—**Relief:** In a July 21 cable to O. O. Miller, Brother Joseph Byler states that an arrangement has been completed to take care of a colony of 120 children in Lyon, France, and that supplies have been assured. The latter is important, for supplies are hard to get in France. Peter Dyck in England kept very busy in May evacuating "bombees," transporting bedding, clothing, etc., and doing other things.

—**C. P. S. News:** Fire ranging and forestry work have now been added to the activities of the Canadian C. O.'s. Harold S. Bender, dean of the educational program, is making a three weeks tour of all Mennonite camps in an effort to study and offer guidance in the camp educational activities. A recently revised edition of **The Conscientious Objector under the Selective Training and Service Act of 1940** is now off the press. Copies can be had from the MCC office at Akron, Pa., for five cents each. The pamphlet lists forty three camps, gives information on all forms of C. P. S. service, and presents the position of the government to C. O.'s.

—**The Civilian Bond plan** is being worked out in such a way that the smaller contributor can share in this type of service.

EASTERN DISTRICT SECRETARY'S NOTES

RETREAT—117 young people registered for the High School Retreat held at Men-O-Lan, (the Eastern Disrtict's own Retreat Ground) Thursday, July 16th, to Sunday, July 19th, inclusive. The Young People's Retreat was held the following week end. Last year all the Retreaters slept in tents. This year, five cabins had been completed. They were built by the following five churches; First Philadelphia, Lansdale, East Swamp, First Allentown, and Souderton. **WEST SWAMP**—The members of the Conference rejoice with the West Swamp church because of the safe arrival from India of the Dr.s Harvey and Ella Bauman and family. Dr. Harvey Bauman is a member of the West Swamp church. They arrived in Quakertown on Tuesday morning, July 14th. **ROARING SPRING**—The members of the Roaring Spring church are anxiously looking forward to next September when Rev. and Mrs. Paul Wenger, returned missionaries from India will live in the parsonage and Rev. Wenger will serve as pastor of the church. **FIRST CHURCH, PHILADELPHIA**—The members of the First Church are anxiously looking forward to the arrival of Miss Wilhelmina Kuyf who is on her way home from China. The cabin at **Men-O-Lan** was named in her honor. **EAST SWAMP**—The cabin placed at Men-O-Lan by the East Swamp church is called **"BETHEL PINES"** in memory of the late Rev. and Mrs. W. S. Gottshall. The church recently held a very fitting dedicatory service at the cabin. The Young People's Christian Endeavor Society recently celebrated its 31st Anniversary. Rev. Howard G. Nyce, pastor of the Allentown-Upper Milford charge delivered the address. **SCHWENKSVILLE**—The congregation is looking forward to the completion of a number of improvements to the Church and Sunday School. Mr. and Mrs. Morris H. DeHaven recently celebrated their fiftieth wedding anniversary. **SAUCON**—The Happy Clarks conducted a service in the Church on Sunday evening, July 19th. **HEREFORD CHURCH, BALLY**—The church held a special service on Sunday afternoon, July 19th, to celebrate the completion of renovations to the church. Rev. Russell L. Mast, pastor of the Deep Run Church, was the guest speaker. **BETHANY, QUAKERTOWN**—The first District Workers Conference for the 1942-1943 Conference year was held in Bethany Church, Monday afternoon and evening, July 20th. The speakers were Rev. Walter H. Dyck of Beatrice, Nebraska, and Rev. S. F. Pannabecker, returned missionary to China. Both of the brethren were instructors at the retreat this year. **UPPER MILFORD, ZIONVILLE**—The pastor is instructing a catechetical class of nine members to be received into the church fellowship in October. **REV. PANNABECKER** delivered illustrated lectures on China in the Hereford Church, Bally, on Tuesday, July 21st, Grace Mennonite Church, Lansdale, July 22nd, and Second Church, Philadelphia, July 23rd. A number of churches grouped together for each mission address.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kans
Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE RIGHT METHOD

Any group of individuals or union of groups which seeks to achieve a common goal must have some method of erasing the differences which inevitably arise among imperfect human beings. Two methods are available. One is the old, much-used method of violence. In it the will and beliefs of one individual or group are subjugated by violence to the determined will of another individual or group. It is the method of self-assertion and of little or no respect for the other. The other is the method of love. It entails self-denial, high esteem for the other, and a great reverence for the will of God. Interestingly enough, man is tempted to throw the cloak of holiness over both of these, when really only the latter method is holy.

Christians in the day of Paul were tempted to use the first method. It came so naturally. It seemed permissable to use it for achieving holy ends for the Kingdom of God. Paul suggests all this when he writes, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3)

Paul, with eyes that saw, noticed that Christians often strove with one another ostensibly for high and holy purposes, when in reality they were trying to win their point because of vanity and the desire for self-glorification. Paul saw that tenaciously defended beliefs are often (not always) only the mask behind which hides a highly defensive self. He looked with suspicion on strife, for he knew that the right heart conditions were lacking there.

Paul suggests the right method for settling differences. Each Christian is to esteem the other better than himself. That takes humility, an open mind, an open heart, and above all love. When men with differences meet in such a manner, then the differences are not enlarged by each bracing himself against the other. Rather the differences tend to vanish as each assumes that the other may be right and may have something to teach him. Each seeks to learn from the other, and the two become more closely fused in union. They become more and more one through the mind which was in Christ Jesus.

Inevitable differences arise in our General Conference for no one is perfect. We need a method for erasing these differences. God has given us the right one. Let us use it. We can be assured that it works. To use it we must follow exactly what the Holy Spirit says through Paul. Let there be nothing among us that has even the semblance of strife or vain glory. Let us be "lowly" in mind. Our ideas may not be so true or important after all. Let us really respect each other to the extent that each esteems the other better than himself.

Does this mean that we should not have strong convictions, that we should be wishy-washy? Far from it. It means that we should not assert self, but rather seek the will of God. It means letting the other person express himself while one listens with utter receptivity. It means asking questions in an humble manner when certain points are not clear. It means maintaining one's former stand, when after trying one's best to learn from the other, one still sees the matter in the same light. This latter statement is potentially dangerous. Satan tempts us sorely to believe that we have truly sought to learn from the other person, while all the while we have only been going through the form of it. If Paul's method is to erase differences it must be truly tried and not played with hypocritically. When it is used as God wants it used, then it will work. Then one or both of the two parties which differ will give in, and right and truth will prevail. If we cannot get together as Christians, then something is wrong. And let us not be too sure that the fault lies with the other person. "... let each esteem other better than themselves." —rw.

WE REMEMBER

No longer is Dr. E. L. Harshbarger with us to work and to inspire as he used to do. His talents were employed in much hard work, work done for the sake of others. Students and audiences deemed it a privilege to hear him present the truth with grace and salt. His were not the easy, vague generalities. He had the facts. When perplexing problems of peace work arose he was one of the first to be thought of. To him we owe much for the provisions in our nation's laws which permit men to be true to their conscience. His life was characterized by humility and service, two marks of greatness in the Kingdom of God.

IN MEMORIAM

EMMET LEROY HARSHBARGER, son of Samuel and Edith (Yoder) Harshbarger, was born near West Liberty, Ohio, Sept. 16, 1901, and departed this life July 26, 1942, at 4:10 p. m. in the Bethel Deaconess hospital in Newton, at the age of forty years, ten months, and ten days.

In his early youth he united with the Mennonite church near the place of his birth.

His early education was obtained in the public schools of West Liberty from which he graduated as valedictorian in 1918. The next year was spent in the normal school of Logan county.

He taught four years in the grade schools of Ohio during which time he received a years college work in summer school in Bluffton college, Bluffton, Ohio.

In the fall of 1923 he re-entered Bluffton college to complete the requirements for the A. B. degree which he received with honors in 1925. He taught one year in the high school of St. Paris, Ohio, and four years in the high school of Bluffton. During this time he attended summer school at Ohio State University where he was awarded the Master of Arts degree in August, 1929.

Dr. E. L. Harshbarger

He was appointed assistant instructor in the history department of Ohio State University in 1930 and at the same time worked for the degree of Doctor of Philosophy which he obtained in June, 1933.

In the summer of 1936 he was a Carnegie Fellow at the Institute of International Law in Ann Arbor, Michigan.

He became a member of the faculty of Bethel college in September, 1933, which position he maintained until his illness.

Among his other activities he was a director of a study group in Europe in the summer of 1937. He was instrumental in founding, and was dean of the Kansas Institute of International Relations which was held at Bethel college from 1935 to 1940. He was active in college debate circles, among other offices holding that of governor of the Province of the Great Plains in 1939-1940.

He spoke frequently before church and civic gatherings on the subject nearest his heart—good will among all peoples. He was president of the Peace Committee of the General Conference of Mennonites from 1936 until his death.

He was an active charter member of the Kiwanis club.

He will be missed as a worker in the Bethel college Mennonite church where he served as teacher of the Men's Bible class, as presiding officer at church meetings, and in other capacities.

He was married to Eva Geiger of Bluffton, Ohio, August 19, 1925. He is survived by his wife, two sons, John Howard and Ivan LeRoy; his mother, Mrs. Edith Harshbarger, Urbana, Ohio; one brother, Luke, of Springfield, Ohio, and two sisters, Mary, of North Newton, and Mildred, of Akron, Ohio.

Funeral services were held Wednesday, July 29. A brief service was held at the family home at 9 o'clock, with Rev. Peter Goertz having charge. Public funeral services were held at 10 o'clock at the Bethel College Memorial Hall, with Rev. J. N. Smucker, Rev. Peter Goertz, Rev. Ed Kaufman and Rev. C. E. Krehbiel taking part. The Bethel College a cappella choir under the direction of Prof. W. H. Hohmann sang, "Be Still My Soul," "Hark; Hark My Soul," and "My God and I." Honorary casket bearers were Bernard Bargen, Jacob Doell, Abraham Friesen, John Moyer, Aaron Regier, David Richert, Peter Wedel and Abraham Warkentin. Active casket bearers were Ralph Kauffman, Leonard Kreider, Harry Martens, Willis Rich, Otto Unruh and Sam Goering. Burial was made in the family lot in Greenwood cemetery with Rex. M. Moody of Moody's Funeral Home in charge of arrangements.

Though no longer with us to work as formerly, his influence carries on in those whom he helped to see visions and dream dreams, in those who were touched by his warm friendliness, in those who observed his witness in intense suffering, and in those whom he loved very dearly.

A PRECIOUS POSSESSION

"It is a precious possession, and he alone wins it who pays the price. It is richly worth the cost of tears and pain and inward struggle and prayer. To let loss and defeated hope and perplexity and the fear of death come upon us with all their crushing power, and then, in the midst of them all, to gather slowly the inner forces of our being as if in full sight of God and thus to push back their deadening weight and stand forth strong and unconquered, this, this is an achievement worthy of the best that is in us. Many of us know what this is, and prize it so highly that if all else were to be taken from us, we would beg that it alone might remain."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

OUR HOMECOMING FROM INDIA

By *Dr. H. R. Bauman*

Work was going on as usual in Champa, C. P., India. Mrs. Bauman was packing for the hill vacation, and had hoped to be with the children in Landour by May first. I was to follow two weeks later and stay till near the end of June—six weeks. Our plans were to leave India in December for our regular furlough after eight years of service. The children return from school the end of November and start school the middle of March. As soon after the end of school as possible we wanted to sail for home and put the children in school in America the middle of January. The spreading of the war to Burma and the bombing of Ceylon and the Orissa coast in the Bay of Bengal brought the war within three hundred miles of our station. The feeling that the war would never affect our mission area began to fade. We were immediately put into danger zone No. 1 when we had been in zone No. 3. It was felt that the Japs might attempt an invasion of India through our area and attack the great iron works at Tatanagar and other places from the rear.

On April 23rd notice came "strongly advising" us to leave for America unless we were absolutely necessary to the military program. Sufficient accommodation was being made available for all Americans who wanted to leave. No other ships might be available for months or even two years. All those who desired to leave India within two years had better leave but all were advised to leave. The government of India, however, had given us no notice or warning to leave. They feel that they have things in hand and depricated any attempts at evacuation from our area.

On April 25th the missionaries were in session and decided that those whose furloughs were due this year should leave now and that any others who might desire to leave for home might do so. We were to go at once but the steamer was in Karachi, and we were to be there by April 30th. This was impossible. No packing had been done and the children were in school nine hundred miles away. I immediately wrote to the consuls in Karachi and Bombay (we were in the Bombay area) that if the boat was delayed until May 8th we might be able to make it. Reservations should then be made. Reply soon came asking us to be in Karachi between May 12th and 15th. This we thought we could do. Arrangements were made for the children to accompany someone to Karachi, and we would go straight from Champa to Karachi. Mrs. Bauman cancelled her hill going. So many passanger trains in India were cancelled and travelling discouraged. Travelling was very slow and difficult. Trains were overcrowded. The poor often got no tickets. Those who were able to bribe the ticket agent got tickets. Railway coolies too sometimes trying to get big bribes would hold up passengers. Yes, many Indians at present are taking advantage of war times and making travelling difficult. He no longer falls at the feet of the white man. India wants to be free of all foreign domination. This is very evident when travelling.

Notice soon came that the ship was further delayed. Had it been sunk? Packing was finished to the extent that we could be ready on a few hours' notice. The hospital work went on as usual. We worked until the last day. We left Champa for Bombay May 28th hoping to find the children there on our arrival the next day. Passage was fully confirmed May 26th. On arrival in Bombay May 29th we found the children but also learned that two of my telegrams had not reached them. The principal of the school felt they had better not go since the passage did not seem to be confirmed. Only limited accommodation was promised on the ship leaving Bombay instead of Karachi. The children went with the intention of returning to school if passage were not obtained. This was in the height of the hot season, temperature 114 F.

Passport was obtained and baggage sent through customs. Permits had to be obtained to get drafts, travellers' checks, and American money. Permits had to be obtained from the police, military authorities, and Reserve Bank of India to leave India. Permits had to be obtained from the government of the Central Provinces to return to India after regular furlough in America. All men passengers and women without children had to sign statements that they were aware of the fact that no life boats were available in case of emergency. They would have to take to rafts. Promises had to be signed not to mention anything about the ship after landing. "Loose tongues, lose ships" was posted in the pier and on the ship.

Our steamer sailed about 3 p. m. May 31st. It seemed everything was done on a Sunday on our trip. Sailed on Sunday, reached harbor in South Africa on a Sunday two weeks later, left that port on a Sunday one week after arrival, and arrived in New York Harbor on Sunday night six weeks after leaving Bombay.

The trip itself was rather uneventful. As far as we know no submarines were seen. The destroyer which accompanied us the last two days dropped five depth charges the last day out, but I saw no submarine. This was plainly seen from deck at a distance of only about half a mile. An airplane also watched over us the last lap of the trip. Before that we were not accompanied as far as we know. However we depended on the great Pilot into whose hands we had entrusted ourselves. Many of us had the assurance before we sailed that we should get to our destination somehow, sometime, not necessarily without getting off the ship though.

Only the minimum amount of baggage was brought along. Our goods are stored in Champa to which we hope to return after the war. The political situation is such we do not know what may happen tomorrow. We feel however that the medical missionaries will be the first that will be allowed in India under HOME Rule. The church of Christ will remain in India whether the foreign missionary remains or not. Most likely there will be a time of severe persecution for the Indian Christians but that too will have its good effects.

The missionary group enjoyed fine fellowship on ship board. Every evening twenty minutes after sunset we had a song service ending with a prayer and the national anthem. On Sundays regular services were held and also Christian Endeavor. Open meetings were held in the afternoon when the Political Situation in India, the Educational work, The Church in India, Missionary work in India under Home Rule, etc., were discussed. It was surprising to note that most of the missionaries took a very optomistic attitude towards the future of missions in India. We had a very representative group on board ship. There were 470 missionaries, with nearly half of these children, representing nearly all the American missionaries in India as well as some Canadian and a few English missions, comprised our group. At first some of the non-missionaries objected to our meetings and singing. Before we reached New York many of those joined in the singing and some even requested special songs. I should mention also that every morning a Bible class was held when the Gospel of John was studied. Unfortunately 'mal de Mer' made us stay in the open as much as possible and we could not attend these classes.

The children had their troubles. Measles and whooping cough were brought on board so every ten to fourteen days we had a new batch of patients. Isolation accommodation was meager so all the doctors and nurses got their share of patients to look after. There were fourteen missionary doctors and even more nurses on board ship. One doctor had his appendix removed two days after leaving South Africa. Ships do not stop for operations or burials these days. This seventy year old doctor was out of bed the 8th day and before we reached New York he told me that he felt fine and thought he could make hand springs.

Rumors on board ship were numerous. We never knew what to believe so got to taking them all in a humorous way. We never knew just where we were except in God's care. We went from the middle of the hot season to the middle of winter in South Africa and arrived home in the middle of summer, a distance of 12,000 miles plus at least two thousand miles of zigzagging. It was a great experience. All this distance on the path of PRAYER, for were they not praying for us in India! Missionaries had a special prayer meeting in South Africa when they heard of us, and the people in America too were remembering us. Yes, God answers prayer, He is still on His throne.

Business and Salvation

By *Walter E. Isenhour*

Business and salvation should go together. Why not? We realize that we are in a business world, and in order to live we must transact business. Everybody must have a living. God expects us to have an occupation, and to deal one with another. There is, indeed, a business side of life as well as a spiritual side. Both should go together. Absolutely.

No man should engage in business that is wrong; that is out of keeping with God's holy Word and will, that gives him a guilty conscience; that would keep him out of heaven, and that would hurt his fellowmen physically, mentally, morally, financially and spiritually, and keep them from serving and worshipping God acceptably, and rob them of heaven.

If men everywhere would take salvation into their business, and business into their salvation, which is reasonable and right, this would be a far different world to what it is today. Everybody would treat each other fair and square. There would be no lying, cheating and defrauding. In laboring for one another, and in dealing with each other in business, it would be pleasant. Men would not mistrust each other. Every man would give a hundred cents to the dollar and sixteen ounces to the pound. They would live and let live. They would be absolutely honest with each other. This is how it ought to be.

However, since the vast multitudes leave God out of their business, and won't live to do His holy will, it is up to those of us who blend business and salvation to be true and faithful. Let's do our best to be straightforward and honest in the business world, and to serve and worship God acceptably. It is wonderful to owe no man anything but to love him; to realize that we are not beating our way through life by dishonest means and methods, that we are doing God's will by the occupation we follow, the work we do, the way we deal with our fellowmen, and meanwhile have our affection set on things heavenly. Yes, every man's business should be in harmony with salvation—with God and His will. No one can be dishonest and unfair in his business, or follow the wrong business, and in the meantime have salvation, rich, full and free. —*The Gospel Banner*

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

RECREATION UNDER CHURCH DIRECTION

In practically every Mennonite community in America there are church regulations advising against or entirely prohibiting, on pain of exclusion from church membership, attendance of certain forms of public commercial amusement such as picture shows, dancing, roller skating in public rinks, and pool rooms. Certainly there is good reason for these restrictions among Christian groups. Most thinking young people understand the justification of the rules because of the inconsistancy of such activity with Christian conduct and ethics.

The thing that young people chafe under, however, is the attitude of irresponsibility on the part of the older people to provide something wholesome and constructive in its place. Young people believe in Christian Endeavor meetings, in Sunday School class parties and other church activities, but they feel there is need for wholesome fun, sociability, and Christian fellowship in addition. This has been constantly denied them. I believe the Mennonite Church has refused to face this problem squarely and honestly. She has refused to wrestle with the problem in official sessions. Her members have refused to admit that clean recreation and directed play is any part of the church's responsibility. A good many ministers have recognized the seriousness of the problem and have tried to do something constructive about it. But one minister or one church alone cannot provide the solution.

Several Alternatives

This denial of responsibility to provide attractive and worthwhile activities for our young people on Saturday and Sunday evenings has resulted in, and will continue to result in several unsavory alternatives. The use of the automobile has made it possible for the young people to get in their cars and drive away from home leaving many parents feel about their sons and daughters like Abram of old: "and he went out, not knowing whether he went." From observation and experience all of us know that when once loosed from the bonds of home and community young people, filled with the hunger for adventure and daring, do things that they realize later on would have been better for them not to do.

Another alternative frequently resorted to is that of parking on some out of the way place. The potential evils of this type of activity are evident enough not to need elaboration. These undesirable alternatives to a wholesome recreation have led to some of the most shocking immoralities in some of our supposedly strongest Mennonite communities. Ministers and older people should not delude themselves into thinking that the occasional confession of sin on the part of a young couple in their church is the extent of immorality and sin in their congregation. That confession generally represents only those whose sinful acts have caught up with them or whose tender conscience prompts them to seek forgiveness.

These remarks are not the result of a careful investigation on my part of the immoral conditions among Mennonites. They are merely the essence of what I have discovered incidentally through my associations with Mennonite young people from various communities over the years. The same observations could be made by anyone else who wishes to "have eyes to see and ears to hear." The substance of it all is this that if the Mennonite Church does not assume responsibility for creative and constructive recreational activities for its young people they will find it somewhere outside the church or they will resort to unwholesome activity within the church. The late popular phrase "go places and do things" is characteristic of youth but unless the church feels some obligation for determining the kind of places to go to and the things to do she cannot expect that her young people will automatically choose the straight path.

Invitation

The First Mennonite Church of Summerfield, Ill., extends a cordial invitation to all delegates and visitors who are planning to attend the Fifty-Fourth Session of the Middle District Conference which is to be held in this church from August 16-18. Summerfield is located on Route 50 and can be reached by the Greyhound Bus line out of St. Louis.

—*Rev. Elmer Basinger,* pastor

Addition to Conference Program

On Monday evening the Women's Missionary Society will have charge of the program of the Middle District Conference. A member of the Ebenezer church will lead in the devotions. Music will be given by the Berne, Indiana, Society and the Summerfield Church. Mrs. Ferd Isaac and a missionary from China will give missionary talks. —*Sec.*

THE MENNONITE

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THE CHRISTIAN'S SERVICE STATION

By *Mrs. Sam Preheim*

We are constantly being advised over the radio, and other advertising agencies to have our car serviced before undertaking a journey. This is good advise, and a wise person will follow it.

It is just as important that every Christian should have his life serviced. Yet how often we Christians undertake the journey of a day without realizing the importance of having our life serviced for that journey.

In meditating upon this I noticed several similarities which are interesting to note.

First let us remember that a car that is not in running condition, is not serviced. It is taken to the garage to be repaired by a master mechanic. So also the Christian life that is not functioning must be repaired by the Master Mechanic, Jesus Christ. It must be revived, and a revival meeting is a good place for it.

The Christian's service station is the Mercy Seat of Christ. His servicing is his period of devotions, which should include, scripture reading, prayer, and meditation.

Every car, even in the best of running conditions, must be serviced regularly in order to keep it so. So also every Christian needs regular periods of devotion.

Some Christians think once a week, preferably the regular Sunday morning service, is sufficient. Others find it to be wiser to service their life every morning before undertaking the journey of a new day. While still others wait, to their own sorrow, until in distress.

The *first* thing the station attendant does is to fill the tank with gas. Gas supplies the power, power to perform. Christ has promised power, through the Holy Spirit, to those who ask of Him. Power to witness, power to serve, power over temptation. "They that wait upon the Lord, shall renew their strength." Isa. 40:31, Acts 1:8.

Next, the supply of oil is checked and if necessary is replenished. We are told that proper lubrication prevents friction, increases efficiency, and lengthens the period of the car's usefulness.

What is there that the Christians receive at their divine service station of daily devotions that prevents friction, increases efficiency, and lengthens the period of their usefulness? Is it not *love* revealed by a patient and unselfish spirit. "Love suffereth long and is kind." Read I Cor. chapter 13.

Of course the water there is checked. It is dangerous to let the supply of water in the radiator get too low. An over-heated engine may cause various kinds of trouble. I remember one instance when it caused a "cracked head." Likewise, the Christian needs to provide a reserve supply of cooling influence. A proud spirit and uncontrolled temper, like the over heated engine, may cause all sorts of disaster, a big head, hot head, even a cracked head. Humility and self-control, are cooling influences obtained through the power of Christ's Spirit; and most of us need to replenish the supply daily through communion with Christ.

Another important service rendered at the station is the checking of the air pressure in the tires, decreasing, or increasing it as necessary. Our reason informs us that the proper amount of air in the tire is necessary in order to insure smooth riding. The inflated tire absorbs the rough, uncomfortable, irritating shocks, which would otherwise be nerve-wrecking. Most of us realize in our Christian life the need of just such servicing, as there are so many experiences that are irritating and nerve-wrecking, such as, doubt, worry, anxiety, fear, and misunderstandings. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

"The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Master,
Who has never failed us yet?

Then leaving all our trials.
With the One divinely strong,
Forget that we bore the burden
And carry away the song."

There is one more service which the station attendant performs, of which we sometimes think lightly, but which in reality is of the greatest importance. This service is the cleaning of the windshield, thus producing a clear, and unobstructed vision. Why of the greatest importance? Because a car is a power for death if guided through obstructed vision. Unobstructed vision is important, for the safety of the car. its occupants, and everyone who crosses its path.

Our service station attendant, even Christ, has promised us clear vision if we come to Him and ask in faith. He will receive a vision of the pitfalls and snares of the tempter, a vision of our duties and responsibilities toward God and our fellowmen. a vision of our insufficiency, and His all-sufficiency, a vision of our present privileges in Christ Jesus and future blessedness yet to be realized.

Poor visibility causes many accidents; Jehovah, speaking through Proverbs 29:18 says, "Where there is no vision, the people perish."

How many an accident has been avoided by having the car properly serviced. How many could have been avoided if everything had been checked over, no one

(Continued on page 11)

DAILY DEVOTIONAL MESSAGES

By *Clyde H. Dirks, Hutchinson, Kansas*

AUGUST 17—*"If any man thirst, let him come unto me and drink."* John 7:37

The late Mrs. Porter, widow of a missionary said, "If Christian people did but know how men thirst after God, they surely would hasten to send them the news of His love." Can it be that we have neglected others because we ourselves have not come often enough to drink at the fountain of life? Can it be true as someone said, "We export so little Christianity because we have so little?"

Once in Kansas City, I left my hotel room for a cafe for breakfast. It was too early for the cafe to open, but looking in I learned a parable. I saw the waitresses eating their breakfast. "They were feeding themselves before they fed others." It is so in Christian experience. We cannot give what we do have, therefore we must *feed* our own souls before we can feed others. We must *drink* at the fountain before we invite others. We must be *won* before we can *win.* The text implies a need. *"If any man thirst."* Thirst is relieved not by wishing or weeping, trying or crying, struggling or suffering, but by actual *drinking.* "Drink or die," there is no other alternative. Once you drink you must *continue* to drink. The memory of a drink yesterday will not suffice today. Life is much like a *storage battery.* When in use it is constantly giving out, but it will not last long unless it continues to receive.

AUGUST 18—*"Christ is all, and in all.* Col. 3:11

Someone has truthfully said that "man is like an airplane, the higher he rises the smaller he becomes." When one can say, *"Christ is all"* then that one has become so small in his own estimation that God has *first place* in his life. It was said of the consecrated Bishop Thoburn that "he chose Christ as a Career." The choice of anything is not only *for* something, but is at the *expense* of something else. If you read this book you cannot read that one. If you go here you cannot go there. If you desire to be alone with someone, you cannot be with another. So to say that *"Christ is all"* means that you are willing to give up anything and everything that will hinder you from making Christ *real* in your life. Emerson said that "God offers every mind it's choice between truth and repose. Choose that which you please, you can never have both." God offers you the choice between a *self-centered* or *Christ-centered* life. You must take one, you cannot have both. Can you say, *"For me to live is Christ?"* No one has a right to do as he pleases unless he pleases to do right. If Christ is *all,* then He will be *in all* that we do.

AUGUST 19—*"Henceforth I call you not servants; I have called you friends."* John 15:15

This is the line of promotion. We who begin as slaves have become *friends.* We have gone up the grade of Christian relationship. A new consciousness dawns within; a larger sense of life possesses us.

Friendship is one of God's choicest gifts. Prov. 17:17 says, *"A friend loveth at all times."* Most accurately this describes our Saviour for what friend is more constant that *He?* It also describes what kind of love we ought to have for Christ. Christ applied the beautiful term of friendship to us in vs. 14. *"Ye are my friends, if ye do whatsoever I command you."* In asking the question, *"Can two walk together except they be agreed?"* the prophet Amos gave expression to the basic consideration of forming and cultivating friendship. In it he also gave the reason Why our friendship with Christ is often so *unreal* and *uninteresting* We want to go *our way* while Christ goes His way. "A friend," it is said, "is one who walks in when everybody else walks out." Today while many *walk out* from Christ, may we *walk* in and do his bidding.

AUGUST 20—*"But Grow in Grace."* II Pet. 3:18

Spiritual growth is a living act. We cannot originate it, nor force it. We may encourage it and help it by prayer, meditation on the word, self-denial, and by Christian work, but like the lily or flower, tree or plant, all our growth must be the legitimate result of life *within,* which life is given us of God. Spiritual growth is spiritual life *unfolding.* It cannot be *forced* and remain true. We can make the *clock* strike before the hour by putting our hands to it, but it will strike wrong. We can tear the *rosebud* open before the time, but we then destroy its beauty and fragrance. God has a perfect plan for the weaving of our lives. When we live in opposition to that plan we mar the web. Every time we interefere we make a flaw.

Growth may be hindered by unfriendly conditions such as cold, droughth or weeds. Remove these hinderings and, without effort, there will be growth. Life is formed much the same as an icicle—one drops at a time. If the water is clear it will sparkle in radiant beauty, but if it is muddy it will mar the beauty of the icicle. Like the icicle, life takes the color of that which feeds it. Christianity is a process *repeated;* not only a process *remembered.*

AUGUST 21—*"Be thou an example of believers"* I Tim. 4:12

Every man leaves his mark. Whether Christianity is to be static or dynamic is largely up to us. A Christian must himself be the *living evidence* of that which he says if his words are to have power and be effective.

The old colored lady truly said, "You can't lead where you ain't goin'." A stream can never rise higher than its source. A man will not long be successful in trying to make others what he is not. The value of your life to the world will be measured not by what people see *of you*, but by whom they see *in you*. The label on the flower vase goes for little. The fragrance comes from what is *in* the vase, and not from what is on the outside. A native Chinese who for the first time saw a missionary said, "I have often heard of Christ, but this is the first time I have seen Him walking around." A minister who had often talked to a prisoner about Christ found him unmoved. Then one day he offered him a pardon and became the prisoner's substitute. The prisoner's heart softened and he yielded to Christ. He said to the minister, "It was not what you *said*, but what you *did* that broke my heart and caused me to yield to Christ.

AUGUST 22—*"And the Name of the Lord Jesus was Magnified."* Acts 19:17

This statement by Paul recalls to our minds the words of our Lord Jesus Christ, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."* In II Cor. 5:20 Paul says, *We are ambassadors for Christ."* An Ambassador is a "representative or agent for another charged with a special mission." As Christians we are not only representatives of Christ, but are directly responsible to seek the good of others. When young people asked William Booth for a Christian Endeavor Motto, he gave them the word "others."

When I discover a remedy that cured me, I am under obligation to share it with others who have what I had. When I taste a new food, I want to share it *with others* who have not heard. How blessed to have the testimony of the evangelist of whom it was said, "When he came into the room you felt that he had brought God in with him." Wesley once told a ministerial Candidate whom he ordained, "Get on fire for God and people will come and watch you burn." Life will advertise what is in it, and may God help us to *magnify* Him.

AUGUST 23—*"Unspotted from the World."* James 1:27

In the economy of life we are persuaded to make daily contacts with the world, and if there is compromise in the least of things, the world will leave its impression, its spot upon the Christian.

How often we see people who are like the boy, whom the minister saw, standing by the door of his home bitterly crying, in need of help, and yet not daring to lift the latch. When asked why he cried, and why he did not go in he said, "Mother sent me out clean this morning, but I waded in the mud, and just look at me now." He had done what he pleased to do and the world had left its spot upon him.

Truly has someone said, "Renounce the world, and you conquer it. Love the world, and it conquers you."

We cannot *"walk"* in *the council of the ungodly, and "stand" in the way of sinners, and "sit" in the seat of the scornful"* and yet enjoy the presence of God. Daily ought we to pray, *"Lord if Thou wilt thou canst make me clean."*

AUGUST 24—*"I seek not mine own will, but the will of Him that sent me."* John 5:30

Christ had no doubt about His mission to earth. He came to reveal the Father. He is God's final word to the world. In Heb. 1:2 we read that *"God, —hath in these last days spoken unto us by His Son."* In fulfillment of this Christ said to His followers, *"He that hath seen Me, hath seen the Father."*

Is not our mission also to reveal Christ? Paul said, in Gal. 1:15 & 16 *"God hath chosen me to reveal His Son in me."* Believing this He could later say, *"Christ liveth in me"* and *"For me to live is Christ."* Paul not only believed something; he lived *someone*. Belief is real and vital only when it is acted upon. Someone has said, "The philosopher is satisfied to explain the facts about life, but the Christian wants to do something about it." To do the will of God is to discover that to *expend* is to *expand;* that to *give out* is to *increase;* that to *feed others* is to *gather up;* that to *give drink* is to be *refreshed.*

Running water doesn't freeze nearly as quickly as water that is still. If you don't want to get cold, and indifferent, keep going. Get something to do, and do it.

CHICAGO MINISTER WEDS OHIO BRIDE

Rev. Erwin Albrecht, pastor of the First Mennonite Church in Chicago claimed for his bride, Miss Magdalene Bixel of Bluffton, Ohio. The Ebenezer Mennonite church was the scene of an impressive wedding Sunday afternoon June 28th. Only members of the immediate families were present for the double ring ceremony which was performed at two o'clock by the Rev. Arnold C. Schultz, pastor of the bride. Immediately following the church wedding the parents of the bride, Mr. and Mrs. S. S. Bixel honored the couple by an informal reception held for 150 guests. An arrangement of vocal, piano, and vibra celeste music was held throughout the afternoon. Pink and white graced the dining table as well as those serving.

The bride is a graduate of Bluffton High School and Bowling Green State University, and has been teaching third and fourth grades in Beaverdam schools. The groom, formerly of Kingman Kansas, has been pastor of Chicago Church since his graduation from Bethel College, North Newton, Kansas, and Hartford Theological Seminary at Hartford, Connecticut. A host of relatives and friends wish them heaps of success and happiness in their new married life and Mission work. *—Corr.*

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Beatrice, Nebr.

Mennonite Youth

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LIFE SKETCH OF ERNST HARDER

It was in January, 1922, when a battle was fought between the "red" and the "white" armies in the southern Ukraine near the penninsula of the Crimea in Russia. The shell explosions could be heard clearly from the big Mennonite hospital in the small town of Muntau. I was born, so to say, between the two enemy lines in this hospital on January 23. It had been a custom in our family to give the oldest son the name of the father; but my parents agreed to make an exception in my case. Born in such a dangerous and earnest time, I was named Ernst. My younger brother now bears my father's name, Abraham.

The first three years of my life I had no home. My parents had lost ownership of the orphan home where they had given forty parentless children a place of loving care. Our family fled from one part of the country to the other, until finally in 1925 we escaped to Germany.

Here is where my life began. Here I spent my childhood years, and together with the beginning of my boyhood years, these were the sorrowless, the happiest of my life. I attended public school in East Prussia and four years of the Oberreal-schule in the Pfalz. I liked everything in school except mathematics and latin. My heart's desire was to become a farmer. I had the most enjoyable time during my vacations, working on several of the big German farms. When I was ten years old, my parents allowed me to join one of the many German youth organizations. To my delight, I was taken to a two-weeks' summer camp during my first year already. This organization, besides following a Bible study program, had also a well-rounded physical education program. I learned to know other young boys, and enjoyed the friendship of many older boys. We camped, we played, we sang, we prayed. Our aim was to bring to Christ all German youth attending higher educational schools.

When I was eight years old, I had told my mother that I would try to follow Christ. On the day of my baptism, when I was fourteen years old, I was conscious of the fact that my life belonged to Jesus. Neither of my parents ever has asked me or urged me to accept Jesus as my Saviour. Their lives, and especially mother's Sunday School instructions, were so convincing to me in those early years, that I could not but follow their example. During my later life Jesus has become greater to me through my dealing with Him in prayer and experience.

In 1935 my father accepted the call as teacher to the Zentralschule in Fernheim, Paraguay. My two brothers and I rejoiced at the thought of going into a land that was just recently settled for the first time. (Two thousand Mennonites came in 1930 from Russia to settle in the wild Chaco region. After five years they had built up a school system and called my father to teach in the Zentralschule). But soon reality told us that not everything is gold that glistens. We had to get used to the hot climate, the relatively poor housing conditions, and many other things.

I attended the last year of the Zentralschule. Then I worked at home on our little farm for a year and at the same time assisted in carrying out the physical education program in the Zentralschule. All this did not satisfy me. Oh, I liked to farm and work on a ranch, but it seemed to me that that should not be my life work. When I looked around, I saw many projects which needed young and energetic help. There was our little mission station trying to carry the Word of God to the brown Indians; I felt that there would be a field for me. Fernheim would need teachers and ministers in the future; there was a place to serve my own people.

I decided to go out and try to get an education that would make me better qualified for any field in which God would want to use me. Mr. Epp, a missionary from Canada, told me that many students in Canada and the U. S. earned their way through school. That gave me an idea, and the next time a representative of the MCC came to the Chaco, I asked my father to find out what the possibilities were of going to school in the U. S.

At first there seemed to be no chance, and so with the consent of my parents, I went out to study the Spanish language in our capital, Asuncion, in order that I might be able to enter a high school later on. I worked during the day and studied in the evening. The following year, however, there seemed to be a way open to go to the mission school in Argentina, which is under the direction of the Old Mennonites. While waiting for a visa to enter that country, I received the glad news that North American friends had arranged for me to come to the U. S. It came to me as a definite answer to all my prayers and a sign that that was the right way for me to go.

I have since graduated from Freeman Junior College and will be a sophomore in Bluffton College next fall. I have learned to appreciate many things that are dear to you, and I have learned to love the people of this country. I had to get used to your thinking and had to adapt myself to your manners. There are some things in which we do not agree and many things which we have in common. My sincere hope is that my studying here may tighten the bonds of friendship between our Mennonites in the South and you Mennonites in the United States.

This summer I'll be in Mountain Lake working for some of my expenses, and during the school year I'll be able to work too. I would like to earn my way through school as independently as possible but my status as an alien student makes that a bit hard. The help that has come from the young people has been appreciated, and I would like to express my sincere thanks to those who have helped.

Half of the six years for which I came are about over already. I am looking forward anxiously to the time when I shall be ready to go back to my people or to bring the glad message to the Indians. Till that time I shall try to use my time as profitably as possible.

We live in a time for which the future looks dark. We hardly dare to think of the war and hatred everywhere. Then I like to go back to the Book of all books where it says in Psalm 27:14, "Wait on the Lord: be of good courage and he shall strengthen thine heart; wait, I say, on the Lord." To trust in the One who reigns over all has been one of my desires. Sometimes that is even harder than one thinks. A half year after I had left home, I lost my dear mother. That created an empty place which can never be filled again. She was the soul of our house, the center of our home life. And she is no more. Her prayers, however, have helped to form and guide my life more than anything else. Her life was service; my life shall also be a service for God. —*Taken from a news letter of the Western District C. E. Convention.*

SENIOR DEPARTMENT

Program for August 30, 1942

Series for August; Evangelism

REFUGEES AMONG US

Matthew 25:34-40; Hebrews 13:1-3

I. Worship Period:

1. Songs: "I Need Thee Every Hour," No. 187; "Guide Me, O Thou Great Jehovah," No. 160.

2. Reading of leading topic, prayer and leader's remarks.

3. Dramatization: "Whither Next"—eight characters at five cents; "Around the Calendar with the Crops"—twelve impersonations at ten cents, to be had through Mrs. A. J. Neuenschwander and Mr. A. E. Kreider.

4. Offering for relief work.

II. Leader's Inroduction:

One of the cruelest results of the war has been the dislocation of large numbers of families.

The American Committee for Christian Refugees estimated in 1941 that there were about 20,000 Christian refugees in this country. Most of these were of Jewish stock.

It is clearly the responsibility of the Christian churches to receive and welcome these refugees into our midst.

They are eager to find humble security in this land of opportunity, to avail themselves of American ways and privileges, to make their own contributions to the development of American communities. Let us by every means in our power help these people, our brothers in Christ, who have been treated so harshly by the enemies of everything humane and Christian. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

III. Suggested Topics for Short Talks:

1. Jesus among foreigners,	John 4:40-42.
2. Unjust treatment,	Exodus 1:13, 14.
3. Hospitable heathen,	Acts 28:1, 2.
4. A prevailing friendship,	Ruth 1:16, 17.
5. Love in practice,	I John 3:17, 18.
6. Lamenting captives,	Psalm 137:1-4.

IV. For Discussion:

1. Why are people so hesitant to welcome refugees into their midst?

2. What can your group do to help refugees?

3. How can we build Christian attitudes toward refugees?

V. Facts for Study:

In a very real sense the migrant group is a refugee group in the United States. They are homeless wanderers welcomed for the labor they give, but unwelcome to the life of a community. They cannot become rooted anywhere for they go along with the crops, now picking berries or fruit, then harvesting beets perhaps, then picking cotton. Christian people are just beginning to wake up to the fact that they have responsibilities toward these unfortunate peo- people. They and especially their children need homes and some comforts, self-respect and the respect of others, love and understanding.

The Japanese are also becoming a refugee group among us. Many of these people are being robbed of their rights in these days. They are losing the sense of security which this country should offer at least to those of them who are its citizens. They are even becoming outcasts whom nobody wants. Their chances at earning a living are very slim, they are often driven from their homes. Their community life is broken up. How will they feel toward those who are treating them unfair and unjust? What can we as Christians do for them? The churches will have a big problem to solve toward these who are at our very doorstep. Let us begin to think earnestly about our obligations toward them.

VI. Illustration:

"One incident stands out vividly in the minds of those of us who docked at Halifax, Nova Scotia, during the Revelation Cruise. We had come many miles to a strange land, and those who greeted us on the shore were people we had never seen before; but they did not seem like strangers to us on the "Transylvania" as we lifted our voices together in the praise of Him who had bought us all with His blood and made us rejoice in His presence. How wonderful was the unity of the Spirit among the peope on the pier and on the boat that day! Perfect strangers clasped hands. Many wondered that day if this were not a glimpse of the joy we shall have in heaven when all barriers will be broken down."

VII. Food for Thought:

"Judson, after undergoing unspeakable suffering while lying in stocks in prison for months, gained his freedom and then asked the king of Burma for permission to go to a certain city to preach his gospel. 'I am willing for a dozen preachers to go, not you,' was the reply. 'Not with those scarred hands. My people are not fools enough to listen to and follow your words, but they will not be able to resist those scarred hands.' "

INTERMEDIATE DEPARTMENT

Program for August 30, 1942

MY FAVORITE BOOK

Advertise this meeting with a huge poster on which appears an open book and this verse:

"Books are keys to wisdom's treasure,
Books are gates to lands of pleasure
Books are paths that upward lead,
Books are friends. Come, let us read."

Include the announcement of time and place of meeting.

A week previous to the meeting ask a number of Intermediates each to ask at least five persons these questions and report the answers at the meeting:

1. How much time do you give to reading? 2. What do you like to read? 3. Do you read a daily newspaper and which part of it is most interesting or helpful to you? 4. Do you think books influence your life? 5. How do you choose what to read? 6. How should you?

Ask each member to tell what ten books he would like with him if he were shipwrecked on a desert island.

Ask several people in your church who love books to arrange an exhibit of favorite old and new books.

Write to publishers and ask for lists of new books soon to be published.

If your church has a library, ask your members to select a book from it and read it before the next meeting. You may be surprised at the number of good books. If your church has no library, perhaps the Intermediates can start a growing interest in the building up of one.

—**Suggestions from Int. Soc. of C. E.**

JUNIOR DEPARTMENT

Program for August 30, 1942
IMPROVING UGLY PLACES IN OUR COMMUNITY

II Kings 25:8-10; Neh. 3:1-3

A "Clean Up" Meeting

Every community has districts that are less desirable than others. There are ugly places that need our attention. Why are these places ugly? Perhaps its just neglect, poverty, sin, and carelessness. Just so in our own lives, when these sins creep in, we become ugly and hideous. It cripples our bodies and minds.

How the **ugly** places in our community need us! Just **where we are,** is our Jerusalem, and the Bible tells us that "Ye are to be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8) So begin just where you are and tell those about you how great things the Lord hath done for you. As we tell others of Jesus and as others receive Him unto their hearts, things of ugliness and sin take to their heels.

We would rather find the beautiful things and places, but our topic tonight is considering how to do away with some of the scars which effect the beauty of their surroundings.

The following is a list of scars we find in our communities. Discuss them and make your own conclusions. (a) vacant lots, junk yards, rubbish heaps, (b) tumble down buildings, (c) streets littered with paper, (d) Stagnant pools, (e) Liquor advertisements.

The Question Bee

1. Report on these scars in your community.
2. How can the best approach be made?
3. Who owns the unpainted buildings?
4. Can we ask the town authorities to cover up the present dump and establish another in a less public place?

The Prayer List

Ask God to make our lives beautiful places for God to live in. May we never allow sin and rubbish to mar our lives, and cloud our path, and close the view to see Jesus at all times.

The Christian's Service Station

(Continued from page 6)

will ever know, as there are no tabulated records to compute from.

How many an opportunity for Christian service has been neglected or inefficiently done, how many a temptation yielded to, how many a "blow out" that could have been prevented, if we had taken time to have our life serviced by Christ; only eternity will reveal. If you would live the abundant, victorious life do not neglect to have it serviced daily at the Mercy Seat of Christ. —*Wilmington, California*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 23, 1942

REALIZING THE PRESENCE OF GOD

Gen. 28:10-22 Study Gen. 27, 28

The two chapters included in the larger lesson of today tell the story of how Jacob, through trickery and at the behest of his mother, obtained the blessing which Isaac had intended to give Esau, the first-born son. Esau's resentment toward Jacob became very bitter and his expression of remorse is very pathetic (27:36-40). He determined to kill his brother after the death of Isaac (27:41, 42). The mother, Rebekah, heard of this and she immediately urged Jacob to flee to Haran where her brother Laban was living. She probably suggested to him that he find a wife there from among her kinsmen. Isaac acts upon this suggestion and sends Jacob away with his blessing.

God's Promise to Jacob vss. 10-15

Jacob traversed much new and strange hill country along the way to Haran. After several days journey, night overtook him in a strange and hilly country. He was alone, away from home and friends. He lay down to sleep in the open air. He used flat stones for a pillow, a custom practiced in palestine to this day. He had an unusual dream, really a vision, for God was granting to him a gracious revelation. He was tired, thinking of home, his mother, his aged father. The dream was Divinely sent. The flat limestone rock of the region takes the form of steps rising heavenward. He saw these as he lay down to sleep. In his dream, he sees these reaching to heaven, showing a close communication between heaven and earth and especially between God and man.

He sees God's angels going up and down these steps—a two-way passage-way. Most important of all, he sees a vision of the Lord who speaks to him and repeats to him the promises which had been made to Abraham and Isaac (vs. 13-15). He knew that God was speaking. Jacob and his descendants were promised land in every direction (cf. 13:16 and 26:4). God gave him a four-fold assurance which must have greatly encouraged him: (1) the divine presence, "I am with thee;" (2) the divine protection, "and will keep thee;" (3) the divine preservation, "will bring thee again unto this land;" (4) the divine purpose, "I will not leave thee until I have done that which I have spoken to thee of." This assurance must have been very comforting to Jacob in his loneliness while going alone into a strange country.

Jacob's Grateful Response vss. 16-22

Jacob awoke from his sleep convinced that the Lord was there as well as in Beersheba. He perceived that he did not get away from the presence of God. No such open revelation had ever come to him before and he was taken by surprise. How often God takes care of us without our knowledge. How much more peaceful life is when we know that God is with us. He experienced a feeling of awe such as he never had before this. He felt this place was intensely sacred because of the revelation given to him. To him it was God's house and heaven's gate. He set up a pillar of stone to mark the site and consecrated it with oil as a memorial and named the place Beth-el, which means "house of God."

Jacob vows solemnly that since God has promised to do so much for him, he will do something definite for Him to show his gratitude. Jacob took God at His word and declared the Lord to be his God. Jacob believed that faith should be accompanied by service. Our gratitude to God needs to be expressed in *commitment of self and substance to God.* Thanksgiving and giving are inseparably linked together.

Realizing the Presence of God

Many find it difficult to realize God's presence so clearly that it becomes a source of inspiration in every-day living. Some act as though God were only in the house of worship. They appear to think of Him as far off at other times. If we can feel the fact of "God's presence" with us, it will help us to invest all of life with sacredness. Faith is our second sight which makes God real to the soul. He is always at hand and our hearts should be responsive to His voice.

How may God's presence be made real to us?

How do Christian vows help us to keep close to God?

HOME FOLKS FIRST

Would you like to know how always to say
The pleasantest things in the pleasantest way?
To bring you the friends you will always need?
This bit of advice you must surely heed—
Just say them to the home folks first.

Do you want to know how always to do
The things that politeness requires of you?
(For courtesy is the oil, you know.
That makes the wheels of the day's work go.)
Just do them for the home folks first;

For home folks are nearest and dearest and best,
And home love is surest to stand every test;
The pleasantest things in the pleasantest way—
So if you would know how to do and to say
Just do them for the home folks first.

Where Shall I Go

By *Betty J. Regier*

Margaret sat listening to them. They rose one by one and talked. The basement of the church was crowded—some chairs had been brought down from the primary rooms. Most of the members of the young people's organization were there, also a sprinkling of visitors and older folks.

The meeting was in the form of a consecration service. It was very inspiring: lit candles, a wooden cross dressed in white paper, and bright spring flowers. The minister had made a very nice speech about devoting one's life to Christian service. And there in that midwestern town church the farmer's sons and daughters, the children of millers and grocers and banker had risen and, as with one voice, consecrated their lives. Some had pointed out specifically what they wanted to be; others, though not sure, knew they wanted their lives to be lived for Christ. Their voices were clear, pure, the voices of youth, sure and certain, free of the cynicism and disillusionments that years may bring.

Of course, Margaret had often thought about it in the sixteen years of her life. She had thought vaguely of doing some great and grand thing some day—perhaps write a book that would stun the world, or work in some great country like Africa as a missionary. But she, like the others wanted to *know;* sixteen is so impatient.

The meeting broke up in a buzz of talk.

"Wasn't it wonderful!" Arlene, Margaret's friend said, as they started leaving the church. There was such a difference between the girls—Arlene was short and dark, vivid in an impulsive, hurried way, and Margaret was tall and blonde with a quiet, steady personality overlying great potential energy.

"What are you going to be Marg?" she asked.

"I—I'm not sure. I don't seem to have found out."

"Why don't you teach? Think of the chances there! All those little children! The minister said childhood was the most elastic period of life—the chance for stretching the right way." Arlene spoke gravely as though her childhood were a thing of the far past.

At home, Margaret closed the door quietly and entered the living room.

"Well, how was the meeting?" her mother asked cheerily, looking up from her book.

"Wonderful!" Margaret breathed. "It was about what we were going to do with our lives. Some of them stood up and said. Ned's going to be a doctor and go out along the Congo or somewhere. Arlene said she was going to do welfare work."

"That's fine," said her father, who was helping Dick, the younger child, construct a model plane. "And I hope you young folks realize that your work must be, for Christ if you are Christians."

"Yes, dad, of course."

"What are you going to be, Margaret?" Dick asked, carefully applying glue to a delicate splinter of wood.

Margaret sank into a chair.

"Oh, I don't know!" She burst out. "All the boys and girls seem to know about themselves and I don't about me!"

"You're young," her mother consoled.

"You'll know soon enough," her father said. "Just keep on praying, working, living the Christ-life."

The next day it rained. Margaret's home was near town and she walked the short distance to school. After the breakfast dishes had been washed, she started out, clad in slicker and rubbers with an umbrella over her. The rain poured so heavily, it seemed like white walls all around her, shutting her in a circle *of* gloom. The mud sucked at her rubbers and there were rivers in the road. But Margaret liked the rain and the wet sweet smells that came with it. She started humming a song.

Then she stopped. She thought she heard something. Or was she mistaken? No... A whine.... or more like a weak cry, very near. Then Margaret saw the car. The rain dimmed her vision, but when she drew nearer, she was horrified at see that the car was lying on its side in the ditch, its wheels pitifully twisted.

"Oh!" Margaret cried and almost dropped her satchel and the umbrella. Her first impulse was to run.... run.... through the mud and rain... to safety ... to warm rooms and people. Then she heard the cry again. She felt, intensely, the eerie situation—the floods of rain isolating her, the empty road, the wrecked car, the feeble cry.

She thrust from her the desire to run. Somehow or other she half slid, half crawled down the steep bank. The door of the car hung away, like a broken arm, and the windshield was shattered. There was the smell of exposed gasoline.

There were two people in the car—a very little boy, who was whimpering, and a man who lay very quietly.

"I—I must get them out!" Margaret cried. "Cars burn sometimes when there's a wreck, don't they? There's that awful smell of gas."

She grabbed the child by the arm. Something told her that the accident had just happened.

"Come, get out!" she cried. "Hurry! Are you hurt?"

But he was more scared than hurt. Poor little

(Continued on page 14)

CORRESPONDENCE

BETHANY MENNONITE CHURCH

Quakertown, Pennsylvania

The Union C. E. meeting of the West Swamp charge, of which Rev. A. J. Neuenschwander is pastor, was held in the Bethany Church on July 19. Our topic was "Is Mission Work Still a Challenge?" Dr. Floyd S. Pannabecker was our speaker. We were very happy to have him as our speaker at such a time like this and on such a vital question. He told us of the terrible predicament in which the Chinese teachers are. The mission schools are the only schools which are still open. The teachers are harrassed by both the Japanese and the Chinese Communists. These Chinese Christians are put to a very severe test. Let us pray for them.

We also had the pleasure of having in this same meeting Drs. Harvey and Ella Bauman, who with their children have just returned safely, God be praised, from India. Mrs. Bauman brought greetings and said that this time it had been harder to leave the dear people of the mission station than ever before. War conditions made it necessary for them to leave at this time. Dr. Harvey is one of our own "boys," and naturally we are especially glad and thankful that he and his dear wife and family were brought home safely. Dr. Ella said in another meeting, "How could it be otherwise when the whole route was prayer-lined?" Isn't that a beautiful thought?

Besides these two speakers we had the devotional opening, leader's short talk, and two questions on the topic by members. We all felt richly rewarded for coming out on a humidly hot night, the warmest of the season.

The worker's conference of the Eastern District was also held in our church. It was a wonderful conference. *Mrs. Ed. K. Stoneback*, Corr.

GRACE MENNONITE CHURCH

Albany, Oregon

Enrollment in summer Bible school was 111. Twenty-nine had perfect attendance; thirteen were absent one day; the average attendance was sixty-nine. There were fifty beginners, thirty-five primary pupils, and twenty-six Juniors. Of the total number forty-two attend our Sunday School. Thirty-four attend none. This last group we shall with the help of God win for the Sunday School.

We had four teachers in the Beginners department, two teachers in the Primary department (that is one teacher and one helper), and two teachers in the Junior Department. During the last week another helper took charge of the memory work of the various groups. Mrs. P. A. Kliewer was supervisor and had charge of the opening exercises.

The closing program demonstrated the work of the ten days of school. The auditorium was filled. Many expressed their praise. In these ten days the Word was planted into the hearts of the children through songs, hand work, illustrations, Bible stories, and memory work. Hand work was used to drive home through the eye the great truths of the Bible. The cost of the ten days was $28.88. This was all paid one week after the school closed. Some of it came from the free-will offering of the closing night and the rest from our Sunday School birthday offerings.

We are looking forward to the visit of Dr. and Mrs. P. A. Penner, who have been in India for many years, engaged in the greatest of all tasks, that of preaching the glorious gospel of the Lord Jesus Christ.

Through the children who were in our Bible school we will find open doors into homes that are in great need of the Saviour. With His help we shall enter these doors. Pray for us and the work here. Soon 35,000 soldiers will be here. Even now we can notice in the city new opportunities.

The people on the farms are very busy with berry-picking, etc. The attendance at our Sunday Service has not fallen. In fact, it is better. We thank God for the faithful numbers of this church.

Rev. and Mrs. Ummel and daughter, Miss Emma Ruth, and Miss Classen were in our church one evening in June. The message and the pictures by Rev. and Mrs. Ummel were greatly appreciated. Miss Claassen gave the report of the resolution made by the young people of our conference. "Come, Lord Jesus." May He find us busy. *Corr.*

Where Shall I Go?

(Continued from page 13)

fellow! His face was gray with shock. He was so little, much younger than Dick. He wailed in bewilderment and fear.

The man opened his eyes. He was drowsy; his face, too, was very pale. There were bruises on it, blood ran down his hair.

"Oh hurry, please!" Margaret cried. She helped him to crawl from the wreck. As in a dream, she worked, feverishly, for the smell of smoke had quickened her actions. The man didn't seem to realize what had happened.

"Jackie," he called, "Jackie, you here?" The little fellow cried and clung to his hand.

The rain will put the fire out, Margaret thought. But if it doesn't. . . . I must get him away from the car. He's going to fall. . . . O dear God, help him to walk at least fifteen feet more.

"Can you walk—just a little farther?" Margaret cried. She was supporting him with all her strength.

"Of course," he mumbled. "My head hurts terribly. I can't see very well."

They seemed to be wading through a sea of water. Jackie fell once with a splash. He shrieked, and clung to Margaret. Everything seem to stop them. It all happened in a minute or two—but fear had slackened time to slow-motion.

Somehow Margaret managed to propel the man to a higher elevation where there wasn't so much water before he collapsed again. Faintly she heard the crackle of flames which licked up the gasoline with greed and were fed by it to lashing fury.

"Why doesn't someone come!" Margaret thought, not realizing that it had happened so quickly. She did not realize that she was cold and mud spattered, her books were gone, her slicker was on the man. "He must be dead!" she whispered. The little boy cried dismally.

"Don't go 'way," he wept, when she turned to leave.

"But listen, Jackie," she cried. "I—I want to get help. You stay here by—by daddy."

"No! No!" he stormed. "No!" He hugged her arm convulsively. He was *so* little. If it had been Dick, (he had brown, thatchy hair like Dick's) could she have left him?

"Come along then. But oh - you - you can't walk!"

"Don't go 'way!"

"Here let me carry you."

She hoisted him up. He almost choked her with his arms.

"Don't go 'way!"

"No—I won't. See, I won't leave you."

Desperately, she floundered to the road. One rubber was gone and her shoe too. She had cut her foot somehow.

"Hold on to me tight!" He sobbed.

"Sure! I won't ever let you go."

Then suddenly there were people there, and a car—miraculously—a doctor. There was much confusion and running to and fro. People were talking to Margaret, a stretcher bore away the sick man, more people came, cars plowed up at the roadside, men stood in boots in the ditch watching the car burn.

Someone tried to take Jackie away from Margaret. He shrieked and buried his face on her shoulder.

"He's frightened. Let me go with him to the hospital." She said gently.

She couldn't understand why they were concerned with her at the hospital.

She sat by Jackie's crib while he slept, her bandaged foot on a chair. She felt tired and so spent. People had talked to her but their voices as their faces, were a blur. Out of it all she had gotten that Jackie's father was alive and would get well and that she had saved them. Her mother had come too.

It was so peaceful here. White-capped nurses rustled to and fro, low-voiced, cheerful, and efficient. Once Jackie stirred and a nurse bent over his bed.

"Where's daddy?" he cried.

"Sleeping now. He's tired. But he'll want to see you soon."

"Oh. Are you a nurse?"

"Yes."

"Where's that girl?"

"Here. Right here." Margaret said. He groped his hand to her and she took it.

"You're my nurse." He said sleepily. And then Margaret knew! She knew where she would dedicate her life! She looked around her in wonder—the white beds, the shining floors, the Christian nurses, the order, the cleanliness, the gentleness. . . . Jackie, with his thatched hair, his "Don't go 'way," his motherliness (his mother was dead), his dear little clinging hand, had shown her!

Later her mother came with the car to take her home. Never had Margaret been so happy. A voice inside her bubbled with song and she was beautiful with the beauty of shining purpose and youth.

"Mother, I don't believe I've ever been *so* happy."

"Yes, it was a great thing and a brave thing you did dear! You went right into danger to rescue them. I shudder to think of it, but darling, I'm so *proud* of you."

The tears burned in Margaret's eyes.

"That wasn't exactly what I meant," she said in a low voice.

And then she thought of Jackie again, the little patient, lying in his hospital crib, a nurse bending over him with a soothing hand on his brow.

« « JOTTINGS » »

—It has been traditional with **the four churches of Pandora** and **Bluffton, Ohio,** to exchange pulpits for the morning services. This event occurs annually the Sunday following the Fourth of July. In the evening a song festival is held. This year the Ebenezer Mennonite Church was host to an overflowing crowd. The song leader for the occasion was Dr. S. F. Flueckiger of North Manchester, Indiana. He formerly worked in the community and served the church in various capacities. He also attended Bluffton College. Thus he renewed many friendships in the surrounding churches. The pianist was Miss Mabel Amstutz of the local church. All four churches responded with a choir number and one special number. The climax, however, came when the Dr. Flueckiger led in a "Hymn Singspiration" both in English and German. Memories lingered when everyone stood to sing "Ich weiss einen Strom," a favorite of one of the pillars of the church, namely P. B. Amstutz, who has gone before us. All his children and grandchildren were touched. Such a Mennonite heritage as we are entitled to is something to be grateful for. The closing number was "Unfold, Ye Portals" by all four choirs, without rehearsal. Truly everyone present expressed the sentiment of a real fellowship and that it should never be discontinued. —Corr.

—**From Mennonite to Mennonite:** A Mennonite girl in Reedley, California, put her name and address on a pine knot and put it into the box of grapefruit which her mother had packed. The box came to a Mennonite store in Middlebury, Indiana, and the pine knot came into the hands of J. Herbert Fretz, who is in charge of the Mennonite church of that place for the summer.

—**Peter C. Lehman,** one of the first members of the First Mennonite Church, Berne, Indiana, recently passed away at the age of ninety-four.
—Berne Witness

—**Editorial in C. P. S. paper:** "Last summer the writer had occasion to eat in a restaurant at the seashore. A small advertisement folder was given him, which when opened displayed the following cryptic message, "QUITURBELIACHIN !" We campees, as well as everyone else, might do well to heed this word. We gripe about the food, the work, the heat, the director, the government, and anything else which doesn't quite suit our fancy, instead of thanking the Lord for the many blessings which are ours. Isn't it about time we changed our attitude toward the whole C. P. S. program and life? Let's be boosters, not knockers."

—A new **C. P. S. camp** is to be opened at Luray, Virginia, by the MCC. Men at the **Grottoes** camp were recently told of work in the Staunton State Hospital. They were informed that the "C. P. S. men will have the identical privileges and restrictions of the other hospital employees."

—Bulletin, **Alberta Community Church, Portland, Oregon:** Rev. and Mrs. P. A. Penner visited us on July 16. "Mrs. Anderson and her staff of teachers and assistants deserve our sincere thanks for the fine work which they did in our Daily Vacation Bible School. The total enrollment was seventy-four, which is quite an increase over last year's. All of the children did very good work."

—**California Young People's Retreat** leaders were: Rev. Edgar Toevs, Mrs. B. J. Harder, Dr. P. A. Penner, Dr. A. Warkentin, Rev. Earl Salzman, Rev. Arthur Wenger, Mrs. J. Earnest Cline, Herman Neufeld, and Emma Ruth.

—**First Mennonite Church, Hutchinson, Kansas:** Union meetings are being held during the summer months with the First Church of the Brethren and Irwin Memorial Presbyterian. The parsonage and the parsonage garage have received two new coats of paint. The paint was ordered by the Home Mission Board and brushed on by the pastor. The pastor calls attention in the bulletin that Civilian Bonds can now be purchased. "Rev. and Mrs. Dirks and two other families had a very interesting trip in their visit of the C. P. S. Camp at Weeping Water, Nebraska . . . They are doing splendid work in the camp." The children's message which was not given last Sunday will be given next Sunday. Another New Testament will be given to the one that has memorized the most Bible verses."

—**Relief work in India** will be done by the General Conference Mennonite, Amish Mennonite, Mennonite Brethren, Mennonite Brethren in Christ, and Brethren in Christ mission agencies under the MCC of the United States.

—Bulletin, **Grace Mennonite Church, Albany, Oregon:** "When we remember that the **liquor traffic** annually requires 198,929,000 gallons of molasses, 18,911,000 bushels of corn, 52,282 bushels of barley, 3,330,000 bushels of malt, 5,614,000 bushels of rye in addition to millions of tons of sugar for this unholy diversion of food-stuff so very necessary at all times. It takes $4,000,000,000 annually to drink this stuff and another four billion to repair the physical, mental, social and economical damage it does."

—Bulletin, **Deep Run Mennonite Church, Bedminster, Pa.,** "The Board of Managers for the Home for the Aged at Fredrick report that there is need for a new supply of small rugs. They are requesting that the missionary societies of the various churches supply these rugs."

—**Sister Sarah Rempel** of the Mennonite Deaconess Home and Hospital of Beatrice, Nebraska, is taking a much-needed vacation at Saskatoon, Saskatchewan, and Mt. Lake, Minnesota.

—In a bulletin of **First Mennonite Church, Reedley, California,** exact information is given as to what per cent of the members have given once for C. P. S., how many twice, etc. Of the members 52 per cent have given. Of these sixty-six per cent have given once and thirty-four per cent more than once.

—In **1690,** William Rittenhouse, the first Mennonite minister in America, built the first paper mill in America.

—**Mennonite, March, 1896,** "The formation of a Young People's Society in the congregation at Henderson, Nebraska, is reported. The reporter expresses gratification over the goodly number of young people, and old people too, who have united in this form of work for the Master."

—**RESOLVED,** That this Conference expresses its sincere appreciation to the government of the United States for its sympathetic understanding and recognition of our religious position based upon the life, and teachings of our Lord and Master, Jesus Christ. We pledge ourselves to support every endeavor to promote peace and destroy war, consistent with the principles of Jesus. We further pledge ourselves to engage in a program to relieve distress and suffering and **to do all in our power to further a constructive program of civilian work of national importance . . .**" So reads part of resolution 71 passed at our last conference

—Bulletin, **Deep Run Mennonite Church, Bedminster, Pa.,** "Two great church gatherings were held recently: the General Assembly of the Presbyterian Church and the Northern Baptist Convention. Both of these great church bodies asked the president to declare a war-time prohibition. It is a fact that there has been unwarranted favoritism shown to the liquor industry while more necessary industries have been restricted."

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MINISTERIAL INTERNSHIPS

A young man who has completed all or a part of his schooling for the mininstry and who awaits a call from some church is often somewhat troubled when that call is slow in materializing. A church which is without a minister and yet would like to call a young man is often somewhat troubled when all available young men are inexperienced in the total work of a church and are comparatively unknown to them.

Some ministerial students serve non-Mennonite churches during their school years. They may learn much, but very likely their experiences will be considerably different from what they would be in a Mennonite church. Furthermore, they don't become known among our Mennonite people as they would if they served one of our churches. Some of our college students get opportunities to serve in surrounding churches. This is highly desirable. However, this experience is mostly limited to preaching. During the summer some of our college students serve Mennonite churches which are without a pastor. This is good experience, but the guidance of an experienced minister is usually not available to them.

Might not some form of ministerial internship be helpful to our churches and to our young men who desire a pastorate? The doctor finds an internship valuable. Once the apprenticeship system was depended upon for the training of novices. Perhaps, we are missing something by trying to cram a man's training into the four walls of the classroom. Let knowledge be confronted by the problems of actual church work and it tends to become a more workable knowledge. The Old Doctor Mayo had in his home a kettle in which was the skeleton of an Indian chief. No wonder the Mayo Brothers learned their anatomy well. When too small to peer into the inside of a man lying on a table, the Doctor is reputed to have set one of the youngsters at the head of the dead man upon whom the autopsy was being performed. Steadying himself by clenching the hair of the dead man the youngster had a good opportunity to lose fear and to learn something about operating. Actual church work and learning need to go hand in hand under the guidance of an experienced man.

Might it not be well for some of our churches to inaugurate such internships? They would render a service to those churches desiring to call a young man, to the young man who wants experience, and to themselves. It is natural for churches to want men with some experience. A young man needs that which an experienced man can teach him in the process of actual work. The church which offers the internship benefits through the added services of another man.

We have in our conference thirteen churches each of which have more than four hundred members. Perhaps, there is enough work in each of these for the pastor to appreciate the help of another man. The young people, especially, might welcome such an arrangement. Perhaps if a church of two hundred members can support a pastor, then those of four hundred and over might be able to pay for the board and room and something extra necessary for an interne. The three summer months or half a year or more could be used for the internship.

Whether the above suggestion is the best solution to the problem which confronts us is questionable. However, it is at least one possibility for attacking that problem. Comments from the pastors of some of our larger churches and from some of our young men would be appreciated. —rw

I. CHURCH SCHOOL DAY AUGUST 30, 1942

After discussing the question with some members of the Board of Education it was thought advisable to ask our churches to observe the last Sunday in August as Church School Day. This will make it possible for our congregations to give special attention not only to our schools but especially to the young people from their midst who are going away to school. Grade school as well as high school students should also be remembered. Other denominations are also doing this. From the publications of one of these are submitted the following objectives of this Church School Day.

I. To provide an appropriate observance of the opening of our church schools and of the public schools.

1. By conducting a worship service with a Christian education theme both morning and evening.
2. By selecting a Scripture with a Christian education theme for the Sunday school lesson.

3. By conducting a farewell service for young people going away to our church schools.

4. By discussing a Christian education topic in young people's meetings and junior meetings.

II. To bring to our Mennonite people an increased consciousness of the importance of our church schools.

1. By calling attention to the dangers and temptations confronting our young people in the public schools and state institutions of higher learning.

2. By emphasizing the difficulties confronting the home in meeting the school problem without the aid of the church school.

3. By giving proper recognition to the provisions that the Mennonite church is making through her schools for the training of her young people.

4. By encouraging Mennonite young people to attend their church schools.

III. To secure a closer relationship between the church and her schools.

1. By emphasizing in our church schools the need of a deeper devotion to that task of rendering the highest possible service to the Christian home and the church.

2. By impressing our people with the responsibility of supporting our church schools.

a. By sending our young people to those schools.

b. By giving enthusiastic and prayerful promotional support to the schools.

A DOLLAR TO EACH C. O.

"If my wheat will make thirty bushels to the acre, I will give every C. O. boy in camp from our church one dollar." This is what one of our members said before the harvest.

His wheat made thirty bushels. His dollars are on the way to the boys. Here is what one of the boys writes in receipt of his dollar, "If we only had more at home like that, our lot would be a great deal easier. It is not the dollars we care for so much, but the spirit of good will."

Have we thought of the situation of our C. O.'s? Many of us earned forty and fifty cents an hour at this time of the year. They are in camp because they said it is wrong to go to war. Do we owe them something of our earthly possessions?

Although our treasurer informs us that our church leads all others in contributions for C. O. camps, we have only reason to be humble before our God, that he has laid it upon all our hearts in a special way to support this work with such willingness. —Bulletin, *Bethesda Mennonite Church, Henderson, Nebraska*

CPS Camps

A WORD TO THE WISE

An aged, deeply concerned brother wrote the Akron, Pa. office as follows:

"It seems to me that a word of caution to our church folks through our publicity notes would be in order. Boys coming home from camps should be very careful in remarks as to their good times in camp. Others who are drafted and inducted into the army resent such remarks by C. O's. IT also creates a bad feeling in the home communities when such talk is broadcast by the home folks."

A word to the wise is sufficient. —*Orie O. Miller*

ON BEHALF OF THE BOYS IN CAMP

As the period of service in camp continues indefinitely there is a continued opportunity for pastors of the boys to carry on correspondence with them. Many boys and pastors have already profited through this fellowship by letter. It is felt that this opportunity for helpful contacts should not be neglected.

At the same time friends, Sunday School teachers, and acquaintances of camp boys could be of genuine help by writing an occasional letter.

GOOD WORK

The North Fork Camp in California recently was commended by Mr. M. A. Benedict of the Forest Service, Sierra National Forest, for its satisfactory work in fighting forest fires.

"I have heard so many favorable comments about the work of your group at the fire in the Sequoia Forest," says Mr. Benedict, "that I want to express the appreciation of both the Sequoia and Sierra Forest for the fine way your group performed at the fire.

"Their willing and enthusiastic attitude was very refreshing and their work was of high caliber. I hope that you will express to them our keen appreciation of their efforts."

THE POINT OF VIEW

A little girl walking in New York city with her father, saw some workmen on top of a building twenty stories high, and she asked, "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys because they were so high. The little girl meditated for a moment, then said solemnly, "They won't amount to much when they get to heaven, will they?" The question gave the father food for thought. As we rise toward heaven self becomes smaller, until by and by, when we reach the height of the heavenly character, self will not amount to much. —*Selected*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WILHELMINA KUYF ARRIVES

Sister Wilhelmina Kuyf has arrived from China at one of our ports, but the port is not mentioned in the news received. She is being detained on board ship until all information about her experiences has been sent in through the F B I. It seems that this is done with all of the passengers.

We thank the Lord for her safe arrival and hope that she will be able to give us some information about the other interned missionaries. She, no doubt, will report as soon as she arrives at home in Philadelphia. —*P. H. Richert,* Sec.

TEACH THEM TO OBSERVE

Just before Jesus left this earth in physical form he gave the disciples a few very important commands. "Go ye... preach... teach them..." In our Christian educational program in India we stress the last of these three particularly, though not depreciating the others. We teach our school children the main contents of the Bible, the main truths. We teach them to memorize leading chapters and verses of the Bible. Since children are by nature hero worshipers we teach them Biblical biography. However, there are still further phases of life in which we must "teach them to observe."

We must teach them that truth is worth more than any benefit obtainable through a lie. We must teach them that even a crust of bread honestly earned is worthy of God's blessing, whereas a king's meal procured in a crooked way is not worthy of such a blessing. We must teach them that a loan means that whatever has been borrowed must be returned. The great majority of our people think it clever to get out of paying back what has been borrowed.

We must constantly teach against the ideal of mere sitting and talking wisely, doing as little as possible and drawing as high a salary as possible. Such ideals are in too uncomfortable many of our people. This is not in line with Christ Jesus who said, "My Father worketh, and so do I." So do they in whom Christ dwells. "I in Thee and they in me." So one of the Christians' ideals is honest, hard work.

These and many more common place things we must teach them to observe, not only the children, but the adults too. Hence, our Christian education program is heavy and demands constant effort and vigilance. —*John Thiessen*

OF ONE BLOOD

In this world there is a lot of social prejudice which in India takes the form of rigid castes. Each caste considers itself particularly of one blood which is different from that of other castes, so much so that members of different castes cannot eat together and surely cannot inter-marry. Against this evil the Spirit of Jesus fights. Yet periodically this evil wants to life its head within the Christian church.

In our Basna area about ninety-nine per cent of our Christians come out of one caste, the gara (Gara) caste. It has become so well known that garas are likely to become Christians that often there is no persecution. The non-Christian garas themselves think of themselves as potential candidates for Christianity. Our evangelists have a tendency to walk clear through a village without stopping until they come to that section of the village where the garas live. There they preach the gospel.

There is something to be said in favor of this, because thinking in India goes group-wise, not individual-wise. If the whole gara caste in India becomes Christian and really will be Christian, that will mean that the church is strong in India.

But there is also a serious drawback to this way of thinking about human beings. Already for some years a low caste, called "Ghasias" have been interested in Christ. The gospel has been preached to them. The missionaries have wanted to accept them. But our Christians as a whole have not welcomed them. They fear the mixture. Recently I drove through a village in which one of our evangelists had his touring tent. I stopped with him and talked with him. I pointed to a group of houses and said, "Have you preached there?"

He smiled and replied, "They are ghasias." So it goes. The Apostle Paul says in Christ there is no Jew or Greek, etc. Yet our Christians have not yet arrived at the Apostle Paul's level of thinking. We believe you in the homeland are praying for the church in India. Please, pray also for strength and insight in the church to overcome this division-spirit.

—*John Thiessen*

FRED JOHNSON WRITES July 24

We have just closed our daily vacation Bible school in which we had forty-seven children and young people. There teachers taught classes ranging from beginners to high school. All enjoyed the work very much. For this we thank the Lord.

Mr. Mark Kwanveyma, an elderly Indian, has been joining in our services. He requested that we open a Hopi Bible class, so that he could learn more of the Word of God in Hopi. He is not yet a Christian man, but he is one who is seeking the truth. Bear this man up in your prayers. No doubt the Lord is speaking to him and to others who have heard the gospel in Moencopi these days. May it please the Lord we may see souls come to the Lord one by one in Meoncopi. Pray for us workers at this mission.

—*Tuba City, Arizona*

HOME MISSIONS

A. J. Neuenschwander, Secretary

ENGLISH HYMN BOOKS NEEDED

Some time ago a church wrote to the secretary that they had purchased the new *Mennonite Hymnary* and as a result they had a goodly number of copies of the *Mennonite Hymn Book,* 1927 edition, that might be used by some mission church.

We wrote to several of our mission churches and soon had two replies saying that they would appreciate the used but still usable *Mennonite Hymn Books.* Each church agreed to pay for the necessary express charges.

Now the call comes from some mission places in Canada that they would appreciate getting used copies of the *Mennonite Hymn Book.*

If any church has such, please, report to the secretary of the Home Mission Board, and give the number of good and usable copies you have. In this way we can make the necessary connections.

Thank you,
A. J. Neuenschwander, Secretary
Quakertown, Pa.

Rev. Regier in Mexico

Rev. J. M. Regier, Chairman of the Home Mission Board, is at present spending about three weeks serving Mennonite churches in Mexico. In some instances he will serve Holy Communion. He will also perform some ordinations and visit the different groups with special services.

Services Started in Toronto, Canada

A goodly number of Mennonites in Ontario have in the past gone to Toronto to find employment of one kind or another. The Home Mission Board has encouraged ministers and elders living near this large city to make contacts with the people with an aim of bringing them together in worship services.

A series of services every two weeks have been held during the months of June and July. In the later of May, Evangelist J. J. Esau conducted the first of these meetings. At one of the first of these meetings held in the First Lutheran Church, about 60 persons were present. It is hoped that the work can be carried on regularly in the future and many souls nurtured in the Lord, and others brought to a saving knowledge of Jesus Christ as Lord and Saviour.

Work of Rev. Esau

During the summer months when Rev. J. J. Esau visited the various churches in Ontario and Manitoba, letters came telling the board of appreciation of the good work of Rev. Esau.

Whitewater, Man. July 24, 1942

Greetings in Jesus Name:

It was our privilege to have Rev. J. J. Esau, Bluffton, Ohio, in our church July 9 and 10. While he brought us forceful and challenging Gospel messages. He shared with us some of his experiences; these were a source of inspiration to all of us. We wish to thank Brother Esau and also the Home Mission Board for this visit. We feel definitely that in this manner the spirit of missions was enhanced.

There are 430 members in our congregation and these live in the main in six villages or communities. We have worship services in all these places and as elder I serve with baptismal and communion services regularly and take turns in conducting worship services. This year it was our privilege to baptize seventeen young people on their profession of faith and to receive them into the church. This summer we had a large Young People's Rally in our Congregation when they came together from all the preaching points.

We ought to be very grateful that we have the opportunity to worship regularly in quiet and without disturbance and are permitted to live our life of faith as we understand it. We pray for the Board, the Lord's gracious guidance and presence.

Fraternally, *G. G. Neufeld*

(Note: Translated from the German, A. J. N.)

MORBUS SABBATICUS

The Disease, its Symptoms, its Cure

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.

2. It never lasts more than twenty-four hours.

3. No physician is ever called.

4. It always proves fatal in the end—to the soul!

5. It is becoming fearfully prevalent, and is destroying thousands every year.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Remedy—"Be not deceived, God is not mocked." —Gal. 6:7.

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

OUR BROTHERS THE AMISH

There are Mennonite people today who read about the Amish people and see their pictures in newspapers and magazines with interest. They are indeed fascinated with their "peculiar" ways and their "old fashioned" clothes. They seem so queer and so quaint with their horse drawn buggies, their plainly furnished and decorated homes, and their long beards. The fact is that these Mennonites very often do not know that the Amish people are a branch of the Mennonite Church and therefore brothers in the faith. In this matter I speak from experience. It used to be a boyhood delight to drive to Lancaster County, Pennsylvania, to see the Amish communities. It seemed almost like visiting a foreign country, so strange and novel were the customs of these people. It was not until I was well along in college that I discovered to my amazement that Amish people were Mennonites and therefore religiously related to me. This discovery was the stimulus for further serious thought.

How Account For Differences?

The fact is that there are many more similarities between our own branch of the Mennonite Church and Protestantism in general than there are between ourselves and the Amish Church. The beginning of these differences goes back to the early Seventeenth Century when Jacob Amman felt that the Mennonite Church was not adhering strictly enough to the traditional teachings of the church and for this reason gathered around him those who were like minded and established a separate branch of the church. Today the Amish still adhere to this rigid interpretation of church discipline while our conference and several other branches of Mennonites have grown steadily more lenient in matters of discipline and more indifferent to some of the religious principles of our church. It is generally conceded by impartial students of the subject that the General Conference of Mennonites and the Amish represent the two extremes of Mennonitism.

Whither Bound?

It might be well for us to examine ourselves and the road on which we are traveling to see where this road will lead. At the present time our church is serving in the capacity of a ventilator for Mennonitism. Our practice of conformity to large segments of society around us and especially to the larger Protestantism has been the door by which many have gone from the Mennonite Church. Our colleges have all too often been the stepping stones by which our young people have moved from the farm and the small town to the professions and to the large urban centers and thereby lost to the Mennonites. Of the thousands of Mennonites who have left the rural communities for the cities and won places of leadership and success in an economic and professional way, one can find scarcely a dozen who still claim to be Mennonites or even interested in the Mennonite Church.

Our Amish Brothers have remained in rural communities as farmers and craftsmen. They are the fastest growing branch of the Mennonite Church. They are the branch of the Church which more than any other body of Mennonites is today testifying to the "Faith of our Fathers." Leaders in the Catholic Church hold up the Amish as good community builders; the Federal Government points them out as model farmers; to many in the world-at-large they are those peculiar people who "never hurt anyone but always help people." And all along the Amish quietly go about their work and way of life without caring very much what people think. They sincerely believe they are serving God, and when people believe that, it doesn't matter whether they please man or not.

The Amish people are our brothers in the Christian faith. We can disown them, be ashamed of them, apologize for them or claim them as our own. Whatever we do will affect our branch of the church more than theirs. It is my conviction that we can and should claim them heartily and learn from them anew some of the basic religious values we have lost or voluntarily surrendered in the name of a more "broad-minded" Christianity.

FORTUNES AND MISFORTUNES IN PARAGUAY

From Brother Vernon Schmidt and Dr. John Schmidt word arrives telling of severe frosts in the Primavera and Friesland colonies and also in the Chaco. The Friesland colony suffered in particular because the tomatoes and other vegetables were badly damaged.

In the same letter both the Schmidts mention plans for road improvement, building of a telephone line, hospital construction, helping in the organization of the Bible School, etc. "The Chaco gives ever so many opportunities for planning," comments Dr. Schmidt.

Yet he asks: "Why stay here when I could do more enjoyable work some other place?" To answer his own question he quotes Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and I Peter 4:12, 13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Mennonites And Their Environment

By *William H. Stauffer*

The very impressive article in last week's issue of *The Mennonite* by my beloved teacher, Dr. C. Henry Smith, prompts me to say two things: First a word of agreement with what he has written. Second, a further word about tomorrow.

I hope that every minister and every lay-person has read and reread the six suggestions at the close of Dr. Smith's article. They certainly are worthy of consideration. The tragedy is that they were worthy of consideration a generation ago, but too many couldn't see it. I want to write particularly about the first suggestion: The great need of the Mennonite church is a training school for the ministry where the whole gospel is taught, including the gospel of peace.

I am one of those who took his seminary training in one of our so-called "best" seminaries. The scholarship was excellent. The general spirit was good. But the atmosphere was entirely urban. The emphasis was upon seeking for a large city pulpit. As a Mennonite and a great lover of rural life I simply never felt quite at home. Mine was a great seminary to which to go, but it was a hard place from which to come and be fitted for our churches. And I am sure that that is also true of a good many others who have gone to other seminaries.

On the other hand, I have noticed with a good deal of delight and satisfaction that the generation of preachers who came out of Witmarsium have something which many of the rest of us missed. When I see them together at conferences I am always the more convinced that we who have gone to other schools have missed something that is vital in fellowship, in a sense of common purpose, in a sense of deep understanding in the midst of small differences. Unless we have the courage and foresight to open a Bible school and seminary of our own our General Conference will disband in another generation.

Now about Mennonites and tomorrow. I am in thorough agreement with Dr. Fretz's ideas on this point. We are basically a rural people. Our genius is a rural culture that is really different. Our parents had it. We are rapidly losing it. And we are largely losing it because we are drifting apart and allowing urban ideas and urban environmental factors to make rapid inroads into our entire way of life. We will maintain our historic principles only as we again become rural, and emphasize the native values of rural life. We will be Mennonites, historically speaking, only as we become clannish again, but clannish for the sake of better family and community living, and not just for the sake of being clannish. Maybe we'll have to model after the Amish, but with intelligence and education. An Amish Bishop who is a good friend of mine tells me that if they would allow their children to go to high school and college they would go to the cities and villages, and they would lose them. He is exactly right. We must again discover the inherent values of a genuine rural culture, and build it into the entire framework of our communities so that our children will go to high school and college to educate themselves to return to their communities for better service.

To do this we must do more than have a Mennonite seminary for the training of our preachers, or even a Mennonite college or two to educate our youth. We must have that, but we must have more. That is too slow. If we'll depend on that alone we'll lose out. Our present generation of adults must be reached through an active extension department in our colleges. It is our parents who have lost this valuable spirit of rural life. Too many of them encourage their children to seek "higher" vocations than farming. Too many of them are not making their farms and homes something to which their children can return with a deep sense of humble satisfaction. We need to model after a fashion after our state universities and reach out into the entire framework of our community life, and build up clannish communities, if you will. But build communities in which the basic values of the soil and of general rural family living are brought together and enhanced by every member of the family. We really have something to give to the world if we'll take a hold of it and use it fully.

A GLIMPSE OF FRANCE'S FOOD SITUATION

"In general the food situation is not much better although there is some fruit now and then. They say that this part of France formerly had an abundance of fruit. This year there is very little to be had on the market. There are a few cherries for sale now and then. In case there are cherries for sale there is a long row of people waiting so that a person gets tired waiting for them. In the restaurant we have many new carrots and even turnips already."

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DAILY DEVOTIONAL MESSAGES

By *Clyde H. Dirks, Hutchinson, Kansas*

AUGUST 25—*"Follow Me, and I will make you Fishers of Men."* Matt. 4:19

Jesus Christ today is calling men to follow Him and to take up His work. This call necessitated the abandonment of all former ways of life; to serve all earthly ties, and to take the way *He* had marked out. On a much traveled highway there is a large signboard. On one half of it is advertised beer, moving pictures, the dance, the card table and a goodly number of so called worldly pleasures. On the other half of the sign is a picture of Jesus Christ as the Supreme leader of youth. At the bottom of the sign is the question, "Which will You follow?" In answering the call of Christ we too must decide which *way* to go. We choose either *His* way or the *world's* way. We cannot follow both. Is God asking you to leave something? Christ's call is to *go somewhere.* It was not to follow out a life-direction already taken, but to *begin* and *become* something entirely new. Christ's call is to *do something.* First to enter into *fellowship with Him.*. Mark 3:14 *"That they should be with Him."* See also I Chron. 4:23, *"They dwelt 'with' the 'King' 'for' his work."* The choicest privilege of a true follower of Christ is to be *"with Him."* Secondly, the call to do something was to be *active partners* with Christ in His work. The call is to be *"Fishers of Men."* What will be our response? Let us say, "Lord, Here am I, send me."

AUGUST 26—*"I am the Almighty God; walk before me, and be thou perfect."* Gen. 17:1.

There is a vast difference in walking before *men,* and in walking before *God.* We have walked before our friends, our neighbors, and the world, very eager to win their regard and approval. Each step we have taken with the consciousness that we are *being watched,* and with the secret desire that our walk should be approved. We have found it quite convenient to put on a good front before men for they can judge only by outward appearances, *"but God looketh on the heart"* and that involves every secret thought, desire, and deed. It is to *God* that we must render an account of our lives, therefore let our walk be before Him. It is said of Enoch in Gen. 5:24 that he *"walked with God"* and the writer of the Hebrews says in Heb. 11:5 that he had this testimony that *"he pleased God."* Here we see that the *pleasing life* is a *possible life* for we see it in Enoch in actual living experience. Walking *presupposes life.* Only people who are alive walk. In we see that only *"He that hath the Son, hath life."* Walking suggests *activity.* Walking is the expression and proof of life. To walk *with* God means activity *for* God. The *proof of* God's possession of us lies in the Christian walk. *"By their fruits ye shall know them."* Walking involves *progress.* Stagnation cannot characterize the Christian life. We go *"from glory to glory and are changed into the same image."* Walking before God will lead to a separation from that which is displeasing to Him.

AUGUST 27—*"Give me also This power."* Acts 8:19.

Simon lived at a time of crisis much like that of our own day. People were thoroughly dissatisfied with empty formalities of religion. They were sick of the routine demands of traditions. They were yearning and crying for reality. All around people were expectant and ready to turn to something sure and abiding. What an opportunity for Christians to lead expectant, longing hearts to the salvation in Christ. Simon is a type of people in every age whose controlling desire is for power. Power to do some great thing. Simon's sin was not in that he wanted power, but in the way in which he wanted it. He wanted power the easy way. He offered *money* rather than *himself.* He wanted to be *"some great one"*—but he was *"weighed in the balances, and found wanting."*. The words of Him who knows the hearts of men are, *"He that would be great among you let him be your servant."* Simon wanted power *without a change of heart.* God teaches us here that what a man *is* sets limitation on what he can *do.* An apple orchard cannot be expected to produce peaches. Jesus questions his hearers *"Do men gather grapes of thorns, or figs of thistles?"* There is a vital relationship between fruits and roots. What a man *is* conditions what he *does.* Power, as manifested by Christians, made Simon conscious of his lack of power. The disciples did not *say* how much power they had, but their *works* for Christ caused Simon to say *"Give me also this power."* When Christians everywhere will begin to *live,* and bring their *works* up to their profession people today will be caused to say, "This is what I want," and will become Christians also.

AUGUST 28—*"O Lord: Thou are my refuge and my portion in the land of the living"* Ps. 142:5.

A fundamental need of every man is a refuge for his soul. Every living thing must have a place of refuge from the stress and storm of life. Animals have their holes and dens, birds have their nests, the day of toil has its night. Man, too, needs a refuge. There must be moments of relaxation, recreation, liesure, prayer and worship. Life grows stale and hard without a place of refuge. Physicians and psychiatrists are beginning to see the value of a refuge for the soul of men. Many human ailments are directly traced to man's lack of a refuge for his soul. Many are those who have regained health and physcial vigor because they learned to take their souls to refuge. The disciples must have felt like the Psalmist when Peter said, *"Lord, to whom shall we go? Thou alone hast the words of eternal life."* To whom should they go? The *Pharisees?* But they were insincere and insincerity is nothing to turn to when a soul is seeking refuge. To the *scribes?* With all their learning they did not recognize Christ when he came. To the *rulers?* They could not rule their own spirits. To the *world?* That refuge too is unsatisfying for *"the world passeth away and all that is therein."* Have not many of us often confessed with Abraham Lincoln "I have been driven many times to my knees in prayer to God with the overwhelming conviction that there was no place else to go." Does your refuge suffice? Can you say "Lord, Thou are my Refuge?"

AUGUST 29—*"That He might reconcile both unto God in one body by the cross, having slain the enmity thereby."* Eph. 2:16.

The message of the Cross is a message of reconciliation. God comes to man by way of the cross; man comes to God by way of the cross, and man comes to man by way of the cross. In this hour of the world's spiritual need the church must emphasize the cross. The world is now facing naked facts. The church must realize again that *only* the message of Christ and the cross can meet the need of a tired, perplexed, suffering and troubled world. The church has now a supreme opportunity to present the claims of the cross and the cleansing by the blood of Christ. Someone has said, "God may have had other words for other worlds, but His word for our World is Christ."

There are golden crosses on hymn books, crimson crosses on Bibles, little wooden crosses on mantle pieces or drawing room tables and golden crosses on watch chains. These are valuable only as they stir our hearts to consider *The Cross* on which Jesus died for our sins. For the Christian two things stand out in the cross. *First,* the moment you yield to it you will love it. If you take the cross from Christ, the world loses its Saviour. *Second,* against the background of the Cross you see the real value and worth of a soul. The price paid for you on the Cross is so great that in the light of it you cannot place a cheap value on yourself. Peter reminds us that we were *"not redeemed with silver or Gold, but with the precious blood of Christ."* The cross stands at the center of the world's best life. You cannot evade it. You cannot go around it, its *arms* are too wide. You cannot dig under it; its roots are too deep. You cannot climb over it; its *head* reaches heaven. You must *face it* and answer the question, *"What shall I do with Jesus, who is called Christ?"*

AUGUST 30—*"It is finished."* John 19:30.

What is finished? We are all the time coming to the end of things here. The day ends, the week ends, the month ends, the year ends, work ends, rest ends. There is an end to laughter, tears, fasting, feasting, journeying and abiding. Everyday is full of ends of things begun, but can we say any of these are finished?

When one goes into a cemetery he is profoundly effected by the recurrance of the two words, "born" and "died." There is no room to write what has been achieved between those two events. But there has been a *beginning* and an *end.* Yet can we say a man is *finished* when he is laid in a cemetery?

A man may lay down his pen at the end of a book and say, *"It is finished."* But is that the end of the book? The book has only begun. A man may lay down the traces of sweating horses at the end of the last furrow of the plowed field, and say, *"It is finished,"* but is that the end of the field? No, the field will yet produce its greatest crop for the good of man. Suppose your friend is building a house. You were present when the foundation was laid. From time to time you watched the progress of the building. One evening your friend comes rushing in and says, *"It is finished."* You know at once what he means. The house is finished but is that the end of the house? The benefit of that house has just begun.

Was it the end of Christ when He died on the cross and said, *"It is Finished?"* The world was not through with Him when it nailed Him to the Cross. *What is finished?* Redemption. Here is perfect accomplishment. Completeness. It *need* never be done again. It can never be done again. The hymn has it, "Tis done, the great transaction's done, I am my Lord's and he is mine."

AUGUST 31—*"Lookng for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* Titus 2:13.

Hope is the mainspring of human life, when the mainspring is broken the watch ceases to run. When hope is dead, the man ceases to act. There is no medicine that science has ever discovered so powerful as hope. No man is defeated so long as hope lives. No man can be victorious after hope is dead. This blessed hope is made an accompaniment of the new nature and works as an auxiliary force by which the soul is set speeding on the upward way. (See I Pet. 1:3-4.) Hope lives on the future. Faith may ask only for the present, but hope is faith plus expectancy. It is faith on tip toe of joyful anticipation. Hope is kept alive by tomorrow. It feeds and flourishes on the unseen, for hope that is seen (that is realized) says Paul is not hope. Confine hope to the here and now and it must straightway droop and die. The believer's position is that of *waiting* and *looking* unto the coming of the Lord and *loving* His

(Continued on page 11)

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Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Eastern District Retreats

By *Rev. Howard T. Landes, chairman*

The fifteenth annual retreats of the Eastern District Mennonite Churches were held on July 16th-19th and July 24th-26th at our retreat ground, Men-O-Lan, near Finland, Pa. The theme of the retreats was, "The Shining Life" based on the Scripture Matthew 5:16, "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." This theme was developed by the Reverend Walter H. Dyck, Beatrice, Nebraska, as follows: 1 "A Personal Testimony" based on "your light," 2 "A Spontaneous Testimony" based on "the word let," 3 "A Conspicuous Testimony" based on "before men," 4 "A Practical Testimony" based on "good works," 5 "A Fruitful Testimony" based on "glorify your Father." Other instructors were Dr. S. F. Pannabecker, who taught "The Shining Life on the Foreign Mission Field." Reverend A. J. Neuenschwander presented to us "The Shining Life Revealed by New Testament Characters." Reverend J. J. Plenert gave lectures on the book of the Colossians. Three helpful periods were conducted by a Christian layman, Mr. Carrol Parks, Allentown, Pa., on "Practical Points for Public Speaking and Helps for Sunday School Teachers and C. E. Workers.

There were 136 retreaters and nine members of the staff attending the High School Retreat. Those who attended the Senior Retreat numbered seventy-eight retreaters and eight members of the staff. This was the largest attendance in the history of our eastern retreats. The suggestion has been made to plan three retreats for next year.

The retreaters received many blessings. There were conversions, consecrations, and a deep desire on many to go back home to a life of service in their Sunday School and churches.

I asked several who attended the retreat to give their impressions in writing, "This is our second year at Men-O-Lan grounds. We had three very interesting and helpful instructors. We also had the privilege to hear Dr. Harvey Bauman who had just returned from India before the retreat. Many were brought to a closer relationship with Jesus our Saviour and Lord. This is the reason for having our retreats." Richard Delp, Lansdale, Pa.

Other comments received were, "This retreat was born in an atmosphere of prayer"... "I regret the retreat is ended, would love to stay longer." A Senior retreater said, "The Retreat was five times better than the best." We prayed at the opening of the retreat, that we might experience "days of Heaven on earth," and truly our prayers were answered.

Another high school retreater wrote, "Take one beautiful stretch of wooded Pennsylvania countryside dedicated to the service of God, add one dining hall and five cabins, (plus several necessary tents) and you have Men-O-Lan ready for a retreat. Measure out 136 Intermediates who have previously been filled with a strong purpose, a desire for Christian inspiration and instruction, mixed liberally with good fellowship.

"Dot with mixture of good leaders, long ones from Nebraska, medium ones from China, the short one from Quakertown; the size really doesn't matter, so long as they are imbued with the power of God, and spiced with a bit of good sportsmanship and humor.

"Fold in the Word of God without measure, and cover with abiding Presence of the Holy Spirit. Mix well for three days, and bake in the sunshine of Christian love. Yield-one perfect retreat, and the results are guaranteed." Miss Grace Moyer, Allentown, Pa.

The retreat, as perhaps no other place, impresses the truth that a "Simple Life" brings one closer to God. There is where we take time to visit our neighbors, to associate with fellow Christians, to drink in the beauty and peacefulness of nature, and most important of all, to worship the God of all creation and Christ our Redeemer, as well as to study and meditate upon His Word. What constitutes a "Shining Life" was also strongly impressed, as the leaders presented it in a challenging way, not only by their words but also by the testimony of their lives as they mingled with the retreaters." Dorothy Dietz, Quakertown, Pa.

NOTICE TO C. E. LEADERS

Beginning with this issue the date for each of the different C. E. programs will be omitted. It is not necessary in most cases, if not all, that a particular program be used on a particular Sunday. Most programs are of such a nature that they can be used on most Sunday evenings of the year. If you are a member of a program committee looking for program material, find some copies of *The Mennonite* and select the program which is suitable. We do hope that you will try to use as many of the Senior programs in order as you can, for they were designed as a series. —rw

SENIOR DEPARTMENT

Series for August—Evangelism

THE TIE THAT BINDS—Epesians 3:14-21

Suggestion:

Why not make this an open-air, sunset meeting with singing of a large number of evangelistic hymns. With a good song leader in a beautiful spot of nature where you can see the setting sun this should prove both refreshing and inspiring.

I. Worship Service:

1. Songs: "Day Is Dying in the West," No. 31; "I Can Hear the Saviour Calling," No. 500.
2. Reading of scripture passage, prayer, leader's remarks.
3. Singing.
4. Offering for C. E. Work.

II. Leader's Introduction:

"A tie that binds the hearts of Christian people to one another is their common faith. They believe in God. They have confidence in Jesus Christ. They recognize the authority of Jesus' teaching for themselves and for the world. They have faith in Him as the Saviour of the World.

Another tie that binds the hearts of believers to one another is their mutual love. "Beloved," said John, "let us love one another; for love is of God." The Christian love that unites Christ's followers in sympathy and fellowship is, as Professor Drummond used to say, "the greatest thing in the world."

A third tie that binds the hearts of Christians to one another is their zeal for the Kingdom of God. They are united in a common task: first, to exemplify in their own lives the teachings of Jesus, and, second, to spread those teachings throughout the world. Together they pray and work to hasten the day when the kingdoms of this world shall become the kingdom of our Lord and Saviour, Jesus Christ."

III. Suggested Topics for Short Talks:

1. Blessedness of unity, Psalm 133. 2. Unity of spirit, Ephesians 4:4-6. 3. "No respecter of persons," Acts 10:34, 35. 4. Christ's prayer for oneness, John 17:20, 21.

IV. Instead of discussion period, use this time for singing.

V. Facts for Study:

Faith and love and zeal for the Kingdom, these are essential for any evangelistic work Those who desire to be evangelists must have their own hearts right with God, and right with each other. Further they must have an intense desire to bring those who do not know and love Christ to Him. The love of Christ for the lost must also grip their hearts, and "Seeking the lost, yes, kindly entreating, Wanderers on the mountains astray," must not only be a song upon their lips in moments of devotional services but a deep-rooted expression of daily living. Times when through song and service Christian young people become conscious of this mission are a bond which unites them for a common task.

VI. Illustration:

All of One Blood

As a doctor for twenty years in the Orient, I think I have a special right to speak on this subject. I have taken a microscope and examined the blood of Americans; I have taken a microscope and examined the blood of Koreans. There is no difference. Present-day medical science has developed a new blood test. As you know, before a blood transfusion is made, the blood of the donor and of the sick person must be tested to see whether their blood will mix with safety. Through these tests it has been found that there are four groups of individuals. Group one, two, three, and four are found in America, and you can't mix the blood of different groups even among Americans. Groups one, two, three, and four are found in Korea, in Japan, in China, in every race in the whole world. "God . . . hath made of one blood."

VII Food for Thought:

Somebody has said sometime: "Your life talks so loud I cannot hear what you say." May the church of Christ not only speak of Him but win men unto Him by its way of living."

INTERMEDIATE DEPARTMENT

My Favorite Hobby

Bible references on Hobbies:

The fascination of creating, Jer. 18:1-6; Skill in carpentry, I Kings 5:6; Skill in engraving, II Chron. 2:7; Skill in music, I Chron. 13:8; A chance for all kinds, I Chron. 28:21; Do with all thy might, Eccl. 9:10; Topic, Col. 3:16, 17.

Have your superintendent help you to arrange an exhibit of hobbies not only of members of your society but enyone who is interested. Arrange it attractively and then invite the public to come and see your exhibit. This may be at the time of your meeting or some other time more convenient to the public.

At your meeting have the members discuss why they engage in certain hobbies and how they got started. Have several visitors tell about theirs.

On the blackboard list reasons given in an informal discussion as to the value of hobbies. Why should everyone have a hobby?

JUNIOR DEPARTMENT

FINDING FRIENDS WHO NEED US—Acts 9:32-42

A "Who-is-my-friend" Meeting

Proverbs 17:17 gives us our memory verse for this topic. "A friend loveth at all times and a brother is born for adversity." What kind of a friend have you been, a "fair weather friend" or one who was there also in adversity. Are you a friend who **sticketh closer** than a brother?

Many times we do not even know our neighbor as our friend, because we haven't tried to learn to know him.

When we make a survey of our community, there will come to light a number of human situations which are not so good. There may be discovered a section where foreigners live, and their children playing about the streets **need** what we have to give them. The survey may also include a hospital, and some of its sick may well receive the loving ministry of the Juniors.

You might ask, "How can I find friends?" Be one, and be on the lookout for new friends to be served, either with kindness, games, clothing, food, or with the Word of God. You might visit new homes, speak to schoolmates, playmates, write letters or send boxes of toys, books and other articles.

The Question Bee

1. Who is my friend? 2. How and when did Jesus show Himself a friend to the children? 3. How can we help the sorrowing? 4. What does Jesus command us to do for the widows and orphans? (Jas. 1:27)

"Ye are not your own—ye are bought with a price"

Fritz Kreisler, the great violinist, said, "I was born with music in my system. I knew musical scores before I knew my A.B.C. It was a gift of God. Music is too sacred to be sold. I never look upon the money I earn as my own. It is only a fund entrusted to my care for proper use and disbursement. I reduce my needs to the minimum. I feel morally guilty in ordering costly meals, as it deprives someone else of a slice of bread—some child perhaps a bottle of milk. My beloved wife feels exactly about these things as I do. In all these years of my so-called success, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

DEVOTIONAL MESSAGES

(Continued from page 8)

appearing. This waiting is lit up by the Blessed Hope. There are *two kinds* of waiting. There is the idle, listless waiting, sort of loafing. Like a man waiting for mealtime. He has no responsibility of getting the meal and has nothing to do but to wait until it is ready. Another kind of waiting is that seen at a *relay race* in which one man carries a stick a certain distance, a second man carries it to a third etc. These men are waiting on tip toe, all alert, the runner is "all there." This is active waiting. *Think* of a *broadcasting system* waiting to relay a message to the States from Europe. That kind of waiting cannot be done asleep. Think of a *surgeon* waiting for the anesthetic to take effect so he can begin the operation. That waiting is active.

Thus we look for the "Blessed Hope," and *love* the appearing of our Saviour. *"Unto them that look for him shall he appear the second time without sin unto salvation."* Heb. 9:28.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 30, 1942

God's Help always Available

Gen. 32:2-12, 27-29. Read chaps. 31-33

Jacob arrived at Haran and was cordially welcomed into the home of his uncle, Laban. He remained here for twenty years, working for his uncle who prospered greatly during this time. He toiled fourteen years for the two daughters of Laban, given to him as wives. During the last six years he was paid wages in flocks and herds. He prospered exceedingly in these years (chaps. 30, 31) and Laban became very envious of him. God warned Jacob to return to Canaan with his household and possessions (31:3). Esau also was prospering during these years. Isaac was still living and Jacob was now on the way to his father's dwelling place. His route took him by the place where Esau lived.

Jacob Feels the Need of Help vss. 2-12

When Jacob came into the region east of the Jordan, he saw a vision of angels whom he recognized as God's messengers to encourage him and assure him of divine protection. He remembered Esau's threat to kill him, which caused Jacob to leave home and he feared that he would now take vengeance upon him. This was a real crisis—some think the greatest crisis in Jacob's life. It was easy to flee from Esau, but to come back and meet him now, he believed meant great risk to himself and those with him. He took a wise precaution and sent messengers to Esau that he might win his favor. This was really a confession that he had wronged him. He informed Esau that he was independently wealthy and would not need any help from the father's estate.

Jacob became greatly alarmed when he was told of Esau coming to meet him. His wrongs against him arose to plague him. He felt sure that Esau's intention could be only evil, coming with so many men. He took all precaution within his power to protect his household and his possession and to appease his brother. He felt too that all his precautions were not enough, so he resorted to earnest prayer.

His prayer arose to a lofty height of poetic fervor. It included thanksgiving, petition and appeal to divine faithfulness. Its humility indicates a noticable change in his character—an inward transformation due to contacts with God. He senses his unworthiness of all his prosperity. This helped to pave the way for greater spiritual blessings. He believed God could deliver him when all human means would fail. He did all he could to help answer his prayer.

Divine Help Given vss. 24-29

There is an element of mystery in the struggle, spiritual and physical, during the night by Jabbok (vss. 24-26). It seems plain that God appeared to him in human form. Jacob pleads desperately that God would bless him and grant him deliverance from Esau. The wrestling was primarily spiritual during the prolonged physical struggle. Jacob's persistence won the coveted blessing for him. It was attended with a radical change of character in which his old disposition gave place to a new nature.

He was returning to Canaan in his own strength. He had to learn that his inheritance of Canaan was God's gift and not the reward of his own strength. He had forgotten the real significance of his name. The new name, Israel, means "He who strives with God." It meant a change of character in Jacob. He was assured that now he would prevail in his meeting with Esau. Jacob won his victory through the defeat of his own will. His self-confidence was conquered. He did not learn the name of his wrestling partner, but he received the blessing which was proof of God's presence with him.

God's help is available now. There are many times in every lifetime when His help is needed. Sometimes we feel that no human power is sufficient. There may be a spiritual crisis in which we cling to God like Jacob did. God's Spirit is here, sent into the world to be our helper. At any time we may plead his promises and may confidently entrust ourselves into his hands.

Whom did Jacob master to receive the blessing, the angel or himself?

Jacob called upon God for help. Why did he take all possible precautions?

By whose standard did Jacob judge Esau?

IN MEMORIAM

DANIEL ARTHUR EWERT, March 8, 1917 to July 19, 1942. Son of John A. and Bertha Wiebe Ewert. Enjoyed farm life in the Johannestal community near Hillsboro, Kansas. Graduate of Hillsboro High School. Active in Sunday School, Bible classes, and C. E. Read Bible through in both English and German. Member of the Johannestal Church and janitor of its meeting house for last two and one-half years. Died from injuries sustained when horse kicked him in the abdomen. Mourned by father and mother and by two sisters, Ruth and Bertha.

FRENI MUELLER WALTNER, Feb. 7, 1862 to July 11, 1942. Daughter of Johann and Maria Mueller. Born in the village of Futter, Volhynia, Russia. Came to America with parents in 1874 and with them settled on a farm in Childstown Township, S. D. This was her home the rest of her life. Church membership: Salem Zion Mennonite Church and Salem Mennonite Church. Married Jacob J. Waltner, who preceded her in death. Mourned by five sons, John, Emil, Ben, Edward, and Henry, all of Turner County, and one daughter, Lena of North Newton, Kansas. "She believed in work and the dignity of it. She believed in the simple life and lived by it, in simplicity in dress, manner, and religion."

SAMUEL S. LEITZEL, March 1, 1877 to July 19, 1942. Son of Henry and Mary Shelly Leitzel. Married to Grace Shirk, who preceded him in death three weeks before. Farmer in Heister Valley, R. D. Richfield. Member of the Richfield Mennonite Church. Survived by the following children: Shirk C., Mrs. S E. Amey, and Robert, all of Richfield; Ernest, Richfield, R. D.; Mrs. Norman Fisher, McAlisterville; Mrs. Merril Hornberger, Ethel, Geraldine, and Nobel, all at home. Rev. B. S. Graybill officiated at the funeral.

MRS. SAMUEL LEITZEL, Aug. 29, 1883 to June 30, 1942. Daughter of the late Abel and Katherine Aucker Shirk. Born in Juniata County, Pennsylvania. Member of Richfield Mennonite Church. For surviving children see obituary of Samuel S. Leitzel. Also survived by four brothers, John, Abel, and Samuel Shirk, Richfield; and Henry Shirk of McAlisterville; and two sisters, Mrs. Mary Hornberger, Richfield, and Mrs. Fannie Haldeman of Malvern.

MRS. JOHN E. SHIRK, March 9, 1892 to June 30, 1942. Lived at Richland, R. D., Pennsylvania. Survived by husband and eight children, Miriam Agnes, Wilmer L., Donald R., Lydia S., Eunice M., Naomi L., Elvin D., and Stanley R., of Richfield; her mother, Mrs. Agnes Leitzel, Richfield; six sisters and brothers, Luther, Paul, James, Mrs. Earl Shirk, Ellsworth, and Mrs. Reno Shellenberger of Richfield and vicinity and two half brothers, Samuel and Charles Leitzel of Richfield.

NICKOLIE A. FRIESEN, Sept. 25, 1907 to July 13, 1942. Son of Peter and Maria (Abrahams) Friesen. Lived at Henderson, Nebraska; Litchfield, Nebraska; and Munich, North Dakota. Member of Salem Mennonite Church at Munich. Married Marie Fast, who with children Orla Romane and Harley John survive him. Died from injuries sustained in haying accident. Rev. Hellmuth Ortmann and Rev. Albert Kleinsasser spoke at the funeral.

L. RICHARD THRAPP, thirty-two, railroad worker, died August 1 of a fractured skull sustained in a railroad accident. He was united in marriage to Miss Melvina King who with two children survive him. He was a member of the Grace Mennonite Church, Pandora, Ohio Rev. Forrest Musser conducted the funeral.

"Think God's thoughts after Him." —*Edward Delor Kohlstedt*

"Remorse never follows kindness." —*Florence M. Hilbish*

"The actions of men are the best interpreters of their thoughts." —*Locke*

CORRESPONDENCE

MENNONITE CHURCH
Lehigh, Kansas

The Silver Wedding of our pastor and his wife, Rev. and Mrs. B. H. Janzen was celebrated on May 7 (the date is May 3). The festivities were held in the auditorium of the Lehigh High School. Over three hundred guests came for the service and lunch. Rev. John H. Epp, from Colby, Kansas, who had joined Brother and Sister Janzen in marriage, and Rev. H. L. Janzen, from Enid, Oklahoma, who is a brother of Mrs, Janzen, were the speakers. A cornet duet was given by Irven and Elmer Janzen. The B. H. Janzen children, Elmer, Beulah, and Myrtle each gave a reading. The church choir sang several songs.

Our union meetings, which are held on the high school lawn on Sunday evenings, started on August 2.

Brother George Martens, who is in the Gossel Hospital, is very low at the present time. Mr. and Mrs. David J. Auernheimer are kept at home a lot on account of bad health. Mrs. A. A. Hiebert has not been able to attend church for a long time because of her health. Harley Ewert recently left for camp. Eight members are in camps now. May God bless and strengthen and keep all the depressed families is my prayer. —*Mrs. F. G. U.*

BETHEL MENNONITE CHURCH
Winton, California

Since news reports from our congregation have come to *The Mennonite* so sparsely I have thought of bringing some news items off and on for our beloved paper. In fact, I have been requested by our group to do this. In the past twenty-five years I have contributed to *The Herold*, the *Hillsboro Vorwaerts*, the *Mennonitische Rundschau*, and others. *The Herold* has discontinued publication, and the *Vorwaerts* has changed to the *Journal*.

God works in us both to will and to do, therefore we are fully dependent upon him as our leader and guide. Let us be thankful for the words, "I will be with you always, even unto the end of the World." These come from the lips of eternal truth, from him who is the Author and Finisher of our faith.

We are having another hot spell at the present time. A similar spell three weeks ago did extensive damage to some of the vineyards. Unless the weather changes that damage will now be increased. We and our crops are in God's hands. May He protect us from further loss.

Our pastor had a most blessed time at the Pacific District Conference, enjoying the program and meeting many old friends. This week Rev. and Mrs. J. P. Glanzer are vacationing with friends at Dinuba, their former home. We expect them back this week end. (July 26)

Mrs. Beatrice Van Meter from Glendale, California, a former missionary to China, gave us an interesting talk and showed pictures on June 21. She lost her husband soon after they came back some two years ago. He had contracted the illness in China.

Some of our young people are going to the retreat at Lake Sequoia in Grant National Park, August 8-15.

Last Sunday we observed the Lord's Supper. Most members took part. May it be and ever remain in every heart a token of remembrance of the Lord's suffering, until He comes again to receive His own.

On July 5 we had our Sunday School classes at the river side for a change. The day was well spent with a program, music, and songs. We could all go home blessed and much encouraged in the work of the Lord. In this day when the war clouds are so dark over us and we know not what the morrow may bring, it is doubly necessary that we take all things to God in prayer. That we consecrate our all to Him and to His service is my prayer.

We are looking forward with much joy to July 29 and 30 when Brother P. A. Penner is to be with us and is to tell us of his labors and show pictures. Brother Penner has given forty years of his life in the mission field of India. This is a great service to the Lord and the heathen world. Thanks be unto God for it.

We thank God for our little church here. It is only about fourteen or fifteen months since we organized our group here. With the help of God we have increased our attendance and improved our meeting house. We are looking forward to more blessings from the Lord. —*Noah A. Koehn*

BUHLER MENNONITE CHURCH
Buhler, Kansas

On July 5 our church had the privilege of ordaining Henry Franzen of Bethel College to the ministry. Dr. C. E. Krehbiel, President of the General Conference, performed the ceremony, assisted by Dr. Ed. G. Kaufman of Bethel College. Rev. A. J. Dyck gave an impressive message on the duties of the pastor to the church and on the duty of church members to the pastor.

Early this summer the board of trustees and the church council planned to redecorate the meeting house. In order to do this "loyalty day" was observed. Each member had a chance to contribute. Due to the redecorating we have been having our Sunday School and church services in the high school auditorium. On July 26 Willis Rich of Bethel College conducted the adult Sunday School classes. We are planning to be back in our meeting house on August 9.

Rev. and Mrs. Manning, returned missionaries from Africa, were the guest speakers in our church on July 19.

Married: Mildred Martens, daughter of Nick Martens of Buhler, to Bill Dyson of Hutchinson.

—*Mrs. Arnold Esau*

SECOND MENNONITE CHURCH

Paso Robles, California

Greetings, with a portion of Phil. 1, "I thank my God... for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

We have had a number of guest speakers in the past few months, all of whom have brought us messages of encouragement and blessing. Mis Ruth Hege, a niece of Rev. C. Hege of the First Church, a missionary on furlough from Venezuela, spoke to us in the morning service on February 1. At the sewing society meeting the following day she told of the joys and the hardships connected with her work on the field. We wish to pass on one sentence of her message "Safety lies not in the absence of danger but in the presence of the Lord." Although the way was apparently closed against her return, it was opened at the last moment and she was enabled to re-enter Venezuela just before her permit expired.

On Feb 8 Willis Rich, representing Bethel College, spoke briefly of its work in the morning service. He visited many of the members in their homes during the week days before and after this Sunday.

On March 8 the Men's Chorus of the Mennonite Brethren Church of Shafter gave a program of gospel music and testimonies in our morning service. They were entertained in various homes for the noon meal and went to Camp Roberts in the evening to give a program there. The following Sunday our choir again gave a program at the camp.

On Easter Sunday about fifteen of our Junior boys and girls, accompanied by adults, gave an Easter program at the County Jail and Hospital in San Luis Obispo. With the exception of the prayers, and two brief messages, the program was entirely by the children and consisted of appropriate songs and scripture selections. There were many requests, especially at the hospital for them to come again, and they expect to give another program there on August 2.

On Pentecost Sunday the five members of the Catechism Class were baptized by the pastor, Rev. F. F. Jantzen and received into the church. The congregation of the First Church in Paso Robles were our guests and Rev. C. Hege assisted in the services. In the afternoon the regular joint session of the two Christian Endeavor Societies (a semi-annual event) was held in our church.

Rev. and Mrs. Frank Manning and two children, missionaries on furlough from Tanganyika, Africa, visited us on May 31. Both Mr. and Mrs. Manning spoke in the morning service, and in the evening they showed slides of their work. On the following day Mrs. Manning was present at our sewing society meeting for a short time and gave us many instances of God's faithfulness in caring for them not only in Africa but also on their journeys to and from the field.

Rev. H. Albert Claassen of Beatrice, Nebraska, was with us on June 14, representing the work of Freeman Junior College and our peace activities. He gave the morning message and spoke of the work he was representing in a special afternoon session.

Rev. and Mrs. Paul Kuhlman, with their three children, formerly missionaries in China. now serving the Oklahoma Bible Academy, visited at the home of her parents, Mr. and Mrs. E. H. Schroeder, the latter part of June. Paul gave us the message on the morning of June 21, at which time our pastor was absent attending the Pacific District Conference.

Rev. and Mrs. Harold Johansen of Cottonwood, California, and two children visited at her parents. Mr. and Mrs. A. G. Claassen the week following and Harold gave us the message on the morning of June 28.

"Brethren, pray for us." (I Thess. 5:25) —*Corr.*

GRACE MENNONITE CHURCH

Pandora, Ohio

The annual consecration services for little children were held on Mother's Day. A reception was given in June for new members received into the church during the Easter season. The theme "Growing Service" was used for the reception.

The Men's Fellowship held a supper at the church with Rabbi Bernard Dorfman of Lima speaking on the subject "The Customs and Religious Life of the Chinese People." The Grace Senior Fellowship, a young people's organization, presented a play "A Soldier of the Cross" at a regular evening service.

Recent visitors in the pulpit have been: John Ramseyer, instructor in the University High School. Columbus, Ohio, who spoke on "Recent Trends in Education;" Rev. Walter Schutz of Africa, who showed pictures of his work on the mission field, and also filled the pulpit in the absence of our pastor. Rev. Musser, Miss Elizabeth Hilty, former missionary to China, who spoke on the present situation in China, and Delvin Rickhofer of Bluffton, who will assist in the work of the Mennonite Central Committee in Switzerland.

One Sunday each year the four Mennonite Churches of this area exchange pastors for the morning service. Rev. Peter J. Boehr of the St. John Church served our church. In the evening the four churches combined for a musical festival under the direction of Dr. Samuel Flueckiger of Manchester College, North Manchester, Indiana.

The choir has been rehearsing this summer for the rendition of the oratorio "Elijah" to be given in August.

Four weddings of members have taken place this summer: Dorothy Burkholder and Wayne Holt, Uvira Neiswander and James Suter, Alma Sugy and Earl Dean Steiner, Arlene Steffen and Francis Snare.

—Corr.

« « JOTTINGS » »

—"How about subscribing for **The Mennonite** now? It should be in every Mennonite home."—Bulletin, First Mennonite Church, Allentown, Pa. (Some members in our Mennonite churches do not know that there is such a paper as **The Mennonite.** Pastors can do much to draw their members' attention to it.)

—**Elbert Koontz,** husband of the former Louise Schroeder will study at Bonebreak Seminary, Dayton, Ohio.

—Dr. E. A. E. Palmquist, **Executive Secretary, Philadelphia, Federation of Churches** filled the pulpit of the First Mennonite Church one Sunday morning while Rev. Plenert served as instructor at the retreat.

—**Dr. J. H. Langenwalter** reports that he spent five weeks attending the Conference and taking a vacation in the northern Pacific states to gain strength to weather the summer. He says, "It was a good experience and I came home much refreshed."

—**Rev. Erland Waltner** recovered from his illness and served as one of the leaders at the Western District Y. P. Retreat.

—One of our hard working ministers says that if his church does not come up to the **C. P. S. quota** they will make a house to house canvass to reach their goal.

—The **Lorraine Avenue Mennonite Church, Wichita, Kansas,** has begun building on an addition to their meeting house. War priorities stopped them in their plans to build a new meeting house. The present one is too small to accomodate all those who come to worship.

—**William E Juhnke** was elected as President of the Western District Christian Endeavor Convention at its recent fiftieth aniversary session in Newton. Mr. Juhnke has served in this capacity before as well as Secretary-Treasurer of the Young People's Union of the General Conference. He is getting his M. A. degree at Kansas University this summer. He has been teaching history in Moundridge, his home town, for the past six years, and next year will teach in Buhler, another Mennonite town nearby.

—Seventy-five young retreaters of the Pulaski, Wayland, Eicher, and Donnellson churches followed their leaders two days through the theme, "Christian Youth Faces Life." Rev. D. E. Welty and Rev. E. A. Sommer led discussion groups on "The Religious Problems of Youth" and "Finding My Place in Life." At a mission session the Donnellson young people presented the missionary play entitled, "Garib," and Rev. Sommer told of his experiences in the Belgian Congo, Africa. Throughout the retreat **Dr. J. E. Hartzler** gave stirring addresses on "Youth in the World Tomorrow," "Is Religion Necessary?" "An Adequate Faith for Our Day," and "The Supremacy of Christianity." Perhaps the high point of the retreat from the viewpoint of the young people was the banquet Saturday evening, at which time Dr. Hartzler spoke on "Building the Nest High."—Bulletin, Zion Mennonite Church, Donnellson, Iowa. **Rev. H. E. Nunemaker** and family recently visited at Sterling and Tiskilwa, Illinois, for several days. Brother Nunemaker also called on Reuben Neff at the C. P. S. camp at Henry, Illlinois.

—Bulletin, **First Mennonite Church, Reedley, California:** "A group of young people left yesterday afternoon to present a program at the Sanitarium at Auberry. This program was followed by a visit to the C. P. S. Camp at North Fork." This group also visited the "spike camp" which is located twenty-five miles south of North Fork. **Dr. P. A. Penner** visited this cchurch on Auyust 2.

—The **Rev. Wm. Penner** and family left Wayland, Iowa, June 10 and had a pleasant trip to their new field of labor at Rumford, Maine. We were very fortunate to secure **Dr. Irvan Bauman,** Bluffton, Ohio, as a supply minister for the summer. His services are much appreciated, and we enjoy the fellowship with the family. The annual "Get-to-Gether" of the four Iowa churches was well attended. A large number of our young people attended the retreat at Donnellson. The gardens, fields, and lawns are beautiful due to plenty of moisture. —Corr., **Mrs. C. K. S.**

—**Sichar Mennonite Church, Cordell, Oklahoma:** Funeral services for the aged Brother A. P. Harms were held on July 19. His wife died a little over three months ago.

—**Deep Run Mennonite Church, Bedminster, Pa.,** The Intermediate C. E. had a picnic on Saturday, and Rev. Russel Mast, pastor, addressed them at a vesper service. The young women's classes have donated new offering plates and a new Bible marker for the pulpit Bible.

—**Bluffton College** has decided to try and raise $20,000 for the purpose of making much needed improvements. In announcing this campaign the college bulletin says, "Some activities should be curtailed for the duration. However, there are activities which cannot be put on ice; they cannot lie dormant until better days!"

—**Rev. Howard G. Nyce,** Secretary of the Eastern District Conference has been so kind as to take upon himself the collection and preparation of news notes from his district. This service is much appreciated. It helps to make our paper more interesting. May more be moved to report important news items in an interesting and concise manner.

—**Rev. and Mrs. Walter H. Dyck** stopped at Winona Lake, Indiana, on their way home to take in the Conference on Mennonite Cultural Problems. Rev. Dyck was a leader at the Eastern District retreats. **Rev. J. N. Smucker** of North Newton, Kansas, also attended the conference which convened August 7-8.

—The Peace Committee of the General Conference met at Winona Lake, Indiana, August 7 and 8. The **Peace Committee of the Northern Disrtict** is scheduled to meet August 15 to make plans for carrying out the program of the General Conference Committee, which will include an assessment of $2.00 per member from August 1 to the end of the year.

—**Rev. Felix J. Schrag** has accepted the pastorate of a Congregational Church in Chicago, Illinois. He is also attending school at the same time.

—In England in the last war three out of every ten **C. O.'s went to jail**; now the corresponding figure is about one in fifty.

—The **Colorado Springs C. P. S.** camp recently assisted in sugar beet work for farmers. Several hundred dollars were earned and turned over to a postwar reconstruction fund.

—A **new Mennonite C. P. S. camp** at Luray, Virginia, has been approved.

EASTERN DISTRICT SECRETARY'S NOTES

Retreat—Last week we reported that 117 had registered the first evening for the High School Retreat. We thought this was very good, but they continued to come the next day until the total number was 139. Next week we can inform you how many attended the Young People' Retreat. **Rev. S. F. Pannabecker's** mission addresses given in several of our conference churches were very interesting, and the beautiful pictures were enjoyed by everyone. **Secretary's Record**—Dr. Elmer E. S. Johnson, pastor of the Hereford Church, Bally, very proudly exhibited the first official record book of the conference dated from 1847 to 1884. The book was found in an attic of one of his parishoners. More about this record on some future date. **Workers Conference**—The Workers Conference held in Bethany Church, Quakertown, Rev. A. J. Neuenschwander, pastor, was well attended on Monday, July 20th. The church gave the members of conference a **very warm** reception. The messages by Rev.'s Walter H. Dyck of Beatrice, Nebraska, and S. F. Pannabecker of Bluffton, Ohio, returned missionary from China, were very interesting and helpful. **Roaring Spring**—Mr. John Boehr, member of the graduating class of Bluffton College, and his sister Mary Ellen were present at the Workers Conference. John is supplying the pulpit at Roaring Spring. They came to the conference with **Rev. and Mrs. George Greger** of the **Napier Church.** We were glad to see John and Mary Ellen and Rev. and Mrs. Greger who traveled almost two hundred miles to attend. **Upper Milford, Zionville**—About twenty of the members of the church housecleaned the church recently and the floors of the Sunday School and church were given a wax treatment. **First Church, Allentown**—The pastor, Rev. Howard G. Nyce delivered a message over the Allentown Radio Station WCBA, on Saturday evening, July 25th, for the Lehigh County Christian Endeavor Society. **First Church, Philadelphia**—Rev. and Mrs. Plenert report that their mid-week Bible study and prayer meetings are well attended. **C. E. Witness**—The last issue of the C. E. Witness; Miss Grace Moyer, editor, was very attractive as well as interestingly produced. All the district young people should read this newsy little paper published bi-monthly, and **everybody** should read **The Mennonite** which is published every week. **Retreat**—Seventy-eight young people attended the Senior Retreat held at Men-O-Lan during the week end. July 24-26. **Bluffton College Trustees**—The district representatives of our college at Bluffton, Ohio, are getting set for a campaign in the east to help wipe out the existing deficit. A letter to be sent to all pastors will announce the method to be pursued, and it is hoped that there might be a generous response and a hearty cooperation. **Richfield**—The conference extends sincere sympathy to Mr. and Mrs. Ernest Leitzel who mourn the death of Mr. Leitzel's mother and father within three weeks time Mr. Leitzel is a deacon of the Richfield congregation. **Hereford, Bally**—Rev. Paul R. Shelly, son of the congregation who spent the past two years supplying a congregational pulpit in Aberdeen, Washington, expects to arrive home about the middle of August. He plans to continue his studies in some Eastern school during the coming winter. **Allentown**—The Sunday School adopted the Six Point Record System at its regular monthly meeting in July. The new system will begin with the beginning of the Sunday School year in October. Mr. Carrol Parks, a Christian layman addressed the July Sunday School Workers' Conference on "Child Evangelism." At a recent meeting of the Pre-Millenial Fellowship of Allentown, of which the pastor has been president since its inauguration, it was decided to change the name to the Allentown Christian Fundamentalist Fellowship. **Napier**—Mr. William A. Barley was instantly killed on July 10 when a truck loaded with steel collided with his car. The funeral was held in the **Roaring Spring Church** and the service conducted by Rev. George Greger. Mr. John Boehr brought the evening message Sunday, July 19 on "Limiting God." It was interesting and thought provoking. Rev. Greger writes, "the 'Tulls Hill Parsonage' is open for your inspection. Drop in and pay us a visit, even if it has to be short." **Pastors please note**—In order to help make **The Mennonite** more interesting, the executive committee of our district authorized the secretary to prepare these articles. If you have news that should be included, even if just a line or two, please forward to the secretary at once.

Thanksliving

"Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each day would be thanksliving."

—*Chauncey R. Piety*

Ja 43

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, AUGUST 25, 1942 NUMBER 33

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OUR CHURCH SCHOOLS

Our church schools are very necessary. We can imagine that if they did not exist deeply spiritual, far-seeing men would gather in groups and say to one another, "We must have our own schools for our own people. We need them for training our ministers, missionaries, teachers, and others who want an education." If we did not have our own church schools our young people would be faced with the choice of going to public schools or other church schools. Public schools are not permitted to make the glorification of Christ the supreme emphasis of their program. Other church schools may teach much that we hold in common with them, but usually they do not teach all of the precious doctrines which God's Holy Word speaks to our minds and hearts. Furthermore, the uniting fellowship of our church schools is necessary for effective, cooperative work in our far-flung conference territory. Our church schools were not called into being unnecessarily.

Our church schools are ours to support. They exist for our sake. What we do for them will be reflected in what they do for us. Support them well with suggestions that edify, prayers that ring with sincerity and love, students that are an asset, and material gifts that make possible, and our church schools will blossom to the glory of Christ and the welfare of our whole conference. Neglect such support, and the results will be accordingly.

August 30 has been set aside as Church School Day in our conference. On it should be remembered all who will go to school, from the Kindergarten pupil to the post-graduate student. But, especially, let us remember our church schools and those who will attend them, for we are responsible for them. May we give God the opportunity to do great things on this day and in the days to follow. —rw.

Gossip Greeting

"I heard—" "They say—" "Everybody says" "Have you heard—" "Did you hear—" "Isn't it awful—" "People say—" "Did you ever—" "Somebody said—" "Would you think—" "Don't say I told you—" "Oh, I think it is perfectly terrible!" Yes, folks, that is the way it always comes. The foul stench of gossip is always preceded by one of those dozen introductions. The next time someone approaches you with a story beginning this way ask him or her to pray with you! Probably the story will never be told. —*La Verne, Calif., Bulletin*

II. CHURCH SCHOOL DAY AUGUST 30, 1942

From the publications of another denomination the following suggestions for observing Church School Day are submitted.

I. WORSHIP SERVICE

1. The pastor or minister in charge can choose an appropriate text with a Christian education theme.

2. Special prayers can be offered for young people going away to schools, for the schools, and for the officials responsible for conducting them.

II. THE SUNDAY SCHOOL.

1. A special passage of Scripture bearing on the theme of Christian education can be chosen for the Sunday school lesson.

2. The superintendent with the cooperation of the ministry can conduct a suitable farewell service for the young people going away to college, emphasizing the responsibility devolving upon them to represent faithfully their homes and church while away at school.

3. The primary and junior departments can conduct a service appropriate for the boys and girls entering the public schools.

III. THE YOUNG PEOPLE'S MEETING.

1. The program committee can outline a program emphasizing the value and importance of Christian education and giving information regarding the provisions which the church is making for the proper training of her young people.

2. A program emphasizing the importance of Christian education can be worked out for the juniors wherever junior meetings are held.

IV. AN OFFERING should be lifted for the support of our church schools sometime during the day.

1. Such an offering might be specified for the Board of Education, or for some particular school.

2. Some churches might want to establish a fund for worthy students who need financial assistance in their preparation for service in the church.

V. IN THE HOME parents can give due recognition during family worship to the importance of a

V. IN THE HOME parents can give due recognition during family worship to the importance of a Christian education and of the relation of the home to the church school and the public school. Special prayers should be offered for all the young people entering school.

The pastor, Sunday school superintendent, and chairman of the young people's society should cooperate in planning the program for Church School Day so that a live, coordinated program can be presented. Procedure will vary according to the local situation. Some churches will want to carry out the Christian education theme through all three services, and others may want to use only one service in the observance of Church School Day: Again, local observance may depend upon the number of young people entering school. Some churches ask these young people to serve on the program before leaving for their period of training at a church school.

Whatever procedure is followed, it should be entered upon prayerfully. A number of churches celebrate a day of prayer for their young people who are training in their schools. This practice inspires the young people to greater faithfulness to the home church.

THE LAITY IN EVANGELISM

Why is it that so many churches do not have a larger ingathering from the non-professing people of the community? One reason undoubtedly is that too many Christians feel that we have our churches which are open to everybody, let the people come if they like. But Jesus has not told us to wait and be ready to make disciples when people come and inquire. He commanded us to "go... and make disciples." (Matt. 28:19). We forget that the spearheads of advance in evangelism are friendship, personal contact, and witness. These, in part, account for the rapid growth of the Early Church. (Acts 2 and 8)

Possibly we have been giving too much credit for the astonishing ingathering on Pentecost Day to Peter's sermon. We are inclined to forget that 120 people (mostly lay people) were on fire with love for Christ, speaking to everybody at the feast about "the mighty works of God" (Acts 2:11) and inviting people to become followers of Christ.

God has in past days mightily honored mass evangelism. A person needs but to remind himself of the ministries of Moody, Finney, and Torrey to be convinced of that. In recent days, however, this approach seems to have been less fruitful. Those of our own churches which have relied largely upon evangelistic meetings to evangelize the community have been rather disappointed. They find that these meetings are not making much impression upon those people of the community for whom they are held because they will not attend. Again they find that although individual members of the home may be touched, these meetings do not reach whole families. Even the life of the church members seems not to be raised notably by such meetings. And those who do confess Christ in them sometimes find it difficult to get really assimilated, because the church has not risen to the occasion. Many are beginning to feel that we should turn more definitely to the witness of lay people as the approach to the task of "making disciples." Jesus went about speaking to people personally and inviting them to follow Him. His followers also did much of their witnessing in personal interviews. Religious conversation was purposeful and glowed with the desire to have others follow Christ.

It would be hard to improve upon the method of Jesus. He sent His Twelve and the Seventy out by two's. Jesus here gives us a method of using the laity of the church. Some ministers who have followed His examples are joyful and enthusiastic over the results of ingathering and over the spiritual uplift of the church. As an example let me refer you to Dr. A. Earl Kernham's book, *Visitation Evangelism* in which he outlines a proceedure in this type of evangelism which contains many helpful suggestions, even though not everything in the book may be found acceptable and practicable. The book is published by Fleming H. Revell Co., 17 North Wabash Ave., Chicago.

The Evangelization Committee urges that the pastors of our Mennonite churches definitely plan this fall to enlist the laymen and laywomen of the church in efforts of winning as many people of their respective communities to the discipleship of Christ as possible. Plan definitely and purposefully. Plan early. Choose your own time for a consecrated and concerted effort. Determine to give the Lord a chance to show Himself strong in your behalf (II Chron. 16:9). And remember that nothing will come out of it unless the effort will be constantly and heavily watered with prayer. The Lord gives His richest blessings only when we pray for them. (Ezek. 36:37) Let every effort, therefore, be bolstered up by faithful intercessors. A praying group is essential. —*W. F. Unruh*

Bethel College Day of Prayer

In conformity with an earlier resolution by the conference and an old custom of the churches to observe the last Sunday in August as a day of prayer for schools and colleges, the Board of Directors of Bethel College kindly requests the churches to observe Sunday, August 30, in the manner designated. In these times of stress and strain Bethel College in a special way needs *the prayerful*, as well as the financial, support of all school friends. The observance of this Sunday in the manner indicated will greatly help to lighten the burden of the coming school year.

In the Name of the Board of Directors
P. K. Regier, President
A. E. Funk, Secretary

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A LETTER FROM WILHELMINA KUYF

M|S Gripsholm, South Atlantic Ocean
August 5, 1942

Rev. P. H. Richert, Sec'y,
General Conference Mennonite
Board of Foreign Missions,
Newton, Kansas

Dear Rev. Richert:

It is two months today since we said good bye to the Browns, and a few of the Chinese friends who were permitted to come to the station with us, and we are still a long way from home. However, we on these repatriation boats have been very conscious of the tide of prayer following all the way, both that originating with the Chinese friends, and that from the friends in the U. S. It has been a good trip though today some folks are singing, "I'm weary of the sea, lads, I'm weary of it's roar." Many of us have been very conscious of the hand of our God upon us.

There is no way of knowing how much you have heard of conditions in China, but I can tell you that it comforted us very much to hear that you had inquired about us through the International Red Cross, and later, that our sustenance and other expenses were cared for.

We find, on comparing notes, that people were treated differently in various places, but since December 8th, the Browns and I, together with five of the Nazarene missionaries, have been interned in our Taming city house. We were allowed to bring in food and other supplies from the suburbs. Our participation in the work was stopped at once, but in some places not a single service was omitted, the Chinese have been going on faithfully in a very encouraging way. There are many details of this that I can tell you later.

We were given our choice, later, of going to U. S. or staying, and because April of this year was my furlough time, I chose to go. The Browns, and Miss Goertz and Miss Regier at Kaichow chose to stay. Later we were told that we should all *have* to go, but when it finally came down to it, three of the Nazarenes and I were told to go. Three days later our long journey began.

Want to mail this letter in Rio de Janerio, and between there and U. S. I hope to write a fairly detailed account of conditions in our various stations, and what has been done by the General Committee, and other information that may be of interest. The evangelistic work, in most parts of the field, is going on, with the Chinese Christians learning new lessons of dependence on the Lord, and souls have been baptized into the fellowship of Christians.

Naturally, on arrival at New York, hope to go directly home to Philadelphia, from there I shall send the letters I have from the Browns and others, and you can get in touch with me there as to what lies ahead.

I am very happy that it has been permitted to me to serve out this first term. Pray with me that the furlough time may be a real time of preparation for further service, and that it may be in China.

Yours, in Christian fellowship
Wilhelmina Kuyf

A PRAYER FOR INDIA

O Lord, these are days of *great events* for Thee and India. They call for *large souls* with enlarged minds, laden with *Thy power* which delights to manifest itself in *superhuman achievements*.

As we face these events of tremendous importance, we come humbly, needy, trembling, lest we fail Thee, *lest we fail to buy up this opportunity* for Thee, lest we fail to measure up to the day of Thy visitation. May first rate events not be dealt with by second rate ministers of Thine, O God.

Cleanse us, O Lord, of every hindrance, every love of ease, every sin which hinders Thy power and glory with us. O my Saviour! cleanse me of the enemy within. And when Thou hast cleansed us, then empower us with physical vigor, enlarge our hearts with spiritual power, give us keen mental grasp for Thy tasks for us. Give us thy love and compassion. Give me Thy love and compassion, my precious Jesus.

We pray, O Lord, *for the 180 inquirors at Champa, Mauhadi, Janjgir, and Korba,*—those whose hearts Thou hast touched. O Lord, descend upon them with Thy fire, to burn out all the dross, that they, enkindled by Thy Spirit may come and receive water baptism during the autumn 1942 and these days while it is day. Make Thy Word within them the Sword of Thy Holy Spirit.

We pray, O Lord, for *Thy servants,* Indian and foreign. *Send them forth in the faith and power of others* who have been sent forth by Thee,—Elijah, John the Baptist, Paul and Barnabas, Finney and Moody. And when Thou hast thrust them forth, O triune God, then honor their faith with an abundant harvest of souls.

We pray, O Lord, for Thy Church on our field. We thank Thee for this church. We thank Thee for what Thou has done in the Basna Area. We thank Thee for the believers in eighty different towns and villages. *Come and sanctify this church there,* and in Janjgir, Champa, Mauhadi, Korba, and all the smaller groups of believers in many surrounding villages. For Thou hast said in Thy Word, "The nations shall know that I am Jehovah, when I am sanctified in you before their eyes." The times, O Lord, are in Thy hands. This day, this year is ours. We know not the future. We plead with Thee, do Thou sanctify Thy church, wholly, entire, blameless, *that India may know and believe.*

We ask it *in the name of Him, Who, when He saw Jerusalem, wept,* because she knew not the day of her opportunity, in the name of Jesus our Saviour. Amen.

—*A Missionary in India*

A Letter About Our Clothing Relief

Dear friends of the General and Central Mennonite Conferences:

In response to a request from Mrs. Harry Yoder, I take advantage of this opportunity to tell you a little about the clothing part of the M. C. C. Relief Program.

September 5, 1940, an inexperienced worker—myself—and a new project met at the old Ephrata Mennonite Church, now known as the M. C. C. Clothing Depot, with Akron, Pennsylvania, as its address. The amount of clothing that had collected before my arrival together with the many new things that had to be learned and tried were to me a very great undertaking. The utter necessity of wisdom from above and the Spirit's leading was very clear. Day by day we implored God's help and felt our way through the tons of clothing that kept coming to us from all directions in all modes of transportation.

Before this time, each branch of Mennonites did their relief work either through their own relief committees or through some other organization such as the Friends' Service Committee or the Red Cross but this marked a new method by which all branches of Mennonites could unite their efforts by sending clothing for foreign or other relief to this central office where the clothing would be sorted, classified, baled, and prepared for shipment and sent whenever possible and wherever they were needed.

The Mennonite people have proved that when there is a need and the call for help comes, they are ready to sacrifice, to dig deep into their pockets and to work hard to help relieve suffering. This proof has been repeated over and over when we note that from December, 1940, to December, 1941, twenty-five tons of clothing were baled and valued at $50,091.77, of this amount clothing valued at $42,826.40 has been sent to foreign fields—France and England—for relief. Besides this, over five tons were sent to Paraguay in January, 1942, to the Mennonite people there who are in need just now.

You will be interested in knowing what part you had in this contribution. My record is not absolutely correct, because not everyone gives the branch of Mennonites which they represent, but as nearly as possible this is noted. I have combined the General Conference and the Central Conference because I did not always know which one was sending. As the work develops we hope to get more system and accuracy into our records. In the meantime, we trust your charitable forbearance. The records show that from December 19, 1940, to November 27, 1941, the General Conference and Central Conference Mennonites contributed 2,583 lbs. (over one ton) of clothing. Since November 27, 1941, large amounts of clothing have come from these branches and are coming in continually.

It seems this part of the M. C. C. relief work is just opening up. Many new sewing circles are organized and those that have operated for years are doubling and trebling their output. The kind and quality of clothing sent in is much better than a year ago. There is still room for improvement.

A fine thing to do is to have every Sewing Circle or Ladies' Aid carefully (1) repair, mend, sew on buttons, darn stockings, if necessary; (2) clean—laundry if necessary or dry clean if justifiable, brush out trouser cuffs, etc.; (3) mark sizes or age of garment, also state if for boys or girls, when the question might arise as in the case of pajamas; (4) and inspect carefully to determine if the quality of clothing (whether new or used) justifies the expense of transportation. Also ask yourself (1) if you would be happy to receive that garment if you were the recipient in Europe today without food, shelter and clothing and (2) what your opinion would be of the Mennonites in America, who are sending this clothing, from the clothing you got through them.

The standards of the Mennonite Church are high, and we must not lower them by sending inferior quailty of clothing for relief purposes. We have done very well in the past, but that is not enough. Today we face an indescribable need. Millions of war sufferers and the famine stricken countries challenge us to give our possessions and to give ourselves to minister to them. For every garment we gave before we should now give four or more. Does that seem hard? It all depends on our own attitude toward these problems. Christ comes to you and me daily in some form or another of suffering and needy humanity. Do we minister to Him or do we not recognize Him and send Him away coldly, later to awaken to the terrible sin committed—closing the door to Christ.

However large our gift, unless it is done in the name of Christ it will avail very little. However small our gift, if in the name of Christ with God's blessing upon it multitudes will be clothed. "Naked and ye clothed me." "For without me ye can do nothing."

Sincerely,
Mrs. M. C. Lehman

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

AMERICAN MENNONITES

It is a regrettable fact that so many Christians know so little about men and the events of the past that helped to mould the conditions of the present. There are very many Christians who do not know anything about the beginning, the history, and the principles of their own churches. We need to know something of the past if we are to understand the present and plan for the future. Jesus repeatedly illustrated this when he referred to the "prophets of old" and to "the traditions of the elders," and then constantly talked of the Kingdom of God that would someday be established "on earth as it is in heaven." We have, therefore, good precedent to study the past and plan for the future in the Christian life.

Henry A. Fast, who knows American Mennonites better than perhaps any other living person because he has been in more homes, preached to more people and traveled over more territory than any other Mennonite, recently characterized American Mennonites in the following way.

Characteristics

The most outstanding characteristic, he said, was the centrality of the church in the life of the people. This speaks well for Mennonites, but of course only if the church is a vigorous, living, growing Christian fellowship serving God and man as a Christian brotherhood should. Sometimes churches are the center of community life because of conflict and strife. When this is the case it is no virtue to make the church the center of community life.

Other characteristics mentioned by Brother Fast are: Mennonite hospitality, family worship, concern for the welfare of the poor and the unfortunate members of the churches, strong emphasis on Jesus' way of love and non-resistance, deep interest in relief of human suffering, great interest in missions, capacity for cooperation in time of crisis as illustrated in the time of the Russian famine in the 1920's and at the present time through the Mennonite Central Committee, the Civilian Public Service program, and the stability of the church and the Mennonite communities in general. These are characteristics, on the whole very positive, for which we should be grateful to God.

But there are further characteristics which are just as real but for which we cannot be so thankful. There are evidences which indicate that many Mennonites are no longer as scrupulously honest in business relations as Mennonites once had the reputation of being. The corrupting and secularizing influences of public school education have affected the lives of our people to the detriment of a more devoted religious life. Attendance at Bible schools has often led our young people in diverse directions resulting in ugly arguments which in turn developed local splits in the brotherhood. Our own liberal arts colleges have not always done what they might have in training young people for service at home but have rather been the means whereby Mennonite young people have graduated from Mennonite communities to the secular world. Mennonites have in many cases lost their sense of mission, that is, the feeling that Mennonites have a distinct contribution to make or a particular Christian function to perform. While we have cooperated in times of crisis we have also argued, quarreled, and had strife in times of peace unbecoming of a Christian brotherhood. These things ought to make us all want to know more about our church, its strength and its weaknesses so that we might learn to serve her and her Master more intelligently, more devotedly and more effectively.

RELIEF

Items From England

An unusually interesting letter from Brother Peter Dyck is dated July 23 and comes from Wolverhampton, England. In it he mentions that Sister Edna Hunsperger is assisting at "The Woodlands," the Mennonite Home for evacuee old people. Of this Home he comments: "In a world whose bottom seems to be knocked out by hatred and mistrust, 'The Woodlands' stands as a testimony of the fuller and richer life all peoples are meant to live."

Sister Elfrieda Klassen is at the "South Meadows," which is the Mennonite home for convalescent children and babies. Of her work she says: "Everything is going fine at 'South Meadows.' Naturally, it is very different from what I was used to, but I expected that, and I do think that after a while I shall like it very much. I certainly am not disappointed. There is enough work to keep us going from morning until night. . ."

Excerpts from a Relief Bulletin on France

"On April 14 we weighed all the 113 children eating at the canteen. At the close of the Easter vacation two weeks later we weighed them again. The figures show that: *102* of the *113* children had lost from one pound to three pounds in weight during this period of absence from the canteen, during two weeks. When the Prefet was advised of this fact, he at once undertook measures to secure the continuation during the summer of all the school canteens."

"There are stories of the care with which weight charts are kept by community leaders. Sometimes the children march once a week to the only scales in town in the railroad station or drug store. A gain of as much as a pound becomes an occasion for general rejoicing."

A Message to Live in the World

By *Mrs. John D. Unruh*

We as Mennonites have a message to live in the world, because we also believe in the practical application of the non-compromising methods of Jesus. Let us examine this in three respects.

1. The sensitive spirit of Jesus was deeply moved by human suffering. "Who went about doing good. ." so we read in Acts. Apparently, His good deeds on earth were far too numerious to put on record. While He preached wonderful words of life, he also fed the hungry, healed the sick, comforted the mourning, etc. And, Jesus sought to arouse similar sympathetic activity in His followers.

2. Jesus rejected the various solutions for the ills of the Jewish Nation of His day, like we must reject the contention of saving democracy by means of war in our day. The intensity of Christ's concern for those in misery makes His choice of methods all the more remarkable. One would think He might have chosen a speedy method, a short-cut, to lift man out of his misery, but Jesus always selected means which were consistent with the end desired. This is an important fact to remember in reference to non-resistance. If I use violence to win, I will reap violence. Indeed, it is quite true; if I pick up a stick by one end, I am also picking up the other end.

Jesus did not compromise with evil. For Him there was only one narrow way. For us there can be only one narrow way—The Jesus Way: The Way of Love. War is a short-cut to a desired goal of possession: "an eye for an eye." Jesus says, "... resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

3. Jesus was willing to pay the price. It cost Him His life but God blessed His consecrated Way of Love with a resurrected life and an open grave from which has poured forth a power which has pierced nations and empires; and, history bears witness to the fact that the more Christianity has been persecuted the stronger it has been left in its wake.

Our forefathers with their many migrations and hardships were willing to pay a great price. Today the agonized call for help reaches our ears. Today, again, the non-compromising methods of Jesus must bear persecution, and more particularly by our drafted young men.

Prayerful action patterned after the methods of Jesus can keep our people from falling into despair in a time of crisis. If you have ever been near a major accident, where human life was involved, you will agree to the fact that those who plunge into the bloody situation with aid, do not faint nor collapse; while others standing afar watching and exclaiming, "Oh, how dreadful! Oh, My— Oh, Oh, My!" are overcome by the sound of agonized pleadings and the sight of broken limbs and flowing blood. First aid to the victims is definitely hindered by additional calls for help. Likewise, falling into despair in a time of crisis will not aid the work of our Lord. At the accident scene there were those who saw beyond the suffering, mercy and aid, and they gave freely all they had. It was they who did what could be done. Likewise, prayerful action patterned after the methods of Jesus can save our people from falling into despair in these ever darkening days of this crisis.

Therefore while we hear the shoutings: "More Food Production," "More Saving to Buy Defense Bonds," etc., we must be even more active constructively, guided by Jesus' Way of Love. We, too, may shout: "More Food Production," "More Saving," "More Self-Sacrifice,"—for Peace; proclaiming our Redeemer where permitted, and where not permitted due to war zones, God Himself will translate our love and testimony for Christ in the services we render.

God has blessed us as a pacifist people thus far with alternatives almost too good to be actually true. I refer especially to our C. P. S. camps, the possibility of Civilian Bonds, etc. May we as a people become more whole heartedly united on these matters; may we cherish more and more prayerfully and actively the grace of God in these respects.

There are encouraging signs that God has blessed the message of our church. Has He perchance blessed it because our forefathers have preserved the gospel truth in their way of life pure and undefiled? At the beginning of the First World War we were fairly well organized and carried on a fair amount of mission work. We lived our simple life, adhering to the simple gospel truth as Jesus taught the Apostles, not ostentatiously but obscurely. We were far from famous, but our doctrine on non-resistance made us ignominiously famous overnight with the outbreak of the draft in World War I. We were characterized as queer, ignorant, unpatriotic, and I know not what. In fact, I believe we were hated as much as the Germans with whom our country was at war.

Today we can see that the more we were slandered, the more extensively our doctrine was advertized. Our persecutors did it for us. Today the entire world is not only aware of the three historic peace churches; instead, pacifism is exerting a tremendous force on the public conscience. It has pierced so to speak all bodies in the Protestant World as well as the Roman Catholic Church.

A second sign: There is an unbelievable absence of hate in the present war thus far. In spite of all that propaganda has been attempting, hate has been rather slow in forthcoming. Over and over again we hear that nobody really hates anybody. Men of leadership returning from England tell us there is a lack of hatred in England also toward the German people.

(Continued on page 13)

DAILY DEVOTIONAL MESSAGES

By *Clyde H. Dirks, Hutchinson, Kansas*

By *Dr. J. E. Hartzler, Goshen, Indiana*

SEPTEMBER 1—*"Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding."* Prov. 4:7.

Early this month young America goes off again to school, thirty million strong. The wise man suggests that "wisdom" is the chief thing, and that "understanding" is most essential. Knowledge, we have often been told, is power. It is true. If knowledge means power, then wisdom, among other things, means control. We may put it in the form of an equation: knowledge equals power; wisdom equals control. Power minus control equals chaos. Power plus control equals achievement. The educated person is the one in whom knowledge and wisdom are in proper balance.

SEPTEMBER 2—*"Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."* Phil. 4:8.

Men cannot live on high levels when their thinking is on low levels. Men can not live up when their thinking is down. Men can not live victory while their thinking is defeat. To know what to think can be determined only after we have learned how to think. To think on things that are true, honest, just, pure, and lovely puts one on high levels of living. A man is no bigger than the things he thinks about.

SEPTEMBER 3—*"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."* Mic. 4:3.

It was 159 years ago today that the Treaty of Peace between Great Britian and the American Colonies, ending the Revolutionary War, was signed in Paris. A few years ago the *New York Times* reported that of the 3,421 years past we have had only 268 years without war somewhere in the world. Following these wars 6,000 peace treaties have been signed, all to be good forever. The records show that the average life time of these treaties has been only two years. It would seem that after 3,421 years of failure we would try some other method. I would like to see the Christian way tried.

SEPTEMBER 4—*"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* Rev. 6:9-10.

Have you ever noticed how tyrants carry on for a time, then die and lose control? How martyrs die and take control? It was not the men who stoned the prophets who lived; it was the prophets who lived. It was not Nero who lived; it was St. Paul. It was not Caesar who lived, but Jesus. Dictators and tyrants are but for a brief time. Martyrs, those who die for truth and right, have eternity on their side.

SEPTEMBER 5—*"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."* I Cor. 12:31.

For St. Paul that "more excellent way" was the way of love. It is precisely in this, namely, Divine love, that Christianity excels all other religions. In three particular things the Christian faith excels, namely, (1) It clarifies the mind; (2) It purifies the heart, and (3) It motivates the will. This means, among other things, that Christianity is intellectually respectable, emotionally sound, and volitionally dynamic. Any religion that can not enlighten the mind, purify the heart, and motivate the will has little promise of eternity.

SEPTEMBER 6—*"This is the victory that overcometh the world, even our faith."* I John 5:4.

"Consolation" is a great Christian experience, but it is not the main line of the Christian faith; it is a by-product. The main line of the Christian faith is "mastery;" mastery of sin and evil. For the Priest and the Levite, on the Jericho Road, religion evidently was a consolation; to the Samaritan it was mastery. Jesus mastered Caesar. St. Paul mastered Nero. It is not so much consolation that the Church today needs; it is rather the spirit of mastery. Consolation, like happiness, is a by-product of mastery. The Christian faith is a way of victory over the world, and this because it has eternity on its side.

THE MENNONITE

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OUR CHALLENGE

(Given below are excerpts from an address given before the First Mennonite Church of Reedley, California, by D. V. Wiebe, M. D. on May 24. Dr. Wiebe practiced medicine in Reedley and took an active part in church work. Perhaps, by the time this appears in print he will have left for China with a unit of the American Friends Service Committee to do relief work there).

"During our absence of eleven months we have been on a trip which had a three fold purpose. First of all, both my wife and I felt that if we wanted to carry on our work successfully, we had to have a change, we had to have a vacation. In this respect we fully realized in our trip what we had been looking for. It took me about three weeks to get away from a heavy load, a feeling of responsibility, which then was gradually replaced by the interesting things surrounding me. The second purpose of our trip was to see our beautiful country; in this respect we also fully realized our expectations... The third purpose of our trip was that I wanted the opportunity of refreshing and bringing up to date my medical and surgical knowledge. From September 1 until the time we came back to California I have been taking Post Graduate at our various medical centers, following a certain schedule that I had outlined for myself. In spite of the fact that war was declared during this time, the school work was carried on very effectively, probably more effectively than it would have been otherwise. It was especially gratifying to me to notice how enthusiastic the big men in our profession were when I talked to them about the work which I hoped to get into in the near future.

"During our absence I have had the opportunity of meeting a number of the leading men of our Historic Peace Churches. While in Kansas during July, 1941, when making a call at our good friends, the August Ebels, I there met the President of the Mennonite Central Committee, Dr. P. C. Hiebert, who gave me an outline of the work of the committee. Later we had the unusual opportunity of being present at all of the sessions of the General Conference at Souderton, Pennsylvania. It was here that I met for the first time the very sincere and efficient secretary of the M. C. C., Orie O. Miller. Later I met him again in Philadelphia where we had the opportunity of talking things over. Also during the week at Souderton we had the happy opportunity of being guests, with Dr. Langenwalter, in the lovely home of the Clarence Picketts. Clarence Pickett is Secretary of the American Friends Service Committee. Later it was my privilege to attend several meetings of this committee and to become well acquainted with their work. In connection with this we also came in contact with the inspiring E. Stanley Jones. I shall never forget him. In New York I became quite well acquainted with Thomas Tanner, who is the President of the British Friends Ambulance Unit. He was in America for a brief time to enlist support for the British Friends Ambulance Unit. Although he was British and I American, and although we had entirely different backgrounds, we found that we agreed exactly in our convictions.

"During the last war I arrived at certain conclusions and formed definite convictions. For twenty-five years I have had these convictions before me and have looked at them and studied them, and during all of this time they have in no way changed. When I entered the medical profession I did that not because I looked at my medical work as an end in itself, but only as a means to an end. I am now coming to the central thought of this talk.

"When a proposition was presented to me by the American Friends Service Committee, it was such a challenge that I could not turn down. After Ina and I had taken it into prayerful consideration, I accepted the challenge and promised to go out with a number of younger doctors into some war torn area for actual Emergency Relief Work. The reason why I am sent by the American Friends Service Committee instead of by the Mennonite Central Committee is simply because they have the machinery set up and are already in the field doing this type of work, while the M C C is at present not yet organized for medical and surgical relief work.

"Now why would I leave a good income, a good practice, a comfortable home? Why would I make the one big sacrifice of leaving my wife behind me to go into an area into which she is unable to get a passport?... This I want to say particularly to the young people. I feel that there is such a challenge, vibrating with opportunities, for everything that is worthwhile and interesting in life, that you as young people must not miss it. To make use of this opportunity you must be engineers in the modern sense of the word. Listen to what a prophet of old said about the opportunities in the Kingdom of God. He asks you to enlist in the work of building a highway through the desert, to raise the valleys, to lower the hills and mountains, and to make the crooked straight. Should not a program like this fill us with ambition and excitement? During the present crisis, it is our duty to go into the war torn areas and heal and reconstruct. We must match in sacrifice, in hardships, in danger, and if necessary in blood and tears, the efforts of the military forces. Only then will we make that contribution which as Historic Peace Churches, it is our duty to make. By making this contribution we will win the cooperation and financial support of our government.

"But all of this is not the final answer to the question of relief for the needy. The final answer has

(Continued on page 13)

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Mennonite Youth

"A United Mennonite Youth in Christ"

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BUTTERFLYOSOPHY

Butterflies are like lovely thoughts flitting here and there. One sees butterflies only on sunny days, and beautiful thoughts only emerge from minds at their best. Lovely thoughts preceed lovely deeds. They are a rare species. They color the lives of the ones who have them as well as those whose lives they touch just as God must have made the butterflies so beautiful to add a bit of loveliness, of joy, and an example of carefree felicity to His creation. Both add to the store of joy in life. If you have ever tried to catch a butterfly—and who has not—you will find them elusive and unpredictable, flitting to and fro. Sometimes lovely thoughts are just as elusive. Kind deeds should follow kind thoughts and are as far superior to them as the butterfly is to the cocoon from which it emerges. On a calm, breathless spring day in May in France I saw a pair of blue petals opened to the sun, but no, they were not petals for suddenly they flew away! I was astonished. My first thoughts were, "Am I dreaming, or have the violets sprouted wings?" It was a butterfly on the wing, one of the loveliest of God's creations. Our Creator must be a lover of beauty, for He makes so many beautiful things. We have a touch of the Divine; we are most like Him when we are adding to the beauty, the joy, the abundance of life! —*Helen A. Penner*

C. E. WORKERS, NOTE!

This issue does not carry any C. E. program outlines, for there does not seem to be a demand for a program outline in each issue. According to the present plan program outlines will appear in the first and third issues of the month. We hope that you will use outlines in old copies of *The Mennonite* and that you will make use of those which are run.

—rw.

AFTERGLOW

Shine when troubles shake you,
Shine when friends forsake you,
All the way, every day,
There's a crown a-waiting;
Shine when foes assail you,
Shine when others fail you,
Keep your eyes on Jesus,
And shine, shine, shine.

These were the words of the retreat chorus which rang through Camp Men-o-lan. The retreat theme was "The Shining Life," based on "Let your light so shine before men, that they may see your good works and glorify your Father, which is in Heaven."

In addition to the inspiring messages by the retreat leaders we had a very impressive communion service on Sunday morning. Rev. Freeman Swartz was in charge of this.

The East Swamp C. E. Society gave a very good presentation of the Biblical drama, "Following Jesus."

This second year at Camp Men-o-lan created much interest among the young people. This retreat was one of the largest since the retreats were begun fifteen years ago.

It is our prayer and desire that the young people who have attended the retreat this year may go back to their individual churches and work more earnestly than they have in the past, asking God that theirs may be a "Shining Life" unto others who are following. —*Corr.*

CANADIAN RETREAT

The Second Saskatchewan Mennonite Young People's Retreat was held at the Rostern Experimental Farm, June 29 to July 3.

June 29th. What a lovely day after weeks of rain! Arriving when the supper bell rang we noticed that the others with plate, cup, knife, and fork in their hands were ready for supper. We were directed to a lowly cow barn for night quarters. What next, we thought. After carrying the luggage to the loft we were ready for supper. The boys had their quarters on the other hay loft.

Registration began after everyone had eaten a tasty supper. About two hundred seemed to be present.

Then we all gathered at the hall where seats, platform, organ, and table with pulpit had been arranged. J. C. Schmidt, President of the Youth Committee welcomed us. "Be still and know that I am God." He commanded us to have real faith like one of the members of the Youth Committee. We had had two weeks of rain, and on Sunday it was still raining. Having been asked whether it would rain some more he replied, "No, I have prayed and it won't rain." We did have wonderful weather all the days of the retreat.

H. W. Friesen, a member of the Youth Committee, read Psalm 77. After prayer and a number of hymns we all went out to the campfire, where songs, duets, and other special numbers were rendered. At 9:30 we all returned to our sleeping quarters, Where Miss B. Schmidt led the evening devotions. at 10 lights were out. The sheep and the cows started their evening hymn. After all was quiet we too fell asleep.

Wednesday morning the sparrows flew about over our heads, always crying, "Cheer up, cheer up." This seemed to awaken everyone. At six when the rising bell rang everyone was wide awake. At 6:30 we were all ready for morning devotions.

At 7:30 everybody was just as busy as could be eating breakfast. After the dishes has been quickly cleared away we all gathered at the hall again at 8:30. Cheerful and happy everyone joined in the song "I will sing of my Redeemer" and prayer. J. C. Schmidt read Ephesians I:1-14. Later we had ten minutes recess. Mennonite history was taught by Rev. J. G. Remple from 9:30 to 10:10. He pictured some of the first Mennonites, Hans Denk, Balthasar Hubmeier, George Blaurock, Konrad Grebel, Felix Manz, and Melchoir Hofmann, who in spite of persecution were sure of their life. Some of them died as martyrs.

After a few minutes of recess Sister Aganetha Fast challenged all of us with "Go ye into all the world and preach the Gospel to all the creatures." After the closing exercise everyone hurried to the dinner tables which were placed in the shade between two big hedges of Caraganas. Everybody had his fill and then went to play ball or games just as he pleased until 2:30.

Six girls and three boys served, washed dishes, and set the tables again. Many hands made fast work, and at 2:30 all of us gathered for a business meeting. Bishop J. Regier discussed home missions. He used Mark 6:32-43. Jesus saw the people. That's why its so necessary to look anew into our hearts every morning. Look at your home and at your neighbors and ask yourself, "What can I do for my Saviour?" Always have a warm and open heart for the poor. There's always something to be done in the church, Sunday School, or Christian Endeavor. May we really keep toiling on for Jesus.

Rev. I. P. Friesen told us about his trip to Palestine which took thirty-three days and which he tried to describe in thirty-two minutes. The time passed just too fast. Soon everyone was ready for supper. Someone remarked, "We have a retreat, but the flies think it a treat."

After supper we sang for half an hour. Rev. J. Thiessen spoke on Phil. 1:27-30. 1. Mennonite young people let your conversation be as it becometh the gospel of Christ. 2. Stand fast in one spirit with one mind. 3. Strive together for the faith of the gospel. 4. In the behalf of Christ be ready to suffer for thy faith. Christians shall be happy people with a sense for the clean and holy things.

Miss Fast taught us the chorus, "When your fears rise mountain high. And words block your way. Then your eagle wings they fly. Up, up, up, up you go with the mountain down below." She wore a Chinese gown to show us what they looked like. She gave a number of illustrations of how daring some Chinese were during the war in their effort for Christ, and how Christ had saved them through hardships.

After singing "Abide with me" all went to their resting places. Miss E. Dyck lead in devotions, and we all went to bed very quietly and tired after such a blessed and wonderful day.

Thursday was a beautiful day, though rather smoky. Wesley Ewert lead our group devotion and read some morning thoughts, and we together read one chapter of the Bible and prayed. We sang a few choruses and waited for breakfast. At breakfast we found that there was no milk for the corn flakes. Someone hunted for pitchers; soon we were through eating.

Charley Dircks spoke on Bible and Rev. J. G. Remple went on with Mennonite History. Rev. Isaac Duerksen lead thirty minutes of hearty singing. Rev. Esau spoke and the courses went on as usual.

All those who wanted to teach daily vacation Bible school gathered at one o'clock. Twenty-eight decided to go out, some for two weeks, others for four, and some for six.

Rev. Esau then taught us that we should read the Bible to be wise, learn it to be saved, and practice it to be holy, and that the Christian life consists of a vital relationship with God.

Wesley Ewert read Matt. 6:38-48 to us. The way of Jesus. Not only His teachings but also His life bears witness of His love. Most important of all He went to the cross. Jesus had a mistrust against forcing anybody to do a thing. The way of love is often hard, but Jesus himself holds up the cross for His disciples. He has a way for solving our personal difficulties. There is no other way.

After supper Missionary Dan Versche showed some lantern slides of the poor people in Columbia. What a difference after they have heard the gospel of Christ! Many more missionaries are needed out there. In talking to us about the rich young ruler Rev. Esau suggested that hundreds of people go and come in the churches and stay like they were before. Let's take something out of it for ourselves.

Thursday night, what a grand night! Christ was truly present. Christ wonderfully revealed himself and saved many souls that night. May they grow in strength and grace and serve the Lord.

Friday was filled with activities until five o'clock, but we four girls left on the morning train to teach S. V. B. S. It really was grace that we could spend those lovely days together and listen to the Word of God

SUPPLEMENT TO

The Mennonite

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FINANCIAL REPORT OF THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE FOR APRIL, MAY, AND JUNE, 1942

	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Apostolic Menn., Trenton, Ohio								224	—
Bethel Menn., Fortuna, Mo.	62.41	24.66			396.15	30.67	513.89	130	3.95
Bible Mission, Chicago, Ill.	15.—	37.25					52.25	70	.75
Ebenezer Menn., Bluffton, Ohio	22.—						22.—	550	.04
Eicher Menn., Noble, Iowa		35.45			34.35		69.80		—
Emmanuel Menn., Wayland, Iowa	34.49					20.97	55.46	220	.25
First Menn., Berne, Ind.	165.—	60.50			2,050.08	652.71	2,928.29	1272	2.30
First Menn., Bluffton, Ohio	80.—	55.78			187.52	50.—	373.30	106	3.52
First Menn., Chicago, Ill.	24.96					34.24	59.20	33	1.79
First Menn., Lima, Ohio	10.—	36.—			25.07		71.07	465	.15
First Menn., Nappanee, Ind.		78.11			100.—		178.11	184	.97
First Menn., Summerfield, Ill.	46.—		5.	5.34	45.—	20.—	121.34	155	.78
First Menn., Sugar Creek, Ohio	50.—						50.—	239	.21
First Menn., Wadsworth, Ohio								223	—
Grace Menn., Pandora, Ohio	143.50				63.40	63.39	270.29	397	.68
Pulaski Menn., Pulaski, Iowa	51.24				15.93	20.33	87.50	185	.47
Salem Menn., Dalton, Ohio		108.44			52.—	26.—	186.44	208	.90
St. John Menn., Pandora. Ohio	68.59				385.42	50.—	504.01	284	1.77
Wayland Menn., Wayland, Iowa		2.20					2.20	325	.01
Zion Menn., Donnellson, Iowa	52.—						52.—	226	.23
Total, All Churches	825.19	438.39	5.	5.34	3,354.92	968.31	5.597.15	5496	1.02

FINANCIAL REPORT OF THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE FOR APRIL, MAY, AND JUNE, 1942

	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Bergfelder Menn., Delft. Minn.	60.—				131.77	28.47	220.24	85	2.59
Bergfelder Menn., Mt. Lake, Minn.	75.—	53.70			118.65		247.35	220	1.12
Bethany Menn., Freeman, S. D.	25.—				30.—	30.—	85.—	217	.39
Bethel Menn., Langdom, N. D.								58	—
Bethel Menn., Lustre, Mont.					32.60	20.26	52.86	59	.90
Bethel Menn., S. D.					12.05		12.05	100	.12
Bethel Menn., Mt. Lake, Minn.	200.—	47.72			230.—	180.—	657.72	561	1.17
Bethel Menn., Wolf Point, Mont.								61	—
Bethesda Menn., Henderson, Neb.	635.74	208.25			393.62	242.60	1,480.21	715	2.07
Bethesda Menn., Marion, S. D.	464.20				75.59	20.—	559.79	207	2.70
Bethlehem Menn., Bloomfield, Mont.	100.—				195.64	97.82	393.46	219	1.80
Emmanuel Menn., Doland, S. D.	48.—	12.—					60.—	95	.63
First Menn., Butterfield, Minn.		35.—			28.43		63.43	95	.67
First Menn., Madrid, Neb.		11.80					11.80	54	.22
First Menn., Mt. Lake, Minn.	213 23	48.06			229.64	97.19	588.12	380	1.55
Friedensberg Menn., Avon, S. D.	65.01				60.—		125.01	123	1.02
Mennonite, Butterfield, Minn.		35.—					35.—	98	.36
Mennonite, Wisner, Neb.		60.—			58.—	29.—	147.—	. . .	—
New Home Menn., Westbrook, Minn.								46	—
Salem Menn., Freeman, S. D.	50.—	410.—			70.—	145.—	675.—	505	1.34
Salem Menn., Munich, N. D.	10.—	70.—			25.—		105.—	147	.71
Salem-Zion Menn., Freeman, S. D.	241.16	321.16	29.95		147.99	44.22	784.48	406	1.93
Swiss Menn., Alsen. N. D.	40.—				52.74	16.62	109.36	156	.70
Woodland Menn., Warroad, Minn.								40	—
Zion Menn., Arena, N. D.		52.30					52.30	29	1.80
Total, All Churches	2.227.34	1.364.99	29.95		1.891.72	951.18	6.465.18	4676	1.38

FINANCIAL REPORT OF THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE FOR APRIL, MAY, AND JUNE, 1942

	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Alberta Comm., Portland, Oregon	80.70						80.70	42	1.92
Bethel Menn., Winton, Calif.								32	—
Emmanuel Menn., Pratum, Ore.	47.61	28.15			217.41		293.17	250	1.17
First Menn., Aberdeen, Ida.	123.31	303.64		29.97	173.85		630.77	366	1.72
First Menn., Colfax, Wash.		60.—					60.—	116	.52
First Menn., Deer Park, Wash.					4.57		4.57	20	.23
First Menn., Monroe, Wash.	163.82	50.—			72.13	18.65	304.60	117	2.60
First Menn., Paso Robles, Calif.					51.04	50.77	101.81	69	1.48
First Menn., Reedley, Calif.	323.40	51.56	25.16	36.28	42.67	42.66	521.73	501	1.04
First Menn., Shafter, Calif.								103	—
First Menn., Upland, Calif.	132.—	163.81	9.40		233.60	24.39	563.20	355	1.59
Grace Menn., Albany, Ore.								72	—
Grace Menn., Dallas, Ore.					39.12	33.10	72.22	149	.48
Immanuel Menn., Los Angeles, Calif.	150.—	121.—			330.11	95.—	696.11	215	3.24
Menno Menn., Lind, Wash.	50.—	127.51			189.72	56.68	423.91	138	3.07
Newport Menn., Newport, Wash.	25.—				42.10		67.10	52	1.29
San Marcus Menn., Paso Robles, Calif.	35.—	109.46			100.84		245.30	126	1.95
Total, All Churches	1,130.84	1,015.16	34.56	66.25	1,497.16	321.25	4,065 19	2,723	1.49
Total of All Districts	9,804.65	6,265.86	188.45	246.99	12,256.78	3,473.28	32,235.98	28,181	

FINANCIAL REPORT OF THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE FOR APRIL, MAY, AND JUNE, 1942

	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Bethand Menn., Quakertown, Pa.	3.—	13.—					16.—	151	.11
Bethel Menn., Perkasie, Pa.								30	—
Bowmansville Menn., Pine Grove, Pa.	43.—	80.—					123.—	55	2.24
Calvary Menn. Mechanics Grove, Pa.	10.—	12.84					22.84	64	3.50
Deep Run Menn., Deep Run, Pa.								188	—
East Swamp Menn., East Swamp, Pa.	58.—				25.—		83.—	159	5.22
Eden Menn., Schwenksville, Pa.								243	—
Emmanuel Menn., Denver, Pa.	30.—						30.—	26	1.15
First Menn., Allentown, Pa.	18.50	34.—			43.56	24.27	120.33	184	.65
First Menn., Philadelphia, Pa.	150.—		1.87	1.87	25.	18.67	197.41	331	.60
Flatland Menn., Flatland, Pa.	4.—	3.—			11.32	7.55	25.87	67	.39
Germantown Menn., Germantown, Pa.								38	—
Grace Menn. Lansdale, Pa.	20.—	12.50			52.60		85.10	221	.39
Herford Menn., Bally, Pa.	104.—						104.—	254	.41
Napier Menn., Napier, Pa.								63	—
Richfield Menn., Richfield, Pa.	162.32				20.—		182.32	170	1.07
Roaring Spring Menn., Roaring Spring, Pa.								46	—
Saucon Menn., Saucon, Pa.								20	—
Second Menn., Philadelphia, Pa.		11.60					11.60	174	.07
Smith Corner Menn., Smith Corner, Pa.	8.—					10.—	18.—	66	.27
Zion Menn., Souderton, Pa.	307.50	50.70	50.—	20.—	287.35		715.55	484	1.48
Springfield Menn., Springfield, Pa.	17.50						17.50	25	.70
Upper Milford Menn., Zionsville, Pa.		46.54					46.54	177	.26
West Swamp Menn., West Swamp, Pa.	6.	38.			7.	7.	58.	226	.26
Memorial Menn., Altoona, Pa.						13.16	13.16	36	.37
Total, All Churches	941.82	302.18	51.87	21.87	471.83	80.65	1,870.22	3498	.53

FINANCIAL REPORT OF THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE FOR APRIL, MAY, AND JUNE, 1942

	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Alexanderwohl Menn., Goessel, Kan.		10.—			316.69		326.69	894	.37
Arlington Menn., Arlington, Kan.	17.50						17.50	84	.21
Bergtal Menn., Corn, Okla.	44.65	32.03			8.11	15.41	100.20	140	.72
Bergtal Menn., Pawnee Rock, Kan.	55.—	198.49			142.78	125.40	521.67	198	2.63
Bethany Menn., Kingman, Kan.		13.78	2.86		50.10	59.39	126.13	189	.67
Bethel Menn., Inman, Kan.	145.09	159.69			165.63		470.41	. . .	—
Bethel College Menn., North Newton, Kan.	100.—	138.46	25.24	23.06	143.14	22.52	452.42	367	1.23
Bethel Menn., Hydro, Okla.					18.75		18.75	66	.28
Bethel Menn., Perryton, Tex.		17.—					17.—	33	.52
Brudertal Menn., Hillsboro, Kan.	30.50	53.51			164.75		248.76	202	1.23
Buhler Menn., Buhler, Kan.	323.12	106.58			246.72	31.58	708.—	316	2.24
Burrton Menn., Burrton, Kan.	140.73				15.32	29.—	185.05	79	2.34
Deer Creek Menn., Deer Creek, Okla.	141.85	121.59			26.41	37.—	326.85	109	3.00
Ebenezer Menn., Gotebo, Okla.					30.—		30.—	85	.35
Ebenfeld Menn., Montezuma, Kan.								28	—
Eden Menn., Inola, Okla.		20.64		7.50	10.60	20.26	59.—	136	.43
Eden Menn., Moundridge, Kan.	150.—		20.—	25.—	641.55		836.55	739	1.13
Einsiedel Menn., Hanston, Kan.	20.88			4.—	19.50		44.38	78	.57
Emmanuel Menn., Canton, Kan.	51.39	84.86	9.42				145.67	120	1.21
Emmaus Menn., Whitewater, Kan.	105.—	391.17			68.01		564.18	324	1.74
First Christian Menn., Moundridge, Kan.	297.82	70.—			294.24	112.50	774.56	353	2.19
First Garden Menn., Halstead, Kan.	336.50	222.50			78.36	37.50	674.86	198	3.41
First Menn., Beatrice, Neb.	242.50	357.20			220.—	35.—	854.70	361	2.37
First Menn., Geary Okla.								132	—
First Menn., Halstead, Kan.	153.12	71.38		28.51	81.15	55.84	390.—	300	1.30
First Menn., Hutchinson, Kan.	9.—				4.78	4.78	18.56	122	.15
First Menn., Newton, Kan.	182.26	114.19			530.35		826.80	607	1.36
First Menn., Ransom, Kan.	38.66						38.66	114	.34
Friedensfeld Menn., Turpin, Okla.	23.50						23.50	73	.32
Friedenstal Menn., Tampa, Kan.	36.44	11.—			28.08		75.52	116	.65
Gnadenberg Menn., Whitewater, Kan.	149.25	11.—			49.82	30.75	240.82	168	1.43
Goessel Menn., Goessel, Kan.	88.89	12.50			65.25	29.45	196.09	287	.68
Grace Menn., Enid, Okla.	27.35	5.—			33.85		66.20	37	1.79
Gruenfeld Menn., Ft. Cobb, Okla.		14.—			26.75		40.75	65	.63
Hebron Menn., Buhler, Kan.	91.40	60.—		5.78	160.08	32.12	349.38	257	1.36
Herold Menn., Bessie, Okla.	42.50	71.17			62.65	15.01	191.33	164	1.17
Hillsboro Menn., Hillsboro, Kan.	309.60	40.—			39.25	50.72	439.57	330	1.33
Hoffnungsau Menn., Cuauthemoc, Chih., Mex.								25	—
Hoffnungsau Menn., Inman, Kan.	234.50	48.74			90.41		373.65	394	.95
Hoffnungsfeld Menn., Moundridge, Kan.								116	—
Inman Menn., Inman, Kan.	48.80		4.55	8.50			61.85	189	.33
Johannestal Menn., Hillsboro, Kan.	142.40	62.50			84.87	42.43	332.20	192	1.73
Kidron Menn., Orienta, Okla.								32	—
Lehigh Menn., Lehigh, Kan.	64.50	94.57			19.22	9.61	187.90	215	.87
Lorraine Ave. Menn., Wichita, Kan.	115.50	9.—			20.—		144.50	136	1.06
Meadow Menn., Colby, Kan.								20	—
Medford Menn., Medford, Okla.	63.21	23.60					86.81	122	.71
Mennoville Menn., Enid, Okla.								15	—
New Friedensberg Menn.,								30	—
New Hopedale Menn., Meno, Okla.	107.07	40.—			77.48	37.41	261.96	333	.79
Pleasant Valley Menn., Kismet, Kan.	9.—						9.—	49	.18
Pretty Prairie Menn., Pretty Prairie, Kan.				38.23	182.10	90.—	310.33	545	.27
Saron Menn., Orienta, Okla.	25.20	8.73					33.93	. . .	—
Second Menn., Beatrice, Neb.	123.60	180.40	5.	5.	150.—	87.61	551.61	177	3.12
Sichar Menn., Cordell, Okla.					14.92		14.92	93	.16
Swiss Menn., Whitewater, Kan.					29.06		29.06	98	.30
Tabor Menn., Newton, Kan.		27.—			59.91	106.—	192.91	390	.49
West Zion Menn., Moundridge, Kan.	157.60	69.70		7.95	134.—	34.60	403.85	300	1.35
Zion Menn., Elbing, Kan.	169.83	173.16			421.51		764.50	100	7.65
Zion Menn., Kingman, Kan.								60	—
Zoar Menn., Goltry, Okla.	63.75				15.—		78.75	286	.28
Total, All Churches	4,679.46	3,145.14	95.58	125.02	5,041.15	1,151.89	14,238.24	11788	1.21

NOTE OF EXPLANATION

This second quarterly financial statement has been enlarged in size because of postal regulations. However, it is not too large for convenient filing.

No financial statement can present fairly all the aspects of a churches giving. We must remember that the ability to give varies with the amount of material wealth possessed. Other things being equal a church in a farming community where the soil is exhausted cannot do as well as the church in an area of extremely fertile land. Other things being equal a small church may find it difficult to equal the giving of a large church because of the larger load for ministerial support that falls on the members of the small church. Other differences in ability may exist.

This supplement seeks to present the various figures in a clear, condensed form, so that they will be more meaningful and interesting to the readers. It gives us a clearer picture of our conference giving than the former method of presentation. May those less able to give rejoice in the giving of those more able. May the members of all churches make sure as to whether they are giving according to the will of God.

The first supplement was received with much favorable response. May this one fulfill the same needs. —rw.

REPORT OF THE PEACE COMMITTEE FOR APRIL, MAY, AND JUNE, 1942

Contributions from Churchess $9,804.65

New Huttertal Church, Bridgewater, S. D., $30.00; Barbara Schowalter, Norfolk, Neb., $5.00; H. S. Ratzlaff, Cordell, Okla., $12.87; Freeman Junior College, 99.04; Emergency Relief Board, $279.58; H. H. Adrian, Escondido, Calif., $10.00; L. M. Ledig, Upland, Calif., $15.00; Mr. and Mrs. Orlando B. Harder, Minneapolis, Minn., $15.00; Carl Nickel, Newton, Kan., $27.50; Eicher Mennonite Church, Noble, Iowa, $80.30; Paul Gross, Bridgewater, S. D., $8.50; Huttertal Gemeinde, Hitchcock, S. D., $33.00; B. A. Claassen, Paso Robles, Calif., $35.00; Huttertal Gemeinde and S. S. Freeman, S. D., $275.00; Carl F. Smucker, Wadsworth, Ohio, $5.00; Sam Pjesky, Goltry, Okla., $2.50; Bluffton College Gospel Team, 10.00; Nebraska All-Mennonite S. S. Convention, $50.00; Huttertal Gemeinde, Carpenter, S. D., $21.00; P. G. Baergen, Corn, Okla., $15.00; Mr. and Mrs. Joe Buller, Corn, Okla., $5.00; Women's Mission Society, Upland, Calif., $10.00; E. D. Voth, Fredonia, Kan., $5.00; Chester and Elizabeth Linscheid, Brookings, S. D., $10.00; Jacob Jantzen, Cordell, Okla., $10.00; Mrs. Mary Hartmen Beery, Seville, Ohio, $5.00; Hopefield Young People's Choir, $37.83; A. W. Roth, Orrtanna, Pa., $35.00; Rufus Meschberger, Clinton, Okla., $3.00; Pacific District Conference Treasury, $77.07; Menno Schmumacher, Pandora, Ohio, $10.00;.

Total, $1,240.19; *Total from all sources*, $10,944.84

—L. J. Horsch, Treas., Ontario, Calif.

REPORT OF EMERGENCY RELIEF BOARD FOR APRIL, MAY, JUNE, 1942

Contributions from Churches: $6,265.86

Olga C. Mueller, Washington, D. C., $10.00; Mrs. Ben Koehn and F. W. Koehn, Cologa, Kan., $10.00; Mr. and Mrs. Sam Pjesky, Goltry, Okla.—J. W. Bergen, $2.50; John J. Flaming, Hillsboro, Kan., $2.00; Mr. and Mrs. Arnold Franz, Canton, Kan., $4.00; Jacob H. Schroeder, Canton, Kan., $10.00; F. W. Banman, Hillsboro, Kan., $5.00; N. N. Kingman, Kan., $6.00; Mrs. Claus P. Quiring, Mt. Lake, Minn., $13.70; Rudolph Hiebert, Hillsboro, Kan., $2.00; Lydia Amstutz, Lima, Ohio, $25.00; B. B. Neuman, Marion, Kan., $75.00; Ladies Organization, E. D. C., $35.00; E. F. Bartel, Turpin, Okla., $10.00; P. R. Voth, 2401 College Ave., Newton, Kan., $10.00; J. P. Bartel, Turpin, Okla., $10.00; Wm. P. Rempel, Pasadena, Calif., $30.00; J. R. Goering, Galva, Kan., $5.00, F J. Goering, Galva, Kan., $5.00; Mr. and Mrs. Jacob D. and Edna Stucky, Monroe, Wash., $15.00; A. E. Krause, Corn, Okla., $5.00; Howard J. Musselman, Orlan, Pa., $45.00; Mrs. John H. Roth, Salem, Ore., $5.00; B. B. Wedel, Hillsboro, Kan., $5.00; Mr. and Mrs. Ben H. Pankratz, Inola, Okla., $20.00; Herman Jantzen, Plymouth, Neb., $5.00; N. N. Newton, Kan., by C. W. C., $25.00; Lucas J. Horsch, Sec. Treas., Ontario, Calif., $184.53; Susie Schroeder, Goessel, Kan., $5.00; John J. Schmidt, Canton, Kan., $5.00; Mr. and Mrs. F. H. Banman, Canton, Kan., $5.00; Peter Olfert, Frazer, Mont., $5.00; N. N. Newton, Kan., $1.00; Mr. and Mrs. Orlando Harder, Minneapolis, Minn., $15.00; Olga C. Mueller, Washington, D. C., $4.82; Refund, $5.00; Esther Friesen, Canton, Okla., $15.00; E. D. Conf. Peace Com. Soudertown, Pa., $153.02; E. D. Conf. Peace Com., $33.89; John J. Schmidt, Canton, Kan., $5.00; Refund, $40.00; Executive Com. of Missions, $130.59; Northern Dist. Conf., $161.19; Freeman Jr. College, Freeman, S. D., $25.70; First Menn., New Hofer, Mont., $20.00.

Receipts:

General Fund $2991.42; M C C & War Relief $3892.40; U. S. A., $3.00; C. P. S., $444.48; South America, 28.00; India, 25.00; Paraguay, 54.25; France, $25.00; England, $25.00; *Total Receipts*, $7488.55.

Disbursements:

M C C, $3195.28; Expenses, $43.37; C. P. S., $391.01; U. S. A., $76.43; *Total Disbursements*, $3706.09.

—Rev. P. H. Unruh, Treas., Goessel, Kan.

REPORT OF PUBLICATION BOARD FOR APRIL, MAY, AND JUNE, 1942

Contributions from churches: $188.45

H. B. Regier, Turpin, Okla., $9.15; *Total*: $197.60.

—E. W. Baumgartner, Treas., Berne, Indiana

NOTE: The *Board of Education Report* consisted wholly of church contributions. *The amount was* $246.99. *—A. S. Rosenberger, Treas, Dalton, Ohio.*

REPORT OF FOREIGN MISSION BOARD FOR APRIL, MAY, JUNE, 1942

Contributions from churches: $12,256.78

Gerhard Wiebe, Whitewater, Kan., $100; Jacob H. Schroeder, Canton, Kan., $8; D. A. Vogt, Salem, Ore., $25; Home Mission Bd., $25; Refund, $142.50; Mrs.

J. W. Wiens, S. S. Class, Inman, Kan., $11; Friend, Whitewater, Kan., $25; Mr. and Mrs. J. C. Mueller, Freeman, S. D. $2; Friend, Inman, Kan., $20; First, Jarrettown, Pa., $37.34; Agnes Dueck, Rosthern, Sask., $17; West Side Mission, Wichita, Kan., $5; Essex Co., Vereinigten Gem. Leamington, Ont., $150; Rudnerweide and Bergthaler Ch. and C. E., Halbstadt, Man., $60; Members and choir of Nordheimer, Ch., Winnipegosis, Man., $9.50; Bergthaler S. S., Altona, Man., $15; Bergthaler, Sr. Dept., Altona, Man., $15; John P. Peters, Altona, Man., $15; Mr. and Mrs. J. D. Stucky, Monroe, Wash., $10; Refund, $375; Through F. J. Isaac $5; Ex. Com. of Miss. Soc., Mrs. Frieda E. Entz Treas., $737.46; Through F. J. Isaac, $5; Rev. Klass Kroeker, $10; Interest Trust Fund, $413.13; Mr. and Mrs. Aug. Boese, Vancouver, Wash., $20; Through F. J. Isaac, $36.85; P. A., Hillsboro, Kan., $75; Eastern Dist. Jr. C. E. Soc., $5; Miss Agnes Dueck, Rostern, Sask., $8; Mr. and Mrs. N. K. Berky, Bally, Pa., $100; B. F. Welty Legacy, Tacoma, Wash., $44.63; Sunnyside Bible School, Freeman, S. D., $2.55; Mrs. G. A. Linscheid, Newton, Kan., $75; Home Mission Bd., $25; Peter Kuyf family, Phil., Pa., $10; W. H. Entz, Newton, Kan., $100; Mr. and Mrs. Rueben Goertz, Freeman, S. D., $25; Sister, Alexanderwohl Ch., Goessel, Kan., $30; Member, Alexanderwohl, Ch. Goessel, Kan., $5; Friend of missions, Goshen, Ind., $120; Peter B. Epp, Henderson, Neb., $50; Chris P. Graber, Pretty Prairie, Kan., $4; Eastern Dist. S. S. Union $500; Friend, Newton, Kan., $10; Menn. S. S. Drumheller, Alb., $4; Eigenheim Menn. Gem. Rosthern, Sask., $10.70; Glencross C. E., Morden, Man., $12.05; A. H. Hildebrand Legacy, Elie, Man., $100; Kane S. S., Man., $20; Bergthaler S. S. Gretna, Man., $28; Canadian Bank Exch., $0.32; Mr. and Mrs. Aug. Boese, Vancouver, Wash., $15; Eden S. S. Class, Moundridge, Kan., $10; Friend, $20; Bethel Deaconness Institution, Newton, Kan., $10; Christian Youth Vol., Jr. College, Freeman, S. D., $4.68; Mary Krahn, Altona, Man., Can., $1; Prayer Circle Altona, Man., Can., $2; G. J. Voth, Inola, Okla., $30; Mr. and Mrs. J. D. Stucky and Edna Stucky, Monroe, Wash., $25; Mr. and Mrs. Helmuth Penner, DeWitt, Neb., $25; Mr. and Mrs. Ben. M. Ediger, Inman, Kan., $10; Through F. J. Isaac, $5; Mr. and Mrs. Albert Schwartz, monroe, Wash., $20; Willie and Lena Voth, $75; Home Mission Board, $50; Rueben Goertz, Freeman, S. D., $13; Mr. and Mrs. Orlando B. Harder, Minncapolis, Minn., $15; Friend, Beatrice, Neb., $9.89; G. A. Harder, Whitewater, Kan., $100; Friend, Newton, Kan., $50; Mrs. John H. Roth, Salem, Oreg., $10; Mr. and Mrs. Jacob F. Schultz, Mt. Lake, Minn., $10; Northcnr Dist. Conf., $300.13; Wiens Refund, Newton, Kan., $15; David J. Glanzer, Freeman, S. D., $25; Gretna S. S., Gretna Man., Can., $18.41; W. Hamm, Black Creek, B. C., $5; Bergthaler, Gem., Winkler, Man., $3; Bergthaler Gem. Morden, Man., $14.10; Bergthaler C. E. Winkle, Man., $5; Bergthaler C. E., Morden, Man., $5; David Dalke, Morden, Man., $20; Blumenorter Gem., Gretna, Man., $35; Mrs. Frieda E. Entz, Ex. Com. of Miss. Soc., $1947.43

Total amount contributed to foreign missions during April, May, June: $18,819.47. *Balance on hand* July 1, 1942: $1567.49.

—*J. E. Regier, Treas., Newton, Kan.*

REPORT OF HOME MISSION BOARD FOR APRIL, MAY, JUNE, 1942

Contributions from churches $3,473.28

Eastern Dist. S. S. Union, $150; Eastern Dist. C. E. Union, $50; Northern Dist. Conf., $100.04; Pacific Conf. on note and interest, $343.50; Eva Thiessen, Beatrice, Neb., $3; Women's Org. of Gen. Conf. (Mrs. Frieda Regier Entz) $58.78; J. H. Nickols Contract, Tacoma, Wash., $22.31; Interest-Trust Fund, Gen. Conf., $106; Friend, $30; Bethel Deaconess Institution, Newton, Kan., $5; Zoar Menn. Ch. Goltry, Okla., paid on note $150; Smith Corner, Menn. Ch., East Freedom, Pa., paid on note $40. —*J. J. Plenert, Treas., 429 Knorr St., Philadelphia, Pa.*

REPORT OF PACIFIC DISTRICT CONFERENCE FOR FEBURARY 23 TO JUNE 15, 1942

First Mennonite Ch. Paso Robles, Calif., $17.86; First Mennonite Ch. Upland, Calif., $58.54; First Mennonite Ch. Aberdeen, Idaho., $106.26; First Mennonite Ch. Deer Park, Wash., $4.57; Grace Mennonite Ch. Dallas, Ore., $34.01; Mennonite Ch. Newport, Wash., $36.26; Mennonite Ch. H. M. B. Philadelphia, Pa., $60.00; Grace Mennonite Ch. Albany, Ore., $26.00; D. Deitz, Quakertown, Pa., $1.00; Menno Mennonite Ch. Lind, Wash., $94.86; San Marcos Mennonite Ch. Paso Robles, Calif., $17.77; Immanual Mennonite Ch. Los Angeles, Calif., $11.59; Immanual Mennonite Ch. Pratum, Ore., $85.70; Calif. M. S. S & C. E. Convention, $35.00.

—*J. C. Jantz, Odessa, Washington, Treas., Pacific District Conference.*

HOME MISSION TREASURY WESTERN DISTRICT CONFERENCE

A friend, $3.00; General Conf. Home Mission Board, J. J. Plenert, $25.00; Bergthal Ch., J. A. Dirks, $18.53; S. S First Menn. Ch., Beatrice, George C. Wiebe, $25.07; Deer Creek Menn. Ch., B. C. Krehbiel, $16.43; Grace Menn. Ch., Enid, A. Theodore Mueller, $4.10; First Menn. Ch., Hutchinson, J. M. Ediger, $2.23; Mennoville Ch., El Reno, Okla., Mrs. O. C. Wehmuller, $3.00; Bethany Menn. Ch., Kingman, Elmer O. Albrecht, $8.97; Medford Menn. Ch., P. W. Friesen, $12.51, New Hopedale Ch., Meno, Okla., Alpha J. Unruh, $31.38; Buhler Mennonite Ch., H. B. Buller, $5.89; Hebron Ch., Buhler, C. L. Wall, $24.90; West Zion Ch., Moundridge, D. R. Winsinger, $39.80; Eden Church, Moundridge, John D. Stucky, $321.88; Gnadenberg Church, Whitewater, Leo Voth, $20.05; Bergthal Ch., J. A. Dirks, $22.47. Total $585.21.

February, 1942

Meno Menn. Ch., H. J. Becker, $13.60; Menn. Ch., Montezuma, per W. C. Voth, $4.79; Menn. Ch., Kismit, per W. C. Voth, $15.28; First Menn. Ch., Pretty Prairie, J. W. Krehbiel, $27.86; Emmanuel Church, Fred C. Wedel, $17.04; Walton Menn. S. S., Wm. Voth, $27.50; General Conf. Home Mission Board, J. J. Plenert, $25.00; Friedenstal Ch., Arnold Jantz, $14.20; Goessel Menn. Ch., I. B. Fast, $30.00; First Menn. Ch., Hutchinson, J. M. Ediger, $12.08; Buhler Menn. Ch., H. B. Buller, $10.14; Lorraine

Ave. Ch., Clarence Unrau, Wichita, $20.00; Ransom Menn. Ch., Elmer Huxman, $100.00; Bethel College Menn. Church, Helen Penner, $24.69; Hoffungsau Menn. Ch., A. B. Reimer, $29.27. Total $371.45.

March, 1942

Hanston Menn. Church, E. D. Miller, $7.02; Buhler Menn. Ch., H. B. Buller, $10.04; First Menn. of Christian, Moundridge, John E. Goering, $64.50; Saron Menn. Ch., J. J. Buller, $11.56; West Zion Ch., Moundridge, D. R. Winsinger, $38.15; Sewing Societies, Menn. Ch., Buhler, $42.70; Hoffungsau Sewing Society, $25.00; Greenfield Menn. Ch., Frank Koehn, $29.50; Bethel College Menn. Ch., Helen Penner, $26.61; Hebron Menn. Ch., C. L. Wall, $26.26; Alexanderwhol Ch., H. J. Reimer, $41.60; Menn. Ch., Fredonia, Marvin Schmidt, $12.66; Eden Ch. Inola, Okla., G. J. Voth, $21.91; Burns Menn. Group, Fred Goering, $7.15; Mennoville Ch., El Reno, Okla., Mrs. O. C. Wehmuller, $15.80; General Conf. Home Mission Board, J. J. Plenert, $25.00. Total, $405.46.

April, 1942

New Hopedale Menn. Ch., Meno, Okla, Alpha J. Unruh, $36.00; Buhler Menn. Ch., H. B. Buller, $11.03; Lehigh Menn. Ch., E. K. Duerksen, $9.61; First Menn. Ch., Beatrice, Fred Claassen, $35.00; Grace Menn. Ch., Enid, Okla., W. H. Ewert, $8.92; Brudertal S. S., P. F. Funk, $63.92; Deer Creek Menn. Ch., William O. Moyer, $10.25; First Menn. Ch., Pretty Prairie, J. W. Krehbiel, $34.10; Walton Menn. Group, P. W. Siemens, $30.00; Immanuel Church, Fred C. Wedel; $19.10; West Zion Menn. Ch., D. R. Winsinger, $41.95; Wichita West Side, Mrs. Susie Friesen, $5.00; Inman Menn. Ch., D. P. Wiens, $14.55; Garden Township Ch., Paul E. Vogt, 37.50; Sychar Ch., Cordell, Okla., H. S. Ratzlaff, $8.01; Herald Menn. Ch., Clinton, Okla., J. A. Harms, $24.81; General Conf. Hime Mission Board, J. J. Plenert, $25.00. Total, $414.75.

May, 1942

Deer Creek Menn. Ch., W. O. Moyer, $19.35; Ebenezer Ch., Mt. View, Okla., W. A. Krause, $10.00; Buhler Menn. Ch., H. B. Buller, $11.94; Menn. Ch., Hanston, E. D. Miller, $5.00; Tabor Ch., H. B. Schmidt, $38.98; Bergtal Ch., Corn, Okla., C. E. Nickel, $12.57; Garden Menn. Ch., Albert Nachtigal, $18.36; Herald Church, Clinton, Okla., J. A. Harms, $17.02; New Friedensburg Ch., Vona, Colo., D. J. Tanner, $19.54; Saron Menn. Ch., Orienta, Okla., J. J. Buller, $8.50; Bethel Menn. Church, Hydro, Okla., Henry Funck, $10.10; Hebron Menn. Ch., C. L. Wall, $27.60; Zion Ch., Elbing Kansas, H. R. Regier, $75.58; Walton Menn .Ch., George Koehn, $27.50; Mennoville Ch., El Reno, Okla., Mrs. O. C. Wehmuller, $5.00; Burns Menn. Group, Fred J. C. Gehring $14.01; Zoar Ch., Goltry, Okla., Harry Johnson, $8.52; Bethel Ch., Enid, Okla., H. T. Neufeld, $6.10; First Menn. Ch., Geary Okla., Edgar Lehman, $30.00; Lorraine Ave. Menn. Ch., R. G. Warkentin, $10.00; Hoffungsau Menn., Ch., A. B. Reimer, $33.21. Total, $408.88.

June, 1942

Johannestal Ch., Hillsboro, Edwin Unruh, $40.00; Greenfield Menn. Ch., Carnegie, Okla., Frank Koehn, $59.00; West Zion Ch., D. R. Winsinger, $35.25; Buhler Menn. Ch., H. B. Buller, $8.62; First Menn. of Christian, John E. Goering, $69.00; Grace Menn. Ch., Enid, Okla., W. K. Ewert, $16.18; Hoffungsau Menn. Ch., A. B. Reimer, $16.65; New Hopedale Menn. Ch., C. J. Thomas, $14.25; Burns Menn. Group, Fred J. C. Gehring, $3.47; Tabor Menn. Ch., P. H. Richert, $16.60; Medford Menn. Ch., F. W. Wiebe, $10.41; Kidron Menn. Ch., F. W. Koehn, $4.65. Total, $284.08.

A Year of Civilian Public Service

July 1942

NOTE: The following is a reprint of a circular recently published by the Mennonite Central Committee, Akron, Pennsylvania.

On Sept. 16, 1940, the Selective Training and Service Act was approved.

On Dec. 19, 1940, basic principles of the present C.P.S. (Civilian Public Service) program were agreed upon when representatives of the Peace churches and of some other groups met with officials of the Selective Service System. The Peace churches agreed to assume responsibility for the administration of the whole C.O. problem in co-operation with the government.

On May 15, 1941, the first boys arrived at a Quaker camp near Baltimore, Maryland. On May 22, nine boys arrived at the Mennonite camp near Grottoes, Virginia, and an equal number at the Brethren camp near Manistee, Michigan.

The monthly arrival at Mennonite C.P.S. camps during the early part of the year averaged 50 to 75. By the year's end, this rate had increased to almost 200. By July 1, 1942, over 1,200 assignees from M.C.C. constituency groups were in camp, some 60 of which were in non-Mennonite camps or on detached service. Thirteen camps are under M.C.C administration. Several others are co-operatively administered. An M.C.C staff and camp personnel of over 60 individuals is required for administration. Every effort has been made to build up a vital and significant educational and religious life program keeping in mind the individual and the group.

The M.C.C (Mennonite Central Committee), from the beginning, hoped that $25 per man month would cover the churches' total share of the cost of C.P.S. and arranged to distribute this cost among the several co-operating churches on a per membership basis. About ninety per cent of the per membership allotments have been paid. The lag in campee arrivals from earlier estimates enabled cash operation of the program, even though initial equipment and various overhead costs resulted in a $30 per man month average. The present cost, including all overhead and the M.C.C. share of the non-peace church load, comes within the $25 estimate—the budget being based on a Mennonite campee total of 1,600.

Our congregations throughout have been prompt and liberal in their support of C. P. S. and in giving approval of its lines of development. Selective Service has kept faith with its original agreements, and its officials continue to express satisfaction with the work of the administrating agencies. The campees are grateful for this provision for their services and are diligent in making it meaningful and significant, and the public, in the main, has been understanding and tolerant.

We pray God that all concerned may continue to be challenged by its opportunities and ready to make the sacrifices necessary for its continued development.

Distribution of C.P.S. Boys in Camp

Denominational Distribution, May 31, 1942

Number of C.O.'s in Given Groups	No.	Per Cent
Mennonites	1,121	37.72
Brethren	415	13.96
Friends	233	7.84
Methodists	231	7.77
Nonaffiliated	173	5.82
Presbyterians	82	2.76
Jehovah's Witness	77	2.59
Congregational-Christian	66	2.22
Baptist (Northern)	56	1.89
Church of Christ	49	1.65
All Others	469	15.78
Total	2,972	100.00

Camps and Campees, July 1, 1942

Camps	No. of Camps	No. of Campees
Mennonite	13	1407
Quaker	12	927
Brethren	10	1013
Catholic	2	62
Cooperative	1	10
	38	3,419

Detached Service	
Farm Service—Wisconsin	10
Farm Service—New York	9
Administrative Duties	13
Miscellaneous Duties	7
Total	39
Total in C.P.S. camps	3,419
Total boys in C.P.S.	3,458

Statistics on Mennonite Boys

In M.C.C Camps	1,204
On Detached Service	11
In Brethren Camps	50
In Friends Camps	10
Total Mennonites in C.P.S. Camps	1,275

Non-Mennonites in M.C.C. Camps	203
Total in M.C.C. Administered Camps	1,407

M.C.C. Administered Camps	Mennonites	Non Mennonites	Total
No. 4, Grottoes, Virginia	143	3	146
No. 5, Colorado Springs, Colo.	101	26	127
No. 8, Marietta, Ohio	22	44	66
No. 18, Denison, Iowa	98	5	103
No. 20, Sideling Hill, Wells Tannery, Pa.	105	1	106
No. 22, Henry, Illinois	124	9	133
No. 24, Hagerstown, Maryland	98	32	130
No. 25, Weeping Water, Neb.	127	14	141
No. 28, Medaryville, Indiana	119	3	122
No. 31, Camino (Placerville), California	59	52	111
No. 33, Fort Collins, Colorado	55	12	67
No. 35, North Fork, California	115	1	116
No. 40, Howard Nurseries, Pa.	38	1	39
Totals	1,204	203	1,407

Advantages of the Present Civilian Public Service Program

Ours is the opportunity to work out deep Mennonite concerns for we are privileged to appoint our own camp staff. They are eager to make our service a witness to our faith.

The genius of Mennonitism can find expression in the pattern of camp life—in the character of the administrative policies, in relations of man to man, in quality of service, in standards of conduct, and in the recreational, educational, and religious life program.

Unlimited possibilities for deepening religious experience, enlarging vision, learning and sharpening skills, enriching life, and performing a service of genuine worth.

Priceless friendships ripen around the fellowship of toil, worship, study, play, and service. Eternity alone can measure the fruit of this venture of faith and love.

Educational and Religious Life Program

Adequate provision for the spiritual needs of the boys in camp has, from the beginning been the great basic concern of the M.C.C. The boys also have shown a deep and genuine concern for their own religious interests even though they have not nearly all reached the same level of spiritual maturity.

The whole program is religiously motivated, but various provisions have been made to stimulate vital religious life.

Each day invariably begins with a brief but meaningful period of devotion and it closes with a quiet prayerful commitment for the night. A word of gratitude is spoken at every meal. Careful provisions are made for Sunday services, morning and evening. Evening Bible study courses are provided during week days. Prayer circles, initiated by the boys, meet at regular intervals. Quartets and choruses receive frequent requests to serve in churches. Individuals or groups of boys have been asked to teach in local Sunday School classes or to assist in young people's work.

The educational program of the camp has taken into account the desires and concerns of our Mennonite constituency; the educational, social, and religious background of the boys; their recreational, educational, and religious needs and interests; the availability of leadership qualified to assist in educational activities; the limits of time open for these activities; and the limits of funds available for this purpose.

The urgent need for a clear statement of policies and objectives, soon apparent, was met October 10, 11, 1941, at a Chicago meeting of Educational Directors of camps, Presidents of four-year Mennonite Colleges, and the Executive Committee of M.C.C. This group felt our educational and religious life program should result in: (1) a deeper appreciation of our Mennonite heritage and mission in the world; (2) a better understanding of the Christian's relation to the state and the community; (3) a deepening of Christian experience; (4) a promotion of personal growth in skills, in mind, and in appreciations.

This statement resulted in the development of a Core Course composed of six units each written up in booklet form. To encourage their use, these booklets are distributed free to each man in camp. This course has already proven very helpful and interesting.

The educational program includes other courses like safety instruction, interpretation of the work project, first aid, Bible and other religious studies, languages, courses taken for credit in college or high school, music and singing, nature study, reading art, woodwork, crafts of various kinds, hobbies, and so on. It also includes training looking toward possible reconstruction service.

The camp program provides ample opportunity to grow in skill of hand, in breadth of understanding, in depth of Christian conviction, in efficiency of Christian living and serving to those who make use of them.

Questions Frequently Asked Regarding Civilian Public Service

1. What is Civilian Public Service?

The program of (civilian) service provided for those draftees who because of "religious training and belief" are conscientiously opposed to participation in war. Through the provisions of the Selective Training and Service Act and the co-operative efforts of the historic peace churches and other interested groups with Selective Service this has become possible.

2. What is the "work of national importance" these men perform?

Mainly government-approved service in soil conservation, forestry (fire-fighting), agricultural research—but extending also to work in public health, general and mental hospitals, dairy farms, evacuation centers, and emergency relief in the United States. Other avenues of services are continually being explored.

3. How is the program administered?

Housing (usually consisting of abandoned C.C.C. camps), machinery, tools, and technical skill necessary for the work program are furnished by the Government.

Food, clothing, administrative direction, the educational, recreational and religious life program, medical care and sanitation, maintenance of high standards of conduct and service are responsibilities of the church agencies (Brethren, Catholics, Mennonites, Quakers). The administrative staff consists of director, assistant director (educational director), matron, dietition, and business manager. The business manager always is an assignee and the educational director often is.

4. How is the program financed?

The men either pay their keep themselves, or else their churches or other interested groups do so.

It costs the M.C.C. $25 per month per boy to pay for C.P.S. costs—food, medical care, educational and religious life program, camp administrative staff, Akron M.C.C. office, our share of the National Service Board office in Washington and of nonpaying campees.

On the basis of the above figures and the anticipated number of boys in Mennonite camps (1,600), M.C.C. estimates the total cost for the six months beginning August 1 for our 120,000 church members. If our churches contribute at the rate of $2 per church member, M.C.C. will be able to pay its share of the C.P.S. program.

5. What part does the National Service Board play?

It serves as the connecting link between M.C.C and the government. It is controlled and financed by the Mennonites, Friends, Brethren, and other interested groups. It has no legislative power. It acts only on the unanimous consent of the groups it represents.

Co-operating with Selective Service, its job is finding suitable camp locations, providing equipment, assigning men to certain camps or transferring them later, assisting appeal cases, keeping personnel records and handling a host of other details concerning men in camp in relation to Selective Service.

6. How is a Civilian Public Service Camp administered?

Jesus and His way of love, likewise the principles and standards commonly accepted and practiced in

Mennonite circles, determine the nature and quality of camp life and service. The religious fellowship created through prayer, discussion, and worship together is the center of camp life. It gives rise to respect and honor of one another and high devotion to duty. It creates standards of neatness, sanitation, personal conduct, and relationships within the camp and with the community which are a worthy witness of the faith the boys profess.

7. How are the staff members selected?

The General Director of Camps, H. A. Fast, is charged with the responsibility of finding persons with the character, training, experience, and Christian attitude which qualifies them for various aspects of camp staff work. After discussing available persons with Orie Miller, Executive Secretary, they are recommended to the M.C.C. Executive Committee. If the persons are approved, they are asked to serve in a place and position where needed.

Maintenance—which includes board, room, necessary furniture, and medical care equivalent to that received by the boys—is furnished. Also, a monthly remuneration, determined by what is a commonly accepted fair wage scale in Mennonite circles is paid the staff.

Great care is taken to appoint only such as share our great central Christian concern as a people and who feel an inner divine call to serve.

8. What is meant by detached service?

Out-of-camp government-approved service like that in hospitals or dairy counties. Assignment to such projects is voluntary. Board, room, medical care, clothing are provided, but no pay. Any remuneration paid goes for church relief service.

9. Why is soil conservation "work of national importance?"

Fourteen per cent of our land has been ruined by erosion and more than half of the land in the country has been affected to some degree.

Someone has said: "Life is a pyramid; man is at the top and soil is at the base." To preserve our soil (and other resources) is to help preserve our country itself.

10. What is the attitude of local communities to the presence of a near-by Civilian Public Service Camp?

As a whole, the relationship has been exceedingly favorable. Occasional demonstrations of unfriendliness have occurred, but to date they have been led only by a few isolated individuals in the community. Some communities, at first cool and reserved, have become outspokenly friendly because of the good account the boys have given of themselves by the testimony of their personal character, the quality of service they render, their bearing in the community, and the kind of camp life and camp program they build up.

11. What is the attitude of the Government to the Civilian Public Service Program?

The Government has been entirely co-operative and eager to work out a program that would be acceptable to the boys and to the church groups. They have been eager to maintain friendly public relations and ready to work our problems that arose on questions of health, the work program, discipline, or classifications and deferments.

The Government men in charge of the work program have repeatedly testified that C.P.S. boys have far exceeded their expectations in amount and quality of work done.

12. How do men in Camp feel about C.P.S.?

They are eager to be useful and constructive in what they do. Some feel a more vital "work of national importance" could be done. Many know the need and importance of conserving our natural resources. Most of them know Selective Service is co-operating in trying to broaden the field of service to include areas of extreme human need.

What campers say:

"There is an abundant opportunity to develop spiritually. I will value my experience here as an important period of my life."

"A C.O. must realize that he is not opposed to war alone, but to the whole system of life which makes war the only method of solving national conflicts."

"I have studied my Bible more in camp than ever before in my life."

"Farm boys, skilled workers, college graduates, boys with limited schooling, and boys with a variety of religious and family backgrounds all live intimately together. The respect and fellowship which grows from this is something I shall always cherish."

13. What is the relationship between the Civilian Public Service program and the relief activities of the church?

Throughout Mennonite history, our people have been unable to take life or participate in war, but have been eager and quick to heal wounds, relieve suffering, and save life. This impulse to refuse to destroy and the joy to relieve suffering sprang from the same Christ-like impulse—love.

The Civilian Public Service program is interested in performing a positive service that will prevent destructon and add to human well-being. At present men in C.P.S. are rebuilding soils, forests, and conditions of human health. They are eagerly waiting to get into the midst of present areas of human need and suffering and to offer their service of body, mind, and spirit to the building of better conditions and better human relations.

14. What about the future of C.P.S.?

No predictions are possible. The Government is favorable to its continuance. The M.C.C. constituency has with remarkable faith, courage, and sacrifice backed the program. As long as God keeps alive in us this spirit and grants us the means, the work can continue.

away from the tumlut and strife of life. Let's pray that this good work may be kept up and be a blessing to many. —*Helen Sawatzky, Hague, Saskatchewan*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 6, 1942

THE ALCOHOL PROBLEM YESTERDAY AND TODAY

Gen. 13:13; 19:23-25 Duet. 32:31-33, Amos 6:1-7

It is well to note that alcohol has been a problem from ancient times. The effects of alcohol upon the human system have been the same in all ages and among all races. Drunkenness has been recognized as an evil, even in ancient times (Isa. 28:8). Today the problem is greater in our nation than ever before. A prominent lawyer who has had much to do with liquor law violators says, "The worst liquor-selling places in pre-prohibition days were better than the best are in these days, and you can quote me as saying so." Official statistics say that "moonshining" and "bootlegging" have doubled since repeal. This too in spite of the solemn promise made, that repeal would stop it. Drinking among school girls and young women has increased as never before in the history of the nation.

Problem in ancient Sodom

The exceeding wickedness and sinfulness of Sodom most probably included excessive drinking. There was also gross immorality. Lot chose the best of the land for himself and with it this environment. The people of Sodom filled up the measure of their iniquity, and God miserably destroyed them (vss. 24, 25). The punishment was of the utmost severity. "The raining down of fire and brimstone from heaven is believed by many to have been by volcanic eruption —God used this means. The fiery shower fell on the cities and destroyed them. It was a Divine judgment" (Jamieson-Fausset and Brown). All the inhabitants save Lot and his two daughters, perished.

Moses wrote a parting message for the children of Israel just before his death. He contrasts the gods of the heathen people with Jehovah, the Rock of Israel. He is the unchanging refuge and stronghold of Israel, their defense and protection at all times. The national stock of the heathen is corrupt in nature like Sodom, and brings forth bitter fruit in evil deeds. Israel needs to take warning lest she become like the heathen people and deserve the same fate.

The Problem in Ancient Israel

Amos pronounces judgment upon those living selfishly and in fancied security, not seeing any danger. They believed Samaria, the capital of North Israel to be impregnable against all foes. This secure feeling had a bad effect upon the morals of the people. The chief men of the nation, the religious leaders, were setting a bad example to the people. The cities mentioned are cited as examples of greatness that had been brought low. Samaria may suffer a like fate. Leaders and people believed that punishment or calamity was far off in the future and many lived in luxury and self-indulgence and its accompanying evils. Excessive drinking, feasting and frivolous song and music were quite common (vs. 5). They had no concern about the other parts of the nation. They drank wine in large quantities. Punishment will surely come to these leaders. They will be the first to go into captivity. God's work always tends to completeness. The way of the ungodly has a false kind of prosperity. The pleasures of sin are but for a season.

The Alcohol Problem

It is recognized by the state. Alcohol can not be sold without any restraint, like groceries. The state restricts and may prohibit its sale. The Supreme Court of the United States in a famous decision made some years ago said, "To keep a saloon for the sale of intoxicating liquor is not a natural right to pursue an ordinary calling; there is no inherent right in a citizen to sell intoxicating liquor by retail; it is not a privilege of a citizen of the state or of the United States." Many judicial decisions during the prohibition days declared that the liquor business is a privilege granted by law, and not a right in itself.

The Church recognizes the problem. The Old Testament prophets saw the devestating effects of alcohol. Amos warns Israel that the use of alcoholic drinks will bring judgment and eventual captivity. This became a fact in just a few years later. Paul recognized drunkenness as a sin which would bar one from the kingdom of God (I Cor. 6:10). The Church can not avoid grappling with this problem. Beverage alcohol is a deadly foe of spirituality, of morality, and of Christianity, and of ALL the *ennobling things for which the Church stands.* Alcohol is the sworn enemy of the Church. The Church needs to keep the WHOLE TRUTH concerning liquor before her people. This she must do through her publications, from the pulpit and in her schools. She needs to take a *definite* and *plain-spoken stand* against this evil in her official pronouncements. She should give her *full support* to movmeents for *total abstinence* and for the *extension of "dry" territory.* For the most part, the Church in America is doing this. A knowledge of facts should convince every SENSIBLE person of the injurious effects of alcohol.

How can a Christian justify his personal use of alcoholic drink?

May we expect God's approval of us as a nation so long as we legalize the iniquitous liquor business?

HOME MISSIONS

A. J. Neuenschwander, Secretary

Note: Some time ago a mission secretary from a certain church asked Rev. A. J. Neuenschwander, Secretary of the Home Mission Board, for news items from the home mission fields, to be presented on the regular mission Sunday. Brother Neuenschwander sends the following items. They were presented, and an offering for foreign and home missions was taken. This is the usual practice in this church every first Sunday in the month. Maybe the mission secretary of your church will want to make use of this news.

German Hymn Book

The Canadian Hymn Book Commission has been laboring long and hard to bring to their people a German Hymn Book that will fill their needs for many years. A number of men in the United States have examined the book and feel it will stand a favorable comparison with our *Mennonite Hymnary.* There is quite a lot of extra work connected with the task, since the printing and binding of the book needs to be done in the United States, Canada not having sufficiently large German printing establishments. The first books are about ready for distribution.

Work in Toronto, Ontario

In recent years a goodly number of Mennonites have sought and found employment in Toronto, Ontario. Some of the Ontario ministers have been greatly concerned about this untouched field. Particularly concerned was Rev. Jacob Janzen. The Home Mission Board is also interested in this field, can be carried on regularly in the future and many and recently a series of worship services were planned for every other Sunday. On the first night of the series of meetings Rev. Janzen preached, and he reported that sixty were present. They have rented a convenient assembly place in the First Lutheran Church of Toronto. Other ministers from Ontario were scheduled for July and August. A few weeks ago thirty copies of our former hymn book were sent to this new group. They expressed their thanks for the help.

Canadian Conference

The Canadian Conference of Mennonites convened in Manitoba on July 4-8. Rev. John J. Esau, blind evangelist, has worked in the Canadian churches for a number of months this year. He started in Ontario and later worked in Manitoba. Before he returned home he attended a retreat in Rosthern, Saskatchewan.

Girls Who Work

During the past year the young women who work in Vancouver and have their home in the Worker's Home next to the church made various kinds of fancy work and sold this. The proceeds were used to put a new furnace into the home. Such noble work is greatly appreciated. In Vancouver, Saskatoon, and Winnipeg there are almost always more calls for workers than can be spplied. This speaks well of our Mennonite young women when there is such a large demand for their services.

Grace Mennonite Church, Dallas, Oregon

Grace Mennonite Church is now completely independent and self-supporting. They have 208 members and a large Sunday School. Rev. Homer Leisy is the pastor. About five years ago the Eastern District Sunday School Convention gave $150.00 towards the erection of their meeting house. This church has made exceptional progress and has fully paid the obligations on their meeting house.

Rev. Albrecht Marries

On June 28 Rev. Erwin Albrecht, pastor of First Mennonite Church, Chicago, was married to Madeline E. Bixel, a member of the Ebenezer Mennonite Church, Bluffton, Ohio. Rev. A. C. Schultz, pastor of the church, performed the ceremony. They are at home at the parsonage at 1500 West 72nd place, Chicago. On July 6 they started a two weeks summer Bible school.

First Mennonite Church, Hutchinson, Kansas

This church has received new members on two occasions since Easter. Rev. Neuenschwander conducted meetings in February. A large number of Mennonites have found employment in the city, and the number is growing rapidly. Bonnie Jean, seven-year-old daughter of Rev. Dirks, asked him to tell us of a boy who ate eighteen sandwiches, three ice cream bars, and fruit and cake at their summer Bible School picnic. The fellow is only eight years old. No doubt he will grow fast if he doesn't get sick. The total enrollment was 102.

Lehmans Have Baby

Rev. and Mrs. Sylvan Lehman are the parents of a new baby that was born early in June. It is the fifth child in the home. Rev. Lehman is president of the Eastern District Conference.

Miss Etta Davis

Miss Etta Davis who helped in our church at Portland, Oregon, and also took some work in a college, recently accepted a call to teach commercial subjects in Freeman Junior College, Freeman, South Dakota.

Albany, Oregon

Rev. P. A. Kliewer reports that a large camp for soldiers is to be built near Albany. He feels that this is a challenge and an opportunity to serve the soldiers and give to them God's word. Recently the Home Mission Board sent them a sum of money to purchase New Testaments and Bibles. This money was taken from a Fund that the board has for this specific purpose, namely the purchase of the Scripture for distribution.

Literature For Camps

The Home Mission Board, desiring to aid those young men now in our C. P. S. camps, sent more than $75.00 to the Publication Board for the purpose of supplying copies of *The Mennonite*, the *Christian Sunday School Quarterly, The Mennonites* by Dr. C. Henry Smith, and *With Christ On The Edge Of The Jungle* by S. T. Moyer to the different camps where our General Conference young men are stationed.

A MESSAGE TO LIVE IN THE WORLD

(Continued from page 6)

Many of the common people have thus far at least been clinging to a subconscious feeling that this is not The Way. Who can deny that the members of the historic peace churches have not been the principal bearers of this leaven?

A third sign: The phenomenal spread of pacifism is astonishing throughout the entire world. How widespread this movement has become in this country alone may be partly indicated by the announcement of a declaration over a year ago of some fifty of the most influential ministers in this country in which they publicly declared that they would not take part in or support another world war. Upon reading the articles some of these same men write today in defense of our doctrine on pacifism and their own convictions on non-resistance, one stops to marvel at their comprehension of things that have escaped us—we who have been reared in pacifist principles for centuries.

There are signs of others being ready to carry on our message with stronger vigor and greater zeal than we. "Glory be to God!" for the acceptance of the methods of Jesus beyond the borders of the pacifist churches. But Jesus wept over Jerusalem, His Own People. Might we also weep and REPENT over our divided support.

May our gratitude for our salvation and our desire to respond to the command of our Lord, "Go ye therefore and teach all nations," continue to find unexpected response to the needs of our day with the non-compromising methods of Jesus.

God has, indeed, blessed the living doctrine of our church. May we prayerfully and actively become more united so that God can use us more powerfully in the working out of His Divine Purpose.

Note: The foregoing is a part of a discourse delivered on a missionary program.

"As long as I keep my face toward the light, the shadows will fall behind me." —*John Madison Younginer*

OUR CHALLENGE

(Continued from page 8)

been given to us by Christ Himself. We know that finally, when our last deed here in this world has been done, there will be some very pertinent questions asked. We will be asked what we have done with the fifty, sixty, seventy or perhaps eighty years which were given us to work in this world among our fellow men. We will probably then have to cast our eyes down and say that we know that what we have done really does not amount to very much. Let us hope that then we may hear it said, don't you remember that at a certain time I was very hungry, I was starving I could not make it any longer, and then you came and fed me. I was so thirsty, there was no water, and you gave me to drink, I was naked and you gave me clothes. I had no place to go and you gave me shelter. I was dying from the wounds of a bomb shell, and you gave me relief and healed my wounds.

"What a wonderful opportunity this horrible war offers us as Christians to give a Christian testimony! Are we ready to accept this challenge?"

IN MEMORIAM

KATHERINE (PETERS) BARGEN, Nov. 25, 1871, to July 21, 1942. Daughter of John and Katherine Unruh Peters. Migrated to America from Russia with her parents in 1884 and settled with them on a farm west of Moundridge, Kansas. Married in 1891 and moved to Oklahoma in 1894. Church membership: Hoffnungsau Mennonite Church, Inman, Kansas, and Bergthal Mennonite Church, Corn, Okla. Church work: Sunday school teacher and president of the sewing and mission society for several years. Mourned by her husband, Peter G. Bargen, and children, Katherine (Mrs. E. E. Nickel), Elizabeth, Rev. George Baergen, La Habra, Calif., Rev. John Baergen, Villa Park, Ill., and Sam Baergen, Wichita, Kan., Ralph Peters, who was reared in the home from babyhood, and two brothers, John J. Peters of Monroe, Wash., and J. A. Peters of Meadow Lake, Sask., Canada.

IDA LENA UNRUH, Nov. 23, 1893, to June 17, 1942. Daughter of Fred F. and Susanna Unruh. Member of New Hopedale Mennonite Church, Meno, Okla. Mourned by her mother, three brothers, Herbert of Meno, Emerson of Lahoma, and Sherman of the home, and two sisters, Mrs. B. B. Johnson and Mrs. Henry Shiffle both of Meno.

"If I keep my eyes steadfastly fixed on God, giants in my path will look small." —*William E. Doughty*

"You are never in the minority as long as you are in the right." —*W. B. Slack*

Christ is All in All or Jesus Only

By *J. B. Epp*

Please read Eph. 1:1-14. In these verses—all in one breath, as it were—we have the words of our heading illustrated most clearly; *"Christ"* is mentioned here more than twenty times. In some verses from three to four times.

In vs. 1 Paul not merely calls himself as Apostle, i. e. "one sent," but sent "by Jesus Christ." There are many others "sent," or commissioned, but if not sent by Jesus Christ, they cannot be considered being in the "Service of the King." Thus also, if one says he is a preacher, by that he is not yet saying that he is preaching "The Truth" as it is in Christ Jesus. Read II Cor. 11:13-15. Only one who preaches Christ, and that "Christ is All and in All," he is a "preacher."

In the same verse the saints are not merely called "believers" (faithful ones) but "believers *in Christ Jesus!"* Therefore, not everyone who calls himself merely a believer, is therewith a believer in Christ according to the Scriptures. "Many will say in "That Day," "Lord, Lord... ;" and will hear the answer: "I never knew you, depart..."

Is it then enough, just to say, "I believe?" or "I have faith?" One may believe something, in a general way, but to have *saving* faith, this must be based upon Christ and His blood shed for our (*"my"*) sins! A living trust in Christ alone, and in Him crucified, saves!

Vs. 2. "Grace and Peace from God our Father, and from the Lord Jesus Christ." Man may show much grace, in the sense of pity or pardon, etc., where Christ is not considered at all. Much of this may be good in its place. But in this verse it speaks of saving grace, which alone is in Christ!

And we speak and hear much of peace. Peace is desirable. To be a peacemaker is certainly commendable. But when Christ says, "My Peace I give unto you." He speaks of quite another peace! He speaks first of the peace of God in Christ, offered to the individual soul. This is a reconciliation to God, which can only be effected by Christ. And we do not expect real and lasting peace in the world, until "The Prince of Peace" returns to earth, Who will then also deliver the entire creation from corruption. (Rom. 8:19-23).

Eph. 1:3-14. Please read this passage again, and note how *"Christ"* is mentioned one to four times in each verse, and how *all* our relations to God, *without exception*, are in, and through, and by, and with, and from CHRIST. He is the only meditator between God and man.

Vs. 3: God is not our Father and God, except by Christ; and all heavenly blessings are ours only "in Him." So then everything that comes from God to man, or goes from man to God, is *only* through Christ! Vs. 4: We are chosen in Him, not apart from Him. Vs. 5: We are adopted by (through) Him. Vs. 6: We are accepted in Him. Vs. 7: We are redeemed thru His blood; and forgiven according to His grace. "Without the shedding of blood there is no remission of sins." Vs. 8: Christ is also our Wisdom, I Cor. 1:30. Vs. 9 and 13: God's will has been shown to us in (through) Him. Vs. 10: All things, in heaven and on earth, are united together in (through) Him. Apart from Him we would not be heirs; we are only His fellow-heirs. Vs. 12f: Our trust is in Him. Vs. 13: We are sealed in Him, with the Holy Spirit (not even that is apart from Christ!) Vs. 6, 12, and 14: All for His Glory! Vs. 15: Once again, our faith is mentioned as being in Him. Cf. vs. 1.

The following verses continue in much the same way: Vs. 17: God is the God of our Lord Jesus Christ, and with Christ He is also ours; if we are in Christ! Vs. 19: Only together with Christ are things also ours. If Christ had not risen and gone up into heaven, there would be nothing whatever for us, in any way. Vs. 22f: And He is "The Head over all things;" we are His body (not "a" body), the Church. Vs. 23: He "filleth *All in All!"*

This then must be emphasized in all our preaching and teaching, in order to make it Biblical, and "according to the scriptures!" It is possible to over-emphasize this truth?

It makes a very great impression, to read this passage aloud, and notice the constantly repeated 'in Christ,' 'through Christ,' 'by Christ,' etc.—at every point! Such reading of this passage should indelibly impress the fact upon our soul: Truly, *"Christ is all and in all!"* and *"Jesus Only."*

THINK AS YOU READ

1. Does my life please God?
2. Am I feeding on God's Word daily?
3. Do I enjoy the Lord Jesus Christ?
4. Is there anyone I do not forgive?
5. Have I ever won a soul to Christ?
6. How much time do I spend in prayer?
7. Do I have direct answers to my prayers?
8. Are my friends accepting Christ?
9. How much fruit am I bearing?
10. How does my life look to the unsaved?
11. Do I give one-tenth to the Lord?
12. Is the world better or worse by my living in it?
13. Where do I make my greatest mistakes?
14. Do I do anything I don't like in others?

—*Tract*

CPS Camps

STATISTICAL REPORT AS OF JULY 30, 1942

Number of Camps in Operation	*No. of Camps*	*No. of Camps*
Mennonite	13	1572
Quaker	12	1035
Brethren	10	1048
Catholic	2	68
Cooperative	1	15
Total	38	3738

Number on Detached Farm Service in New York, Wisconsin and Connecticut	21
Number on Administrative Duties	15
Number in Hospital Service	41
Number in Porto Rico Unit	11
Total Number of Boys in Civilian Public Service	3782

MENNONITE CENTRAL COMMITTEE CAMPS

No. 4 Grottoes, Virginia	147
No. 5 Colorado Springs, Colorado	135
No. 8 Marietta, Ohio	67
No. 18 Denison, Iowa	147
No. 20-40 Sideling Hill-Howard, Wells Tannery and Howard Pa.	184
No. 22 Henry, Illinois	120
No. 24 Hagerstown, Maryland	123
No. 28 Medaryville, Indiana	142
No. 25 Weeping Water, Nebraska	146
No. 31 Camino (Placerville) California	129
No. 33 Fort Collins, Colorado	101
No. 35 North Fork, California	129
Total	1572

CAMP BRIEFS

During July, 1942, a total of 253 boys arrived at Mennonite camps.

From a number of the camps it is reported that extensive canning of fruits and vegetables has taken place. Campees have done the work in many cases. working overtime.

At a few of the camps boys are selected by the technical agency to assist in specialized work, such as surveying, experimentation, meterology, etc.

Due to the shortage of rubber and gasoline, Selective Service System has issued a memorandum stating that government trucks are no longer available to the camps for recreational, educational, or religious trips.

Compiled by *Grant M. Stoltzfus*
Released August 5, 1942

MY SONG

Pictures are made by using light and shade,
Joys come from out the background of a cross,
There is no failure in the plan God made,
Nature, from out her store, sends good with dross.

The days of toil bring also nights of rest;
And if through pleasure runs a thread of pain,
Earth gives to each some portion of her best,
A bow of promise surely follows rain.

—Cora M. Nicodemus

« « JOTTINGS » »

—**Rev. David C. Wedel,** pastor of the First Mennonite Church, Halstead, Kansas, is acting in the capacity of Director of the Colorado Springs CPS camp during the absence of Albert M. Gaeddert. . . . **Pike View Peace News,** the paper of the afore-mentioned camp has a subscription list of 1,250. It is being sent to thirty-five states and the District of Columbia. Fourteen libraries receive copies, including the Yale University Library, Collection of War Literature.

—**Rev. J. N. Smucker** recently resigned as pastor of the Bethel College Mennonite Church, where he has served seven years, to accept the call of the First Mennonite Church, Bluffton, Ohio. The latter church has been served for seven years by **Rev. H. T. Unruh,** who goes to the First Mennonite Church, Hillsboro, Kansas.

—**John Warkentin,** mission candidate and son of Dr. A. Warkentin, has now finished his medical course and is serving as an interne in a Chicago hospital. He already possesses a Ph. D. degree.

—**Johannesthal Mennonite Church, Hillsboro, Kan.:** Prof. Fretz, Dean P. S. Goertz, and Rev. Sam Goering, all of Bethel College, brought to us heart searching messages on the three Sundays when Rev. J. M. Regier was gone on a trip to Mexico in the interest of home mission work. Rev. Regier returned August 16. —Corr.

—Bulletin, **East Swamp Mennonite Church, Quakertown, Pa.,** "Last Saturday evening about fourteen interested folks joined us in giving forth the gospel in an open air service at the Quakertown Auction. It takes courage to testify before your home people, and everyone received a blessing in being able to witness for Christ. . . . Pastor and family are planning to leave for Altoona tomorrow to visit several days with the Slotterbacks before they leave their work there. They will also visit John Boehr at Roaring Spring and the Gregors at Napier. They are planning to return by the way of the Sideling Hill CPS Camp where they will visit with Mrs. Burkholder's cousin and another campee from their home church at Bluffton, Ohio.

—Bulletin, **First Mennonite Church, Allentown, Pa.,** "The Ladies Aid will visit the Upper Milford Society in the Zionsville Church on Tuesday. It is expected that a large delegation will represent our society."

—The **Oregon Y. P. Retreat** was held near Turner, Oregon, August 14 to 16. Instructors were: Rev. and Mrs. Paul Wenger and Miss Etta Davis. Rev. D. J. Unruh served as dean and Rev. Arnold Regier as recreational director. Four churches participated. Cost per person was $3.00.

—Bulletin **Emmanuel Mennonite Church, Pratum, Oregon:** The Paul Wengers visited recently. The entire church debt has been paid. From the **Sunday School Times** is quoted the following, "Let us make our Christian home different in that its members do not need to find amusement and entertainment in the things of the world, the movies, the dance, the theatre, and the card table, but shall find such love and understanding and companionship in the home that these things of the world shall not even be missed nor shall they even be desired."

—Bulletin, **First Mennonite Church, Reedley, Calif.:** Ninety-two dollars were given for China Relief. Two trucks took the liberal offerings in fruits and vegetables to the North Fork C.P.S Camp.

—**A Year of Civilian Public Service** is the name of an interesting, illustrated, informative booklet sent out to the pastors of all our churches. The Mennonite Central Committee has sought to send enough copies to each church so that each family might receive a copy. Any family which has not received a copy should see its pastor for one.

—**Rev. Elmer Basinger of Summerfield, Illinois,** wrote recently that the wheat harvest was far below average this year and that an abundance of rain had made haying and grain threshing very difficult.

—Bulletin, **Salem Mennonite Church, Dalton, Ohio:** The Women's Missionary and Sewing Society had an all-day sewing with a picnic lunch at noon. Four of the young people went to the All-Mennonite Retreat at Milford, Indiana, and also attended the Ohio-Indiana Mennonite Young People's Convention. "A general appeal is being made to the churches of the General Conference to increase their support for these camps (C.P.S.) as the expenses are greatly increasing since more men are entering the camps. There are now some 1,600 young men in the camps supported by Mennonites." "The Mennonite Church at Wadsworth has completely renovated and enlarged the basement of the meeting house during the past summer." "Rev. C. E. Krehbiel, editor of the **Bundesbote** writes editorially of the excellence of the new hymn composed by N. G. Frankhauser (member of the Salem Church). The words are an English translation of hymn number 14 in the German hymnal to which a new tune has been composed. Brother Krehbiel writes that the hymn has real worth and will be sung for many years to the glory of God."

—**Rev. Clyde H. Dirks** writes that they had 102 pupils enrolled in daily vacation Bible school this year and that the church board decided for the second year to give **The Mennonite** to the teachers of the daily vacation Bible school. He further writes, "Our church is buying one year subscription for each teacher. I feel that the best ways of getting people interested in **The Mennonite** is for them to read it." (This pastor is right. Many would read this church paper if they were introduced to it.) Rev. George Kopper recently was the guest speaker at the union service.

—Bulletin, **Inman Mennonite Church, Inman, Kan.:** "The Kaufman family is planning a short trip to visit some of our C. P. S. camps. The week end we expect to spend with relatives and friends near Freeman, South Dakota, speaking in the Salem Church Sunday." "The little girl who said her parents were Seventh Day Absentist was describing a new denomination which has many followers."

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** "The Young Women's Mission Society has organized into groups of two each. Every month one group has taken it upon themselves to send something (food, etc.) to the various boys in the C.O. camps. It is not that they feel that the boys do not get enough to eat; it is rather a token of appreciation for the stand which they take in this emergency. Others who are not members are encouraged to write to some of the boys in the country's service."

—**RESOLVED** (at the General Conference session last summer). That we rededicate ourselves in these days to the vital Christian principles of life as emphasized by Mennonites, such as holding fast to the Word of God, our expression of good will and constructive service, living the simple life; and that we likewise urge that our Mennonite interest in Missions, publications, and schools be given a continued large place in our spiritual and financial support of these things that are vital."

—**$2.00 per member every half year** was our assessment for C. P. S. camps that went into effect on August 1.

EASTERN DISTRICT SECRETARY'S NOTES

Flatland—The Sunday School held its annual picnic in the church grove recently. Rev. Harold D. Burkholder pastor of the East Swamp Mennonite Church preached the sermon on Sunday morning, August 9. **West Swamp**—Dr.'s Harvey and Ella Bauman and family are visiting Mrs. Bauman's relatives in the state of Missouri. They plan to live in Quakertown this winter. **East Swamp**—Recently the Young People's Society held a service at the Home for the Aged at Fredrick. Rev. Burkholder delivered the message, and the entire group again had supper with the workers and guests of the home, a custom observed annually since the secretary was pastor of the church. The members of the church bring all the eatables along. Do the old folks enjoy it? You should see them. **First Church, Philadelphia**—Mr. and Mrs. J. B. Bechtel spent a brief vacation at the shore recently. Rev. J. J. Plenert, pastor of the church, was elected Retreat Chairman for 1943. **Lansdale**—Mr. John Fretz, one of our young people's Leaders of the Eastern Conference is the proud father of a daughter, Beverly Linda, born July 10. **Upper Milford, Zionville**—Miss Griselda Gehman who had won a scholarship to Ursinus College and then later decided to go to Bluffton College, was fortunate in getting a scholarship to Bluffton. She is very proud of this fact, and we hope she will be extremely happy that she decided to go to our own college at Bluffton, Ohio. **Souderton**—Mr. Oliver Hederick returned to his home from the Sacred Heart Hospital, Allentown, where he had been a medical patient.

Ja 43

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kan

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANS., SEPTEMBER 1, 1942 NUMBER 34

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WHY NOT LOVE?

Rather frequently I hear used the word "tolerance" or some form of it. It has made me wonder whether it best conveys what we fundamentally believe and whether the word "love" in its place would not be much more thorough-going and Christian. Personally I would much rather have someone love me rather than merely tolerate me. However, I would rather have him tolerate me than torture or kill me. Are we in a position where love is too much to ask for even from those who profess to be Christians?

Is not the word "tolerance" a let-down for love? Has the word "love" been so twisted and mutilated into something so other than its real essence that we must seek another word to set up as the ideal attitude which should exist in a possible area of conflict? Are we not making love an empty, meaningless wall flower by walking about with the word "tolerance" on our lips so frequently? Is not love the highest and best attitude for human beings to possess. Should we be satisfied with anything less in a Christian or with a non-Christian until he becomes a Christian full of love? God's love in a human being's heart is the best condition that we can think of. Why not work for it? Why set any lesser goal? Paul did not write a chapter on tolerance, but he did write one on love. Jesus spoke not of tolerance, but of love. On the cross God revealed not merely tolerance, but overwhelming, saving love.

Tolerance has a negative connotation. It suggests "not harming." Love has a positive connotation. It suggests "concern for another's welfare." Tolerance suggests "let live." Love suggests "help live." Tolerance offers little for changing another from wrong to right. Love offers the most powerful dynamic available. Tolerance may degenerate into carelessness about right and wrong. Love in its concern for the welfare of another does not become careless about such a life and death matter as right and wrong.

To achieve a condition of love is difficult. Trying to achieve the same condition by changing the terminology from love to tolerance will not help. The basic difficulty remains. Why introduce a lot of new terminology when the old is as good as the new or even better for solving the basic problem? A lot of changing of terminology seems to be like wishing that the dishes would wash themselves. It won't do the job. There are some basic things in life around which all kinds of terminology can play without budging them an inch. The root problem is to get man to yield himself to God. Nothing less than that will do. Recognizing this fact makes a lot of terminology seem like escape mechanisms. Any term used should be used in recognition of the fundamental problem involved. Tolerance does not seem to lay bare the fundamental problem as does the term "love."

Of course, love must be rescued from the kind of mutilation which it suffered when during persecution by the Catholic Church men and women were tortured on rack and wheel supposedly for their welfare's sake and the torturer's love of God and man. Love must be reinstated in the meanings which Christ gave it. Meanings whereby love can never sanction the subjection of a man's body, mind, or soul to violence. Love must be revealed to be like the gentle, warm spring breeze which thaws the snow and prepares the way for green grass and budding blossoms. Deny we must that love can ever be anything like an angry tornado destroying and mutilating that which it is supposed to build up and bless. That true love does not spoil, we know. That true love may have to permit the loved one to bring on his own destruction, we know. But that true love does not destroy the one loved, we know even better. Love, therefore, should be upheld as a condition which cannot be improved upon and which will best meet one's deepest needs. Love should be looked upon as the best solution to troubled human relationships.

"We should be tolerant." Is that what we should say? Would Christ not have us say, "We should love." Love makes possible a peaceful attempt to change another from wrong to right without harming him in any way. It is like doing a thyroid gland operation without bungling the job. Tolerance suggests leaving the sick thyroid gland alone. We need more than tolerance in this world. We need righteousness hallowed by love.

—rw

ENLISTING LAYMEN FOR EVANGELISM

In a recent article on "The Laity in Evangelism," the Evangelization Committee urged our pastors to enlist the lay people of the church for witness bearing. It was proposed that we follow the example of Jesus and send lay workers out in two's, as He did, to invite people to become followers of Christ. In this article we want to suggest a type of procedure which has brought gratifying results.

We need to make ventures in lay evangelism. The church should not only admonish Christians to witness to their neighbors and leave it to each individual to do what he can, but she should undertake to inspire and teach them how to witness. She should direct them in well-planned and purposeful undertakings. The pastor will need to take the lead here.

An evangelistic enterprise is on our part a cooperative undertaking with Christ and God's Holy Spirit. Whoever takes part will need to prepare himself through prayer and a study of the Scriptures. We need to make sure we will irradiate religious earnestness and contagious enthusiasm for Christ before we start. This calls for a period of preparation.

Here are suggestions on a possible procedure:

1. Set apart a week as a Week of Intensive Lay Evangelism. This week should come at a time when there will not be too much interference by other community activities.

2. Make a survey of the unchurched people of the community. Obtain the names and addresses of the people who do not attend church and of those especially who make no profession of Christianity.

3. A series of sermons might be preached in preparation for the Week of Intensive Lay Evangelism. Point out the need and possibility of lay witness and urge upon the whole church the duty and privilege of testifying for our Lord and Saviour. Assure the people that efforts will be made to assist them to become effective in their witness.

4. Invite people who are willing to give the evenings of a week for home visitation work to hand in their names. If necessary talk to men privately to enlist their willingness to go out in pairs to different homes to present to people the claims of Christ and of the church upon their lives.

5. Appeal to the Ladies Missionary Society to provide church suppers for those men who are willing to give their evenings for evangelistic visitation work. These common meals will be of great value. They will make the men feel that the church is back of them in a real way. They will bring the men together and help them feel a real fellowship in this work. They will give the pastor an opportunity to keep close check on the progress of the work. They will give him the opportunity to give inspiration and direction every evening as is needed. They will give the men an opportunity to share with each other such experiences as they may have had. If anyone has had a "let-down," the enthusiasm of another worker will bolster him up again. Those who have succeeded in helping people come to a decision for Christ will prove a tremendous inspiration to others when they share their experience. At this time, too, the assignments of homes, or, perhaps the exchange of assignments can be made. Here before they go out for the evening's work the pastor can pray with them and assure them of the presence of our Lord Jesus Who has promised to be with those who thus go out in obedience to His command. After the dishes are done and before they go home, the women who served the meal may want to unite in prayer for God's blessing upon the work which the brethren are doing in the various homes that evening.

6. The Week of Lay Evangelism could be advantageously begun on Sunday afternoon. Get the men who have promised to help together and instruct them on how our testimony and appeal might be made, and how certain objections that may come up might be met. Here is the great opportunity for the pastor to make his contribution. The men must be helped to be their best for the Lord in their own way. A worker's personality will be a powerful influence. The worker should seek and determine to be natural. We are most persuasive when we are natural. It is for the pastor to help the workers be as natural as possible in their approaches and appeals, and in their way of using the Scriptures. (If anyone should be interested in getting suggestions on how such guidance might be given, he could write to the undersigned member of the Evangelization Committee, and we shall gladly give such help as we are able to give.)

7. Careful plans should be made to nurture the faith of those who are led to accept Christ, so that they may confess Christ publicly through baptism. Those who decide to renew their loyalty to the church should be given every sort of encouragement. It should not be thought that to get their decision is the goal. The church must make plans to help them carry their decisions out faithfully.

This method of witnessing, it will be found, requires real effort, careful planning and much prayer. It not only helps win people to the Lord, but it also contributes greatly to the deepening of the spiritual life of the church. —*W. F. Unruh*

God doesn't plan to give you more light until *you* walk in the light you already have.

"What will today's page in my 'letter of Christ' look like when I read it tonight?" —*T. T. Faichney*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GOOD NEWS FROM CHINA

Bro. John Regier, father of our missionary Miss Marie J. Regier, has sent us a letter from her, the first one since their internment, and it gives much reason for gratitude for their safety and welfare. She writes as follows:

Kai Chow, Hopei, China, March 14, 1942

Dear Parents:

One can hardly believe it that I am writing again to you, and it is very doubtful, whether this letter will reach you, but there is some hope.

The last letter I wrote you was dated Dec. 8, 1941, but I did not get to mail it. On that day I was called out of the class room and both Miss Goertz and myself found ourselves to be prisoners of war. The first night we were kept in the city, and the following day we were taken by truck to Hsinhsiang about 90 miles from here. There we were interned in a Catholic Hospital together with four nuns and nine priests (one German nun, one American, and two Chinese). The priests were all Americans. We were well treated, but had no contact with the outside world.

On Jan. 1, we came back to Kai Chow. At first for two weeks, we were in the city in the house which the Goerings built. The highest officer also lived in this house. Later we came back here to our station. The Americans in Tamingfu all live together with Willa, and were never taken away. There are eight in that yard.

I would like to write much more, but a short letter will perhaps get through sooner than a long one... We received word to-day about the telegram which the Board had sent. It took two weeks for the letter to come here from Shanghai, and it will perhaps take just that long for this letter to go there, from whence it will be forwarded by telegram.

We are very thankful that we can still be here, and are so well cared for. We have all we need and more. The people are very good to us.

Oh yes, your letters, long ones, and Ion's with the pictures arrived two days before our leaving. And father's air-mail letter arrived when we returned. They were a real treat for me, and Miss Goertz enjoyed them almost as I did.

We read, write, paint and receive visitors. Although we cannot go out, we are not cut off from the outside world. I am writing a day by day letter, and hope to be able to send it to you some day.

With Love Yours
Marie J. Regier

P. H. Richert

AND DAVID DANCED BEFORE JEHOVAH

The dancing in the Orient and Occident has nothing in common. Not even so much as the moving of the feet. Come with me to Dongonia village. After a brisk bicycle ride of a number of miles we arrive at 8 a.m. Sunday. We are still a goodly distance from the village, and we see a large crowd of people, dressed in white. We come closer. They are all our Christian brothers and sisters with their children. We are still a hundred yards away, and a drum starts. Singing starts. Brisk milling around starts. All men and boys start to move forward. The women gracefully manuever themselves behind us. We are now between the two groups. Drumming, singing, and vigorous dancing goes on in front of us. All women and girls modestly follow. We march through the village. Non-Christians come running to see what is going on. It is loudly announced that the principal of the mission boys' school has arrived in the village. We march to the school. In the crowd are quite a few non-Christians already. Now at the school friendly verbal greetings are given and received. The dancing and drumming is now over. It all was a prolonged expression of our abrupt American "How do you do." —*John Thiessen*

FREDONIA SETTLEMENT

Dear readers of *The Mennonite,* may I be permitted to write a few lines of our little settlement in this part of the state (Kansas). Nature does all in its power to make things more beautiful and pleasing. We have had our share of moisture this year, consequently, corn, beans and fodder hardly ever looked better. What would happen if men's hearts could be brought in tune with nature? We find that nature and the wisdom of the Almighty one always say the same thing. It is as Goethe says, that nature is the living, visible garment of God.

Now as to our little group here and the progress we make in establishing ourselves. This does not seem to coincide with nature. Because we live so far apart problems come up that seem to be unhealthful for spiritual growth. This has not in any way unified us, rather it has broken up the good will of some, who took much interest in building the community. Fredonia used to be the center of our settlement, but since some have settled near the town of Independence, in Montgomery County, Fredonia is no longer the center. Two more families have of late settled twelve to thirteen miles northeast of Fredonia; this again calls more for Fredonia. What shall we do when tire-rationing is causing a greater pressure every day? Would it not be better to have two groups, rather than one, or shall we continue to pull in different directions? With more settled we have not increased our average attendance. With no church-home of our own, indifference grows. —*Gustav Frey*

HOME MISSIONS

A. J. Neuenschwander, Secretary

A VISIT TO MEXICO

For several months the congregation at Cuauhtemoc, Mexico, a member of both the Western District Conference and the General Conference, had tried to get an Elder to come to visit them, to officiate in a baptismal service. Not knowing to whom to write, and the ministers receiving their letters not knowing that anybody else was looking after this matter, this visit was unduly delayed. When the matter was brought to the attention of the Home Mission Committee of the Western District Conference, they at once conferred with the Home Mission Board of the General Conference, and since the writer is a member of both of these committees it was decided that he should go as soon as possible. I consequently arrived at Cuauhtemoc Friday night, July 24.

Since the minister, Rev. Jacob Janzen, had not been ordained as an Elder, the invitation was to baptize a class of seven, whom he had properly instructed in the catechism. When I learned that I was to go, I immediately resolved to make an effort to have Brother Janzen ordained as an Elder. The Home Mission Committee concurred in this. I soon discovered that this would be quite acceptable to the congregation. We had church services every night. On the first Tuesday night we announced that the next evening there would be a short business meeting. On Wednesday night the "brethren" all remained, and by unanimous vote they expressed the desire that their minister be thus ordained. This ordination took place on Sunday morning, August 2.

At the close of this service it was decided to have the baptismal service the next Sunday, August 9. Without consulting others much, I announced that their own Elder would officiate at this service. I then brought a message for that occasion, and Rev. Janzen officiated in his first baptismal service. Both of these services on August 2 and 9 were very unusual for that flock and made deep impressions on the people.

Rev. Janzen is forty-one years of age, a man of humility and deep Christian convictions, and by ordaining him we believe that the Church has now been helped to help itself. Their membership now stands at thirty-one. There are also about that many children below fifteen years of age. Their church was dedicated in 1941. It is built of mud bricks and only half the building is used for the auditorium. The other half is divided into four rooms, in which they also conduct their day school. They are very anxious to find a German-speaking teacher for this school.

There seem to be small prospects for rapid growth, but the little church needs our prayerful support as they fill a definite need in that community.

—*J. M. Regier*

Peace Committee Meets at Winona Lake

On August 7, the Peace Committee of our General Conference met at Winona Lake. The meeting of the committee on this date gave its members also the opportunity of attending the splendid conference on Mennonite Cultural Problems which convened on the evening of the same day and the next day.

One of the most important needs that the committee felt should have urgent and immediate attention, was the need for a field man who could visit the churches during these days of crisis, in order to acquaint them more thoroughly with the peace program for our conference. The greater the unity of our program during these confusing days, the more powerful will be our Christian witness for the way of peace to the world. Every church in our conference should have a clear understanding of the position of our conference on "Peace, War, Military Service, and Patriotism" as it has been approved by the General Conference, and the positive witness we are attempting to make for Christ before the world through our Civilian Public Service program. Every church should have an opportunity to become better acquainted with this important conference activity during these trying days.

Therefore it was agreed by the committee to procure a man who will be able to do this work for at least a year. Just who the man will be that will consent to do this very important work, the committee is not quite ready yet to announce. But we believe that God will lay it on some qualified man's heart to do this task for the sake of His cause.

We believe that it is during these days of darkness that we must let our light shine with as much intensity as possible. By giving our faith an opportunity to express itself in Christian service, in deed as well as word, there is bound to be light and a powerful witness for a definite Christian way of life that will be hard to resist by the powers of darkness. The Civilian Public Service program is such an opportunity for witness.

But great Christian witness has always cost those something who would give it. Jesus Christ went to the Cross in order to witness for the love of God. Beginning with August 1, 1942, the financial quoto per member in our General Conference—let us say in order to sustain our Christian witness for peace—will be $2.00 per member for six months, or until February 1, 1943. This truly is a small cost when we consider the greatness of our opportunity.

Ernest Bohn, Secretary of the
Peace Committee

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

HOSPITALS

It is an old saying that one half the world does not know how the other half lives. It might be said with equal accuracy that one half the Mennonites do not know how the other half lives. It is surprising how little many of us know about the work and the people of other districts in our own conference, and it is positively amazing how little we know or even care to know, of activities carried on by the conferences in other branches of the Mennonite Church. Such provincialism is inexcusable in a small Christian group that likes to think of itself as a brotherhood. A good illustration of this limited knowledge of the work carried on in various parts of the Mennonite Church is that of maintaining hospitals.

There are fifteen hospitals scattered throughout Mennonite communities of the United States and Canada. These hospitals are an expression of the Mennonite philosophy of caring for our own sick and needy, just as are the old people's homes found in various Mennonite communities. But these hospitals are not built exclusively for Mennonite people; they are built and maintained for the purpose of rendering a needed service to the community. With two exceptions these hospitals are all located in small rural communities. From personal knowledge and observation most of them appear to be about the optimum size. The fact that nearly every one of the small hospitals is self-supporting further bears this out. It means that the institutions are about the size the community can afford to support, neither too large to be overly burdensome nor too small to be inadequate for most local needs. The hospitals are supported by means of patient's fees, through offerings from the churches, and through local community support in the form of gifts of food, equipment, and cash.

More Hospitals Needed

There are many local communities without hospital and clinical services. As a result the health and the welfare of many communities suffer. It should not be necessary to drive twenty-five or fifty miles to find the nearest hospital. Leaders in Mennonite communities where hospitals are needed should seriously consider meeting such needs. This is one area of community life and civilian defense where Mennonites can engage wholeheartedly. If collecting scrap metal, buying war bonds, and promoting war efforts is contrary to the Christian convictions of Mennonites, certainly the construction of hospitals and health centers for the general good of the community is not. What other agency is as well qualified to care for the sick as the church? She has the message of mercy, peace, goodwill, forbearance, perseverance, and faith so essential to this work. She alone can minister to the soul as well as the body of man.

Indeed Christian hospitals should be a phase of mission work. On the foreign fields this is the case. On the home field we have somehow lost sight of this opportunity to minister to spiritual and bodily needs simultaneously. Most of the fifteen Mennonite hospitals referred to have a vital concern for the spiritual welfare of their patients.

The Sisterhood

In 1900, through the work of David Goerz and Sister Frieda Kaufman, a sisterhood was established in Newton, Kansas, in the hope that it would provide an opportunity for Christian service for women who wished to consecrate their lives to the ministry of serving the sick. This idea spread to the Mennonite hospitals at Mt. Lake, Minnesota, and to Beatrice, Nebraska. Unfortunately few young women are today entering the sisterhood. Mrs. Ursula Frantz at Beatrice has recently revived interest in this work by providing a modern equivalent to the older sisterhood by calling it "The Community Nurses Guild." Girls entering this guild are given a two year course in practical nursing. In addition to the general nursing duties the girls are taught to conduct bedside devotions, something which is almost entirely neglected by professionally trained nurses. An attempt is made to preserve the Christian service motive of love that has so frequently escaped highly trained and well paid nurses.

THE STORM

The sky was dark, the outlook grey
The air was still that gloomy day.
A storm was rising in the west,
And birds, for shelter, sought their nests.

The storm came on in lazy langour,
Gath'ring in fury and in anger.
The wind rose and whipped the branches;
The trees moaned at these cruel advances.

The storm arrived in all its glory;
The lightning flashed and told its story;
The rain poured down and lodged in streams
That knew what real thirst really means.

Then with a slow and lingering quaver,
The storm returned to the Great Creator.
And in its place there remained in view,
A world that was beautiful, shining and new.

—*Betty Harmon*

STATISTICS CONCERNING C. P. S. CONTRIBUTIONS IN WESTERN DISTRICT

As of July 1, 1942, the Western District churches were nearly $1 per member behind in support of their share of the Civilian Public Service program. We are obligated to raise at least one-half of the $20,000 deficit which the General Conference is endeavoring to raise as soon as possible. The 50c, $1, and $1.25 quota periods (ending August 1st) total $2.75 due per member. Few churches would dare point a finger at others. Only six churches had met this goal by July 1st. They are the following:

1. Zion, Elbing, Kansas	$5.87 per member
2. Garden, Halstead, Kansas	$3.87 per member
3. Johannestal, Hillsboro, Kan.	$3.57 per member
4. Brudertal, Hillsboro, Kansas	$3.30 per member
5. Meadow, Colby, Kansas	$3.25 per member
6. Emmaus, Whitewater, Kans.	$2.76 per member

Consult your pastor or peace treasurer for the standing of your own church. Nine churches have sent in no contributions. "Not that other men be eased, and ye burdened: but—that there may be equality." "See that ye abound in this grace also. I speak not by commandment, (no one knows how much another church should give) but by occasion of the forwardness of others, and to prove the sincerity of your love." (II Cor. 8:7-8, 13-14)

—*Walter H. Dyck*

THE RECENT CAMP DIRECTORS' CONFERENCE

On August 5 and 6 nine of the twelve Mennonite camp directors met for a two day's conference at Winona Lake, Indiana. Along with the general directors Brethren H. A. Fast, Albert Gaeddert, M. C. Lehman, members of the Mennonite Central Committee were also present.

From the first devotional period to the closing prayer of the conference a long list of camp problems and policies were discussed in a frank and open way. The need for an unmistakable witness to our nonresistant tenet was the keynote discussion on the agonda. All subsequent discussions, whether on camp discipline problems or government property responsibilities, were carried on with this objective in mind. The work of the camp pastor, public relations problems, furloughs, camp morale—all these were also discussed as aspects of the camp program.

Brother Harold S. Bender's report on his recent tour of Mennonite camps showed that though much good educational work was done there is now a need for revision and improvement. On the basis of his recommendations, a new educational program is being projected for the coming year.

A highlight of the conference was the session in which Paul Comly French, Executive Secretary of the National Service Board for Religious Objectors at Washington, D. C. sat with the directors and presented helpful information to them.

Col. Lewis B. Losch of Selective Service System was a welcome guest for two sessions. His good spirit brightened the meeting as he clearly presented the side of Selective Service System in the church-government relationship of the camps. The Colonel expressed his sincere appreciation for the cooperation given by the Mennonites and assured the group of continued government confidence in the Mennonite-administered camps.

It was this reassurance of mutual confidence together with a renewed understanding of the camp issues that made the conference a means of help to all who attended.

A Challenge to All of Us

A government technical man at one our camps recently said when speaking of the camp boys: "These boys have had a profound influence on us. We have worked with them during this time and there have been no fist fights, no profanity, not even a cutting word from one to another."

The director who reported this statement comments thus: "Naturally this made me happy but at the same time made me thoughtful. I wondered whether in the long drag of the extended period of service, the morale would hold and the influence continue to be profound. In the evening I shared the statement with the boys at our prayer meeting and said I thought it should be both an inspiration and a challenge to us."

Information for Medical Students

Information has reached the Akron, Pennsylvania, office to the effect that Selective Service System is willing to appeal for II-A classification for IV-E men who are in good standing in medical schools. This is done in individual cases and is not a blanket provision. It is first necessary for a man to get IV-E classification in order to establish his sincerity. Having attained this there is then the prospect of securing II-A classification.

For further information on the above and for data on possible internship in U. S. Public Health Service Hospitals, interested persons are invited to correspond with the Mennonite Central Committee, Akron, Pensylvania.

Contributions to C. P. S.

Various inquiries come to the M. C. C· Office regarding special contributions to C. P. S.

In planning contributions to CPS, churches, mission societies, young people's groups and others should remember the *$2.00 "tithe"* per church member per 6 months *comes first*. Without it CPS breaks down. Some churches and church groups wish to contribute something beyond this "thithe." Such contributions are very welcome. Money contributions should be sent through usual church channels to the MCC office at Akron. For distribution of gifts in kind it would be best to inquire at the Akron office. *Extra* donations above the "tithe" could be designated for clothing replacement in cases of need, for medical care not covered by MCC provisions, camp kit supplies, educational needs and special propects. Canned food, fresh vegetables, and fruits are also very welcome provided arrangements are made for necessary transportation. Before delivering food supplies the director of the particular camp for which the donation is intended should be contacted.

A YEAR IN THE CHACO MENNONITE COLONIES

Dr. John R. Schmidt's labors in the Chaco have now extended over one year. In retrospect, Dr. Schmidt's recent letter summarizes his impressions of the Chaco and tells of his services there.

An unusually dry season has caused a virtual failure of the cotton crop. The cotton crop and the fruit trees were further damaged as a result of frost. Only the kafir crop, the sweet potatoes, and beans were of a fair yield. He states: "The incomes have been much too small to bring most families through if it had not been for the financial aid from M.C.C. at various times and especially the sending of the clothes."

Dr. Schmidt's medical services have been of a considerable variety. His filing system has accumulated the records of some 1200 persons. Over 1350 people have had eye examinations, 750 of them received prescribed medications. Besides the thirty-one operations which he helped his brother (Dr. Herbert R. Schmidt) to perform, he has performed at least twelve minor operations himself.

Further needs of the colony come to the mind of Dr. Schmidt as he refers to the plans for road improvement, as he mentions the names of books Brother Nicholi Siemens desires for the Bible School, and as he makes a note requesting additional medical equipment.

PLANS FOR CHILDREN'S COLONY PROGRESSING

The colony for children, reported by Brother Joseph N. Byler in his cable of July 21, has begun to take care of ninty children. By October it is hoped that 120 children can be provided for. The home is located on a plot of fifteen acres, twelve of which are under cultivation of vegetables. "It is one of the most complete gardens I have ever seen," comments Brother Byler. Besides vegetables the colony also has its own chickens, ducks, rabbits, and cows.

Brother Byler expresses the hope of securing a Mennonite nurse from Switzerland to help in caring for the little ones.

CLOTHING REACHES EUROPE

Last April a shipment of five tons of new and used clothing was made to France. The clothing, valued at $11,000, was sent on a Portuguese vessel.

Because of the hazardous journey by sea and because of the acute need for clothing in France it is especially gratifying to learn that this shipment has reached Lisbon, Portugal, and will proceed from there to a French port. Sister Lois Gunden in a recent letter expressed the hope of distributing this clothing among the people whom our workers are serving in France.

A MONTH'S WORK IN ENGLAND

During June Brother John E. Coffman reports that a total of 634 persons were helped by the Mennonite relief projects in England. Around 100 of these were given full time relief. Among the 100 were the children at Wickhurst Manor Nursery Home, the Basque Spanish children in Plymouth, the aged bombees at the "The Woodlands," and the children of the South Meadow Home in North Wales.

ORDINATION SERVICE

The Lord willing, the ordination to the holy office of the Gospel ministry of Brother Walter H. Regier will take place in his home church, the First Mennonite Church of Newton, Kansas, on Sunday, September 6. The services are to begin at 10:30 a. m.

Brother Regier has accepted a call to the Friedenstal Church of Tampa, Kansas.

We solicit your prayers for the brother who assumes so great a responsibility, and invite all who can to come and share in the blessings of the service.

J. E. Entz, Pastor

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DAILY DEVOTIONAL MESSAGES

By *J. S. Hartzler, Goshen, Indiana*

SEPTEMBER 7—*"Six days shalt thou labor, and do all thy work."* Exod. 20:9. Today is Labor Day, a legal holiday in the United States in honor of labor and laborers. Work, hard work, is honorable. The purpose of work in the divine economy is something more than mere bread and butter. There is ethical and moral value in honest labor not found anywhere else in the world. Everybody, rich or poor, high or low, kings or queens, should be engaged in some form of productive labor. Such labor does three things for us, namely, (1) It gives expression to the urge of creativeness, (2) It produces originality, and (3) It stimulates initiative, all of which are essential in the achievement of Christian and creative personality.

SEPTEMBER 8—*"And as ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."* Matt. 10:7-8. The church that "keeps" Christ is bound to lose him. We can not keep Christ unless we give him away. It is one of the unique things about the Christian faith that of increasing what we have by giving it away. Sacrifice means the denial of self in service for others. He who can give to others without taking away from himself, without losing what he has, is a fortunate person. This means making both a "living" and a "life." In the physical area we make a living; in the spiritual we make a life.

SEPTEMBER 9—*"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."* Matt. 16:21. Many people never enjoy the best there is in life because they are not willing to suffer the worst. Seems like a paradox, but it is true. To enjoy the best we must be willing to suffer the worst. A world redeemed from suffering is a better world than one that never knew suffering. It is comparatively easy to do right when everybody is our friend, and when things go right. Jesus is our example on how to live when everything goes wrong.

SEPTEMBER 10—*"The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightening."* Nahum 2:4. Today we run, not only like lightening, but we run with lightening. Speed is the big word. We are coming to measure distance in terms of minutes rather than in miles. London is so many minutes from New York. Berlin is so many minutes from London. Tokio is so many minutes from San Francisco. We do well remember that "speed" without "direction" ends in disaster. The direction in which the nations are moving is quite as essential as the speed with which they are moving. A good man on horse-back is a better symbol of progress than is a bad man on a bombing plane.

SEPTEMBER 11—*"O Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."* Luke 13:34. The prophet is a man of interpretative insight; he can see the results of a line of action before the action goes into effect. The prophet has always warned his day and generation in an effort to prevent inevitable results, but nobody, few to say the least, ever listened or took him seriously. The world rushes on with armies, marshal music, propoganda, lies and aggression, contrary to the advice of the prophet, and then after defeat and national disaster the world admits the wisdom of the prophet.

SEPTEMBER 12—*"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."* Psa. 2:9 *"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."* Matt. 21:44. No man ever "broke" the law of gravitation; the law of gravitation, when violated, breaks men. No man ever broke the laws of chemistry; the laws of chemistry, when violated, break men. No man ever broke the laws of electricity; the laws of electricity, when violated, break men. Men and nations do not "break" the laws of God; they violate the laws of God; then those laws break men and nations. The nations today at war are not breaking the laws of God; God's laws are breaking them. This has always been the warning of the prophet, but the world never listens.

IN MEMORIAM

MRS. ESTHER JANZEN née FRIESEN, July 21, 1901 to August 13, 1942. Daughter of Elizabeth Kroeker Friesen. Attended Bethel College for two years. Taught for a number of years in and around Henderson. Married Peter H. Janzen. Children born: Carol Jean and Donna Elizabeth. Member of Bethesda Mennonite Church, Henderson, Nebraska. Taught Sunday School a number of years and last few years was superintendent of the Junior department. Always active in chorus work and at present was director of the senior ladies chorus. Besides her husband and daughters she is mourned by her parents of Upland, California; three sisters, Phyllis and Mrs. Rose Mierau of Upland, and Mrs. Nettie Schierling of Los Angeles, and one brother, Ted, of Los Angeles.

Sponsored by
the Young People's
Union of the
General Conference

Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Dorothy Dietz
Secretary-Treasurer
Quakertown, Pa.

IN THE MAIL

Dear Rev. Weinbrenner:

According to the request in the last issue of *The Mennonite,* you are looking especially for replies from those who have meetings every Sunday. This is not our program, but probably you would like to hear from others as well.

Both our Junior and Intermediate societies meet only once a month, and the superintendents of both organizations mentioned that they refer to *The Mennonite* for material but do not use it as their main source of help. Probably the main reason for this is that the space devoted to it is too small to do justice to the work, as more material is needed to plan an interesting and helpful program. Another reason is that their topics for the year are selected at the beginning of the year, therefore they follow the International C. E. topics which are not always followed in *The Mennonite.*

Our Senior C. E. Society meets twice a month. That program material is perhaps used a bit more than the other two, but again we must say we do not have it as our main source of help.

I remember at the conference a suggestion was made that the C. E. material be issued separately. If this were done in quarterly issues, perhaps, more space could be devoted to it, and in that way it would be more helpful to the societies. (No funds for this project.—Editor)

This is just our reaction to your request.

Sincerely yours,
Dorothy Dietz
Quakertown, Pa.

P. S. We use the *Christian Endeavor World* mainly, but that material must be used with care, for it is not as fundamental as it might be.

All-Mennonite Young People's Retreat

As the chimes rang out over beautiful Lake Wawbee, ninety-seven Retreaters found their way to Sunset Hill for the regular evening meditations led by Rev. Forrest Musser of Pandora, Ohio, who led our thoughts along the conference theme: "I Follow Christ."

The annual All-Mennonite Young People's Retreat convened this year on the Brethren-owned camp grounds located about twelve miles south of Goshen, Indiana. This excellent camp site has been named Camp Alexander Mack in honor of the pioneer Brethren preacher. The retreaters felt that this spot was the most beautiful and best organized retreat ground on which our young people have had the privilege of meeting. The large buildings were all constructed of large stones which had been gathered from the surrounding countryside. Perhaps, the most beautiful was the auditorium which seats 1500 people. The beauty of this sanctuary lay chiefly in the large stained glass windows. and the Hammond Organ which helped each retreater closer to God.

We shall endeavor to tell you briefly how we spent a typical day at camp.

At 6:15 we were awakened by the rising bell. After a quick clean-up we hurried to morning devotions at Sunset Hill. Rev. Musser led us in a short service after which each retreater continued his morning devotions in private at some spot on the hill side. At 7:10 the bell sounded for breakfast to which we also hurried. Each retreater had the opportunity of helping clear tables and washing dishes.

Breakfast was followed by morning classes. Each person chose two of the following:

"Youth in the Program of the Church"—led by Rev. W. S. Shelly
"The Bible in Youth's Curriculum"—Rev. W. Weaver
"My Expression and Contribution as a Christian in a Changing World"—Dr. Lloyd Ramseyer

Chapel followed classes with programs arranged by Miss Elva Schrock in which the retreaters took part. At 9:35 classes were resumed and were followed by a thirty minute recreation period planned by Miss Mary Elizabeth Lantz and J. Herbert Fretz.

The third period met at 11 o'clock with a choice of attending Miss Lantz's Music class or Miss Schrock's biographical class "They Dared to Live."

By this time it was 12:10 and the retreaters had little difficulty remembering that this meant lunch time, and they quickly gathered in the vicinity of the dining hall.

The afternoon was given over to a rest period followed by an Activities Period. During this hour we could choose between choir, organ, bird lore, and crafts. The remainder of the afternoon was spent in recreational activities which included baseball, tennis, swimming, croquet, horseshoe, boating, ping pong, or trying to get some sleep. Several retreaters took part of their play time for orchestra and special vocal practice. Life Guards were provided at the beach, and no swimming was allowed unless they were on duty.

At 6:00 p.m. the welcome ringing of the bell brought us to the dining room for the evening meal which was preceded by a short service in which a free will offering was taken. This offering was taken for those less fortunate than we and amounted to $50.00. The meals were kept lively by the singing of choruses, readings, and "extemporaneous numbers." The kitchen force favored us with several numbers which we enjoyed very much.

At 7:15 we gathered for the inspiring sunset services. The visitors who came to camp also had the privilege of hearing Rev. Musser at this service. Our evening meetings were varied· Some of the outstanding speakers were Dr. J. E. Harztler and Dr. Winfield Fretz. Other programs consisted of open forum, a missionary playlet, and stunt night. The high light of the evening was the campfire service, and on the final evening we had an impressive candlelight trail service. After we got back to our cabins following campfire our cabin counselers led us in our evening devotions and the signal for "lights out" came at 10:15.

We enjoyed the entire week of retreat—all of it—the religious inspirations, the new friends we met from three states, the teachers who taught us, the good times we had, and the fine spirit of cooperation among all the retreaters. And we know you would enjoy it too. So we would like to see you next year at Camp Mack where there will be room for you, and with your help we will have another successful retreat. Much of this success was due to the efforts of our retreat chairman, Rev. Harry Yoder. The newly elected chairman is Rev. Shelly who would appreciate your help in making next year's retreat plans.

RESOLUTIONS OF THE YOUNG PEOPLE'S ORGANIZATION OF THE MIDDLE DISTRICT CONFERENCE OF 1942

The Young People's Organization of the Middle District Conference at its fifty-fourth session is aware of the complex social forces which are threatening to uproot us as a denomination. We recognize that the Mennonite youth of today will become the Mennonite leaders of tomorrow. In order to stimulate thought and action and in order to meet some of these serious problems that may very well severely test our faith, we, the resolutions committee, do hereby offer the following suggestions and recommendations:

1. **Conference Attendance:** We recommend that more young people attend the Middle District Conference. We feel that it is imperative that every society send at least one member as delegate to the Young People's Session.

2. **Peace:** We resolve that we familiarize ourselves with the work of the Middle District Peace Committee and cooperate with it. We urge our young people's group to vigorously support our Civilian Public Service Camps, (a) by registering as Christian objectors, (b) through prayer, (c) through adequate funds. With other people saving their pennies and investing them in defense stamps, it is imperative that we invest in Civilian Bonds, or better, make generous gifts toward the successful continuence of the program. We suggest that groups obtain moving pictures of camp life from Dr. Fast, and show them in the churches. We also suggest that groups obtain literature from Dr. Fast for definite courses of study. We recommend that at least three to five Sunday evening programs during the year be devoted to peace.

3. **Personal Conduct:** We urge that our young people become conscientious in all things—not merely in regard to military service or in supporting the war effort. We realize that much difficulty and misunderstanding in Mennonite communities between non-Mennonites and Mennonites in regard to the war has originated from this score. If we want to be a part of the world in some things, then we might just as well be a part of the world in all things. Morality in sex, honesty in business dealings, love and fellowship in the home, humility and simplicity in the community, and cooperation in the Church are just as essential in the building of the Kingdom of God as non-participation in military service. Let us live with such high conduct that men cannot help but see the power of Jesus working in us. As a source of strength, we feel that young people should set aside a definite portion of each day for Bible study and prayer.

4. **Retreat:** We suggest that more churches experiment with the "Retreat" idea. More young people should attend those retreats which have been planned and organized. Each church in a retreat district should send at least two delegates. Definite courses of study for corresponding age groups should be planned.

5. **Social Activity Program:** We realize that an adequate social program must be provided by our Young People's Organizations. Wholesome recreation is just as essential to a well balanced religious life as is religion to a well balanced physical life. The only way we can hold our Young People in the church, is by stimulating mutual association and by building up what the sociologist terms a "we group" feeling. We urge our young people's groups to develop the dramatic talents of their members through presentation of plays, musical talents through musical festivals, cantatas and oratorios, and expression through public speaking or oratorical contests, not merely on matters of peace, but perhaps on matters of church policy, etc. We believe that a recreation program which builds on a cultural and intellectual foundation is the type that is most sorely needed in Mennonite circles today.

6. **Agriculture as an Occupation:** We urge our young people to choose, wherever possible, agriculture as a vocation. We believe that Mennonites should by all means hold on to their land. It is

now obvious, that only where one is economically independent can one be politically, socially, culturally, and religiously free. The failure of our urban Mennonites to hold on to their peace convictions is a case in point. Mennonites can best contribute to the growing Kingdom of God by remaining primarily a rural people.

7. **Support of Denominational Schools:** We urge all Mennonite youth to attend our denominational schools, and support them in every possible way. We realize that if we as a denomination are to survive, we need well trained intelligent leadership—a leadership that has been developed by teachers who are interested in a perpetuation of the principles which we consider vital to our faith.

8. **Education in Church History:** We recommend that young Mennonites become more familiar with their church history, culture, and language. We realize that too many Mennonite young people are Mennonite as the result of parental choice rather than individual choice. We feel this to be a dangerous situation, as exemplified by the failure of many of our youth to remain in the church after reaching adulthood. We feel that too many of our youth and adults are unaware of the implications which membership in the Mennonite denomination carry. Therefore we recommend that definite classes in church history in Sunday School or in Catechism be organized which teach pre-baptized young people a thorough outline of Mennonite history. We recommend that every Sunday School library or young people's group own a copy of Smith's **Story of the Mennonites,** which we feel to be the most practical and feasable work in the field.

9. **Social Action:** We have come to realize that many of the roots of modern war are found in maladjustments in our economic life. Let us foster the cooperative spirit wherever possible. Let us train our young people's groups in the history of cooperatives and the economics of cooperatives. When this generation of young people becomes adult, let us have a cooperative Mennonite economic society rather than a bitter, jealous, competitive one. If at all possible, let our young people sponsor cooperative canning projects, cooperative harvesting, and even co-operative marketing projects. Brotherhood in economics, to our way of thinking, is just as important as brotherhood in matters of the spirit. Too many Mennonites take pride in showing off their material possessions, but too few have the capacity of exhibiting any spiritual ones.

In those communities where different races or nationalities exist, let us exhibit a friendly and tolerant attitude. Let us do all we can to eliminate class, race, and factional strife.

SENIOR DEPARTMENT

REPORTS OF RETREAT—THE CAMPFIRE GLOW—Luke 24:28-32

I. Worship Service:

1. Songs: "Holy, Holy, Holy! Lord God Almighty!" No. 1; "Saviour, Again to Thy Dear Name We Raise," No. 43. 2. Reading of scripture passage, prayer, and leader's remarks. 3. Reports from retreats. 4. Offering for C.P.S. camps.

II. Leader's Introduction:

"Contemplate the glowing embers of the campfire, the rising wisps of smoke, the circle of friendly people, your comrades in Christ. Who shall interpret the scene for you? The geologist can tell you the rock on which the fire is built, how it was made and how long ago. The chemist can reveal to you some of the mystery of conflagration, the strange chemical unions which take place as the wood on the campfire burns to ash and smoke. The physicist can tell you how the light from the fire is transmitted through space to shine upon your face and the faces of your friends in the circle. The psychologist and sociologist are able to explain something of mysterious human relations by which we all are bound in one great bundle of life and by which our actions are so largely determined. But none of these interpreters has explained the spell of the scene. After them must come the artist, the poet, the dreamer." God speaks, and men hear His voice.

III. Suggested Topics for Short Talks:

1. A camp of vision, Gen. 28:11, 12, 17. 2. The holy presence, Matt. 18:20. 3. A holy camp, Deut. 23:14. 4. A campfire program, Eph. 5:19, 20. 5. A campfire, Psalm 8.

IV. Use the discussion period for some more reports of the retreat.

V. Facts for Study:

Jesus and His three best friends had had a wonderful night on the mountain. Peter, James, and John had had the unforgettable experience of seeing their Master transfigured, so that God and the spirit world seemed very near and real. It strengthened their faith wonderfully and sent them down to the valley next morning treading on air. Now study the valley experiences. What a letdown the other disciples had! That epileptic boy was too much for them, and they couldn't understand why they could not help him. Vision is to fit us for service in the valley.

The mount for visions—then below
The paths of daily duty go.

VI. Food for Thought:

A by-product of the retreat is the opportunity to make friends.

Without the warmth of friends, I could not live!
Without the joyous interchange of touch,
Of word, of deed, of spirit that they give,
Life's other gifts don't matter very much.

The dead possessions of the world's great store
Have meaning only as they come and go
From friend to friend, in mute symbolic flow
Of giving and receiving—nothing more.

A man can live without the greater part
Of sustenance, or happiness, or power,
But sweet communication of the heart,
The mind and soul is lifeblood to the flower.

No greater gift did God to humans give.
Without the warmth of friends, I could not live!
—Betty Knowles

INTERMEDIATE DEPARTMENT

IN THE GLOW OF THE CAMPFIRE

"Did you ever watch the campfire
When the wood has fallen low
And the ashes start to whiten
'Round the embers' crimson glow?

"With the night sounds all around you
Making silence doubly sweet
And a full moon high above you
That the spell may be complete?

"Tell me, were you ever nearer
To the land of heart's desire
Then when you sat there dreaming
With your feet before the fire?"

Plan to have a light picnic supper nearby and then to walk **in silence** to your places around the unlit fire. Have it lit by a member who kneels and recites "Kneel Always When You Light a Fire" by John Oxenham.

Sing hymns and choruses which you know by memory.

Time of prayer and guided meditation, in which you think of faults and sins which you would like to have burned out of your lives, and of services which you may give to help light the world around you.

"Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the results of neglect of meditation and recessions from that duty; according as we neglect meditation, so are our prayers imperfect, meditation being the soul of prayer and the intention of our spirit." —Jeremy Taylor

JUNIOR DEPARTMENT

IN THE GLOW OF THE CAMPFIRE—Luke 24:28-32

A "Campfire" Meeting

It would be interesting to have this meeting some other place and time, than our usual meeting place. A campfire meeting suggests a campfire, experiences of life and activity, purity, fervor, and power. All these and other virtues might well be brought out in the program of the evening. Our memory verse, **"Thou God** see'st me" (Gen. 16:13), is a thought that should be uppermost in our minds in all our activity. May our deeds be such that God can reward us.

God First

A visitor to an orphanage in New York told the children how in the great city they had put up signs everywhere which read, "Safety First!" A little fellow who heard what he said jumped up and said, "Down here we put God first."

All of us should put God first in our lives. The Bible says, "Seek ye **first** the kingdom of God and His righteousness, and all these things shall be added unto you."

Take Time

Take time to breathe a morning prayer.
Take time to read God's Word each day.
Take time to be pleasant.
Take time to be polite.
Take time to be patient.
Take time to be thoughtful.
Take time to get acquainted with Christ.
Take time for an evening payer.

Daily Bible Readings

Fellowship, I John 1:3-7; Confession, Rom. 10:9-10; The Great Commission, Matt. 28:19-20; Humility, Luke 18:13; Love, I John 4:7, 8:21; Singing Together, Eph. 5:19.

The Question Bee

1. Who denied Jesus in the glow of a fire?
2. Where did Peter deny his Lord?
3. Why should the question, "What will you do with Jesus?" demand our attention?

The Prayer List

Thank God for friends, the Bible, wholesome entertainment, good books, and our privilege to worship God.

Ask God that the people of our land may humble themselves before the Lord, that he may rule and have power in our land.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 13, 1942

THE PERILS OF FAVORITISM AND JEALOUSLY

Joseph Sold Into Slavery

Genesis 37:23-36 Read 37, 39-41

The intensely interesting story of Joseph is the most attractive and appealing biography in the Old Testament. One perceives the overruling providence of God through all of it. The cruel sin of his brothers—selling him into slavery—is a link in the chain of providence by which he came into high office in Egypt and so was enabled to save the land and his own father and brethren from the calamity of famine.

Jealousy, Hatred of Joseph's Brethren

Several causes contributed to this. Foremost was Jacob's favoritism (37:4). The two sons of Rachel, the wife he truly loved—Joseph and Benjamin—were his favorite children. They were also the youngest children. Jacob openly showed his favoritism—an inexcusable indiscretion for any parent. "Foolishly he made for Joseph a garment of special distinction (37:3) which showed that he was to be a gentleman and do no work." (H. T. Robinson.) This was a long robe made with pieces of colored cloth. Other causes of hatred were Joseph's dreams indicating his destined superiority, which he unwisely told to his brothers. Added to this was the evil report (37:2) which Joseph brought to his father after visiting his brothers.

Joseph's Brothers Sell Him vss. 23-28

When Joseph appeared at Dothan, most of his brothers were ready to slay him. Rueben was eager to save his life and persuaded them to put Joseph into an empty pit from which he hoped to rescue him and "deliver him to his father again." The jealous brothers siezed Joseph, took off his distinguishing coat and put him into a pit. Then with fiendish unconcern as to his fate and utterly ignoring his pitiful entreaties (cf. 42:21), "they sat down to eat bread." What an evidence of their callous brutality and hardness of heart. They were indeed a hard lot and probably believed they had disposed of their brother and his dreams. "Their hatred of Joseph probably had a far deeper seat—their dislike for his piety and other excellencies which made his character and conduct a constant censure upon them."

Judah, apparently more compassionate than most of his brothers and wishing to save Joseph's life, saw that no good could come to them in slaying their brother. The opportune coming of a company of Ishmaelites, Arabian merchants who also trafficked in slaves, gave them an opportunity to get rid of Joseph without killing him. They sold him for the usual price of a male slave from five to twenty years old (Lev. 27:5). Joseph was brought into Egypt, and thus God used these merchants in helping to work out His great purpose in the life of Joseph.

Joseph's Brothers Report to Jacob vss. 29-36

Rueben evidently was not present when Joseph was sold. His plan to rescue him was frustrated. He was the oldest son and felt his responsibility to their father, for Joseph's safety. He showed his grief and distress of mind in rending his clothes. How should he account to Jacob? The brothers decided to deceive their father. They had to make some explanation for Joseph's disappearance. Committing one crime necessarily led to another to conceal it. Cruel deceit was a consequence of the awful crime which they had committed. Jacob recognized his son's coat and gave way to extreme passion of grief and mourning. His sons saw his anguish of soul, yet for many years they kept their guilty secret from him. Jacob had deceived his father Isaac, and now his sons deceived him. "Whatsoever a man soweth that shall he also reap." Joseph was given a large opportunity in Egypt, and he showed himself a worthy man. God's favor more than counterbalanced all the evil that was done to him. He was given the place of greatest authority under the king.

Perils of Favoritism and Jealousy

Some parents—too many—still evince a definite tendency to show favoritism, especially for the youngest child. Children are keenly conscious of such favoritism and its results are harmful for all concerned. It lessens love and respect for parents and arouses jealousy. A favored child—"mother's or father's darling"—is usually "spoiled" in that there "develops an exaggerated conception of personal perfection which makes it difficult to give proper heed to good advice and to other's wishes."

Jealousy shuts its eyes to facts and distorts the vision. It makes it difficult to see anything good in one whom we dislike. Jealousy is only too common among Christians and in the Church. Pastors may even become jealous of the success of some brother pastor. How frequently it shows itself in singers. We all need wisdom and tact.

Who is usually most to blame for jealousy growing out of favoritism?

Why do parents frequently fail to see the perils in favoritism?

When is the time to deal with dangerous and wrong attitudes?

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Pratum, Oregon

"This is the victory that overcometh the world, even our Faith." I John 5:14. Outer victories are very uncertain. What looks like victory today may be and many times is defeat tomorrow. We praise God for an inner victory. God has been good to us.

In May Miss Sarah Buller of Newton, Kansas, and former missionary to Africa, brought us several very interesting messages in Sunday School, Endeavor, and also in the meeting of the women's missionary society. The Mother and Daughter Banquet was well attended by about ninety. Rev. P. A. Kliewer was the guest speaker and challenged us with a message on "That Possible You."

John Zurcher, who had been married only five months, was killed in an airplane crash near Everett, Washington. Comrades in the army testified of the Christian character that he had shown among them. May the seed sown bring forth much fruit.

Rev. and Mrs. Unruh, Mr. and Mrs. Ernest Roth, and Mrs. Ida Herr had a blessed time at the conference at Colfax.

Rev. and Mrs. Ummel and daughter, Miss Emma Ruth, and Miss Phyllis Claassen were welcome visitors on June 28. They informed us about the work with migrants and the young people's program for the coming year.

We were made happy and were blessed by the visit of Rev. and Mrs. P. A. Penner. Seeing their pictures and hearing the messages of these servants of God surely proved to us the power of the gospel of Jesus Christ and that it does pay to send missionaries to those in darkness.

The executive committee of our women's missionary society commemorated the thirty-fifth anniversary of the society. The offering for famine relief in India, taken at the program, amounted to $41.66. Many charter members are still active. Those unable to come are a part through their prayers and gifts.

Two years ago we wondered as to how we could raise the money for remodeling our meeting house. Money was borrowed. Money was pledged and received through offerings. The offering of July 5 more than covered the debt. On August 9, while the notes were burned, we sang "Praise God From Whom All Blessings Flow." May we always praise him. Ps. 113:3. —*Mrs. W. E. Nafziger,* Corr.

FIRST MENNONITE CHURCH

Wadsworth, Ohio

The Mennonite Ladies Christian Service has completed its first year of service. Quilting, knotting comforters, making quilt blocks, sewing for Bluffton College, European relief, and the Red Cross include most of the activities of this busy organization.

The purpose of this organization is three-fold. First, to make every lady member feel she is needed; second, to help her get acquainted; and third, to fuse new blood into her.

All the lady members of the church were divided into four circles or groups by lot and remain in their circles for two years. A chairman and co-chairman is chosen by each circle. Circle 1 serves January, May, and September; circle 2 serves February, June, and October, etc.

This organization meets the first Thursday of every month for an all day sewing. The circle in charge for the month serves the lunch at noon. It is also responsible for flowers in the church on Sunday mornings. Sometimes a circle takes charge of arrangements for special services. For example, it is customary that on Harvest Home Sunday, the last Sunday in September, a lovely display of vegetables and fruits is arranged in the front of the church and after the service, taken and donated to the City Hospital. Circle 1 serves in September; so this group is responsible for all arrangements if the organization so desires.

Sometimes responsibilities for special occasions are divided among the circles. This worked very well in planning the farewell party for Rev. and Mrs. Shelley and family and also the reception for Rev. and Mrs. Smucker. One circle planned the program, another served the refreshments, etc. At other times ladies from each circle are chosen to serve on special committees as the Sewing Committee, Project Committee, etc.

The finances of this organization have also been successful. The monthly missionary offerings, money cleared from serving noon day lunch, paper sales, and selling of gadgets have kept the treasury able to meet its many expenditures with a surplus of approximately eighty dollars on hand. Expenditures include such items as orders for already cut garments from Mennonite Central Committee, thread, material, postage, etc.

The cooperation of the women at large has had a profound influence on the church. All ladies who have contributed their time, money, and services have made in their own way a unique contribution in Christian service.

Dedication of the new basement on Wednesday evening, July 29 combined with the annual Fellowship Supper was indeed a high point in the life of the church. Following the Fellowship supper in the basement an interesting program followed at which Rev. Wilmer Shelley of Topeka, Indiana, and former pastor of the church was guest speaker. Also invited for the evening were the Rev. A. S. Rosenberg's of Dalton, Rev. Wm. Stauffer's, and Rev. A. R. Keiser's of Bath, Ohio.

The pastor, Rev. Smucker, expressed sincere thanks to all who contributed time and money toward the reconstruction of the basement. Special thanks were extended to Brothers G. W. Brown, Leslie Bartlett, William Overholt, and John Mornowick for extra duty on the project. This new basement is a marvelous addition to the facilities of our church.

Also of interest is the new nursery for use during church services. It was started July 22 with Marilyn Daniels, Juanita and Jean Welday in charge.

Delegates to the Middle District Conference session at Summerfield, Illinois, August 16-18 include Hattie Yoder and the pastor.

Jeremy Brintlinger, Nina Newcomer, Wayne Brubaker, and Billie Weinsheimer are attending the all Mennonite Retreat August 3 to 9 at Camp Alexander Mack near Milford, Indiana.

Our minister, Rev. Don Smucker lectured at Winona Lake, Indiana, August 7 and 8 and spent August 9th at the Mennonite Retreat at Milford Indiana.

Among the many activities in the church for young and old we find many ways to render service. Above all we need sources where our strength, faith, and hope can be renewed in this war-torn world. As a congregation we have found our Sunday sermons filled with inspiring thoughts for these trying times. "God is our refuge and strength." Psalm 46:1.

—*Goldie Wurgler,* Corr.

LIFT MY EYES TO FAR HORIZONS

God of the wide distances of the world, lift Thou my eyes to far horizons.

Forgive me that I have been too much absorbed in the narrow borders of my own small life.

Grant me to see the long course of history out of which my single life and this vast world have come.

Show me the great men who have lived in the days gone and those alive today.

Let me look into the future "far as human eyes can see," and make the events of the world tomorrow a part of my plans and hopes today.

Show me what happens in distant places of the earth and among strange and far-off people.

Tear me loose—with a wrench and pain if need be—from what is so near that it binds and narrows my soul.

« « JOTTINGS » »

—**First Mennonite Church, Berne, Indiana:** Rev. Elias Zimmerman, a converted Christian Jew, spoke Sunday morning, August 16, on "Who Crucified Christ?" In the evening the Wheaton College Men's Quartet sang. Edward Burkhalter, son of Mr. and Mrs. Menno Burkhalter, is a member of the quartet.

—The **First Annual Conference on Mennonite Cultural Problems** was held at Winona Lake, Indiana, August 7 and 8. Brother Melvin Gingerich suggests that the term "Mennonite Life Conference" might be more satisfactory for describing it, but not altogether so. This conference, which according to plans is to be made a yearly meeting, rests on the belief that the will of God should govern all of living. On this basis various problems are considered. When Christians study various problems and counsel with each other in regard to them, then something definitely helpful can be expected to result. Consequently, we should welcome the plans for the future.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** Brother Ben P. Rahn of Los Angeles, California, brought the morning English message recently. In the afternoon Mrs. Olga Hiebert Wiens gave an organ recital of favorite hymns.

—**An Introduction to Child Care** by Miss Ella Wiebe is a booklet which gives excellent information for child care and guidance. For twenty-five cents you may secure a copy from Rev. J. E. Entz, Newton, Kansas. Brother Entz is Secretary-Treasurer of the Committee on Doctrine and Conduct.

—"An excellent volume has appeared of late which tells the story of Amish customs and practices in a simple and interesting manner. From this we learn that these people have a positive doctrine and morality and moreover their doctrine and morality is in their minds seven days of each week and put into practice each moment of the day . . . The title is **Rosanna of the Amish** by Joseph Yoder." So writes one who is fond of this book. The editor has yet to find the person who has read this book and not enjoyed it. It can be gotten from the Mennonite Book Concern, Berne, Indiana. Price $2.00.

—**I.** God is the owner of all.—Ps. 24:1; I Chron. 29:11-14. **II.** Man is a steward and must account for all that he has, both abilities and possessions.—Matt. 24:14; Luke 16:10, 12. **III.** God's ownership and man's stewardship are to be acknowledged by devoting a definite proportion—the first fruits—unto the service of God.—I Cor. 16:2: Lev. 27:30-32. **IV.** All the rest—what is spent and what is saved—is to be treated as a sacred trust. Resources used for the accomplishment of God's purposes through self must be used carefully and with reverence.—I Cor. 10:31; Gal. 2:20. —Bulletin Emmanuel Mennonite Church Pratum, Oregon.

—"**Farmers,** plowing, sowing, ccultivating, and harvesting; feeding and milking, listening, waiting, watching and thinking; laughing, weeping, and praying—for themselves and for their neighbors; attending church and teaching Sunday School classes—hundreds of them in two dozen states find their pulse beats a little faster when a friend from Bethel College comes around for a friendly chat."

—Pamphlet

—During the depression American people spent $13,000,000,000 for alcohol.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** Brother Ben P. Rahn, a son of the congregation, brought the message on a recent Sunday morning. He is a graduate of the Los Angeles Bible Institute and plans to continue his training at Bethel College.—The Northern District Retreat will be held in the Bethel Church. The retreat motto is "Not I, But Christ."—Forty-four new books have been put into the church library. Among them are: For children: **The Bear's Christmas** and **The Triplets in Business** by Bertha Moore; For Y. P., **Eyes in the Dark** by Zenobia Bird and **Zonya** by Agnes Scott Kent; Biography: **Gypsy Smith, His Life and Work** by himself; Mennonite: **With Christ on the Edge of the Jungle** by S. T. Moyer and **The Story of the Mennonites** by C. Henry Smith; Archaeology: **Dead Men Tell Tales** by Harry Rimmer and **How Firm a Foundation** by James C. Muir; Reference: **The Complete Works of Menno Simons** and **Christ and the Fine Arts** by Pearl Cynthia Maus.

—The **Mountain Lake Bible School** has made a special financial drive.

—**Verdi Reusser,** son of Mr. and Mrs. Henry Reusser of Berne, Indiana, has accepted a position in the First Baptist Church, Flint, Michigan. Brother Ruesser has served as minister of music and religious education in a Congregational church at Northampton, Massachusetts, for a number of years. His new position is a similar one. He is a graduate of Westminster Choir School, Princeton, New Jersey, and Hartford Seminary, Hartford, Connecticut.

—**Brother Dan Toevs** was ordained to the ministry in the Bethel Mennonite Church, Wolf Point, Montana, on August 30.

—**Brother J. Winfield Fretz** writes of the conference on Mennonite Cultural Problems held at Winona Lake, "I was very much pleased with the response to the program both in attendance and in participation. There were over 125 individuals present for one or more sessions. Ten states were represented ranging from Pennsylvania to California, and thirty-two congregations scattered over five branches of the Mennonite Brotherhood had one or more representative present. This was the first of what promises to become an annual series of conferences of this nature. I believe everyone who was present will agree that each one of the addresses delivered and the discussions which followed was singularly significant. It was voted by the group to have this work carried on in future years under the direction of a committee appointed by the Mennonite college presidents who met in a body for the first time and affected a permanent organization on the day preceding the meeting of the cultural conference. It is the present plan to publish the addresses delivered at this conference in a single volume. Many individuals who could not attend the conference, but who were interested in the topics discussed can in this way have access to the content of a good share of the conference."

—**The Mennonite Central Committee** plans to open a main office in Switzerland to facilitate relief work.

—**C. O.'s** number about two out of one thousand men inducted.

—**Brother J. M. Suderman,** Manager of the Mennonite Publication Office, Newton, Kansas, states that the third edition of the new **Mennonite Hymnary** is now off the press and that orders can be filled.

—**Mrs. S. S. Haury,** the aged widow of the first missionary of the General Conference, has come to the Bethel Home for the Aged in Newton, Kansas. Over sixty years ago the newly married couple drove into the Indian Territory (now Oklahoma) and opened our first mission station at Darlington (near present ElReno) to work among the Arapaho Indians.

—**Sister Elsie Rempel, R. N., Hillsboro, Kansas,** is the newly-appointed nurse-matron at the North Fork, California, camp.

—**Rev. Walter Dyck, Rev. Albert Schultz, Miss Aganetha Fast,** and **Rev. and Mrs. Erland Waltner** will be the leaders at the retreat sponsored by the churches of the Mountain Lake, Minnesota, community.

—**Miss Mary Becker** will teach English in the Goessel High School, Goessel, Kansas, this coming school year.

Camp Briefs

—**C. P. S. Camp No. 45, at Luray, Virginia,** will open on August 18 with Brother Glen Whitaker and Sister Whitaker of Los Angeles, California, as camp director and matron respectively.

—**Brother H. H. Brubaker,** Director of the Camino California, camp is planning to return to the African mission field. Brother Leland Bachman and Sister Bachman will transfer from the North Fork, California, camp to Camino, where Brother Bachman will assume directorship.

—**Brother Samuel Goossen** is going to North Fork as director and Brother Albert Behrer is transferring from Cascade Locks camp in Oregon to North Fork where he will serve as assistant director.

—**Brother Ralph Hernley** will soon transfer from the Henry, Illinois, camp where he has been assistant director to the Howard, Pa., camp where he will assume directorship. Sister Hernley, who has been dietician at Henry, will perform similar duties at Howard.

—**Ten more boys** have been transferred from the Denison, Iowa, camp to farms in Dodge County, Wisconsin.

—**Twenty Grottoes, Virginia, boys** have been approved for work in the Staunton, Virginia, mental hospital.

—**Seven boys from Grottoes, three Sideling Hill (Wells Tannery, Pa.) boys and one Marietta boy** have been transferred to Beltville, Maryland, to the Federal Research Center.

—**Brother Henry A. Fast** gave the dedication sermon at the recent dedication of a chapel at the Marietta, Ohio, C. P. S. camp.

—The chorus from the **Weeping Water, Nebraska, C. P. S.** camp recently sang at some union services in Hillsboro, Kansas. The camp invites groups from various Mennonite churches nearby to come and visit.

—**Roland Bartel,** Mennonite campee at the Crestview, Florida, C. P. S. camp, has taught a standard first aid course, which was recently completed by eight men. The men at this camp are doing health work.

—Thirteen men from the **Medaryville, Indiana,** (former Bluffton camp) camp attended the Mennonite Cultural Problems conference at Winona Lake. "A tired but very enthusiastic group of campees returned from the conference with the deep feeling that is should be made an annual event."

—**Henry, Illinois, C. P. S. camp:** The four-acre garden is yielding abundantly potatoes, tomatoes, sweet corn, beans and cabbage.

—**Beltsville Experimental Farm project:** Men are being sent to this project in the state of Maryland. For a description of this farm project see the article "The World's Most Fantastic Farm" in the June issue of **Readers' Digest** or the article "Magic Acres" in the November, 1941, issue of the **American.**

—**Fort Collins, Colorado, C. P. S. camp:** Cameron Pass is a side camp in the heart of the timber and has an altitude of approximately 9,500 feet. The nineteen men in it are to do road building. Another side camp at Red Feather Lakes is split into two sections with nine men at the Ranger station and nineteen men at Dead Man Camp. The nine men are to do "tree-surveying"—counting the number of trees, listing the kinds of timber, etc. This is done on horseback. The others are to build forest roads. Some in the main camp are putting rock check dams in gullies. A government man recently said, "It takes six hundred years to put back one inch of the top soil that has been wasted by erosion." First aid is taught. Have such power tools as lathe, eight-inch bench saw, and combination jig and band saw. Of the 144 men in camp forty-nine (the highest representation) are from Kansas. Of the total 102 are farmers. Mennonites compose 82.6 per cent of the camp. Rev. John F. Schmidt is director.

"What looks like a defacement can be transformed into the center of power." —*James Reid*

Ja

Peter J. Wiens
12 East Fifth Street
N[illegible]n
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPT. 8, 1942 NUMBER 35

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HELP FOR WIVES OF C.O.'S

A pastor writes thus in his church bulletin:

"A new problem is arising in Mennonite churches as a result of the policy of our government in drafting married men. The government makes provision for dependents of married men who go into the army. No provision is made, however, for married men who go to the C. P. S. camps by reason of conscientious convictions. Who will be concerned about their dependents? Has the time perhaps come for a new expression of brotherhood in our Mennonite fellowship in that we consider this problem as a church? This is part of the hardship of war, but is it not the Christian way to 'bear one another's burdens and so fulfill the law of Christ'?..."

Is is not true that if a man with wife or wife and children to support is not given any hope of help by his relatives or his church, they are clearly adding to the temptation which may cause this man to forsake conscientious scruples for economic reasons? May not the sin of unwillingness to share another's burden be the seedbed for a harvest of unrighteous decisions? If so, should not those who are able to, offer their help?

How can the necessary help best be given? One branch of the Mennonite Church in Canada has approached the problem as described in the following quotation:

"The married C. O.'s have been faced with the larger problem. Some even have been called upon to go to camp with little children left behind to be supported. In most cases such wives returned to their own parents, which is preferable. This is the most normal procedure. Where this is not possible, some stay with the husband's parents. Others were given rooms and work with kinsfolk. This is both practical and affords a minimum of expense. It is likewise true to the scriptural counsel of Paul in the epistle of Timothy. Some wives work close to the camp, in near-by cities. Some take on work in a shop, office, or factory.

"The apostolic precedent in the care of widows presents practically a similar situation for the wives of C. O.'s who are deprived to a large extent (entirely in the United States) of their husbands' support. The injunction of an inspired apostle was that those *Who believed and had widows* were to relieve them; that is, parents, brothers, sisters, uncles, aunts, cousins. The direct counsel is, *'Let them relieve them, let not the church be charged.'* The church was to provide for 'widows indeed' who had nobody to look to for support. The charge was further strengthened by saying, that if any cared not for their own, and those of their own household, they had denied the faith and were worse than an infidel.

"The guard against full support for younger widows was that none were to be granted it under sixty years of age. The reason for this prohibition was that they might learn to be idle, busybodies, tattlers, and wanderers from house to house.

"The problem of wives is intensified where some four or more children are left behind. In one such case the relatives helped considerably, and the church assists in the extra burden. This is indeed a fine Christian gesture. 'Bear ye one another's burdens.' Where this extra need arises, the church should assume her end of the need with liberality and Christian grace."

The present fires of affliction may help to burn out the dross of unbrotherliness which has entered into relationships which should be much purer and much more loving in the light of Christ's words, "This is my commandment, That ye love one another, as I have loved you."

Blessed is the man or woman who can say, "I know that as long as my parents, my brothers and sisters, my brothers and sisters-in-law, or my brethren or sisters in the church have something to eat, I and mine will also have something to eat." Blessed is the person whose blood or church family prompts such hope. —rw.

"It takes little time to administer a rebuke, but it takes a long time to forget it." —*Chinese Proverb*

"To wait for God is to discover that God waits for me." —*Glenn Randall Phillips*

BE THOU FULL OF FAITH

By *Flora L. Fellman*

I was impressed with what C. Henry Smith said in *The Mennonite,* July 28, beginning on the first page. Yes, we hear and read so many good, sound things; from a child I attended Sunday school and church and was interested in the word of God and tried to grow.

The way many church members live and do has for a long time made me sad. When outside of church you do not know that by their actions and deeds they are church members. What is lacking? First, I think there is no desire to grow. The Bible is not searched enough. Do they understand what they read? When we really want something we usually keep on working until we have it, if it can be obtained. If we desire to grow wise unto salvation we read and study the scriptures daily· If we do not understand, we can ask someone who will gladly explain just for the asking, to help us.

How many heads of families who are known as Christians have or erect family altars when they begin housekeeping? If we want to grow we will follow what we learn from our great men of faith in the Bible. Righteousness begins in the home. Proverbs 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it."

How can parents rear their children in the fear and admonition of the Lord, when they do not thirst after righteousness themselves and just swim with the tide? Yes, it is human nature to follow the crowd, and at the present time how many show the faith of our fathers? Beginning with the faithful men of the Bible down to our present age should mean enough to us. I cannot comprehend why their lives are not a pattern for us. We read and hear that their obedience always ended with victory and that God blessed them.

Perhaps sometimes the ministers have not the courage to preach real plain sermons. Not all hearers can comprehend and understand these deep sermons which do not mention any of the daily, common sins. I remember hearing old people discuss that years ago the preaching was so powerful that the hearers wept. How much weeping do we see now? They seem satisfied with themselves and seemingly are not aroused to deep thinking except at times when stricken with grief or misfortune.

Courage is what this sad world needs. Yes, courage, my brother, to say "no" to worldly things and to join the few faithful and often despised ones, and to take a forward step.

We cannot wholly blame our boys and young men for not all going as conscientious objectors. They may not have been bred and trained by parents who had the faith of Abraham, or who worked for peace like Isaac until he could say, "Now the Lord hath made room for us."

We have heard it said that the Mennonites could not support all their boys and men if they would all go as conscientious objectors. I believe if they go in the faith to render the most service to humanity, aiming to fulfill God's will, God will take care of the situation. No one, however wise he may be, knows the future. So we cannot and dare not lean on our own understanding. In Proverbs 3:5 we read "Trust in the Lord with all thine heart." I believe that God in a wonderful way will make all provisions, and open the windows of heaven and pour out such blessings that the Lord will provide; He never forsakes His own.

Home training is best, what a child gets in the home from God-fearing parents is an influence all through life. Praying mothers and Christian fathers have power to mould lives. The child whose parents themselves do not understand the will of God, neither pray nor study the Bible, nor try to live Christian lives, if brought into Sunday school may be influenced by its teachers, or perhaps watch some Christian whom it follows.

A good Sunday school teacher helps much. Parents, children, or anybody who seeks after righteousness may learn to understand the Bible and its truths in Sunday school.

Upon arriving at an understanding age one can learn and grow by being a good listener to the sermons preached. The minister should so prepare and deliver his sermons that anybody can understand, for some are only babes and must be fed on milk. Also he should have the courage to speak what God puts into his heart, and preach peace and how it can come into our hearts. The Prince of Peace says, "Blessed are the peacemakers; for they shall be called the children of God."

The Mennonite should not only go into every Mennonite home, but it should be read by every member of the church. We miss a part of our life if we do not read our paper; it informs and educates us. Also I wish the young people would spend their time in reading worthwhile books. What a beautiful picture to see a whole family together at home in the evening, reading and studying! Will they not grow and bear fruit?

Jesus said men ought always to pray and not to faint. Perhaps the matter of establishing a training school for our ministry was not attacked as strongly as it should be. Many feel it necessary, but only God knows how many effectual, fervent prayers He has heard in this matter. If the financial problem is the only reason for the General Conference not establishing a training school, why not lay it before the Lord in prayer more strongly than ever and appeal for help from believing members? Surely, if God is willing at this time He will hear and answer and in some way

(Continued on page 12)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BROWNS WRITE

Taming, Hopei, China
March 25, 1942

Dr. John Warkentin
228 E. Huron
Chicago, Illinois, U. S. A.

Dear Linda and John:

We are happy and thank the Lord that we are getting along nicely. Our place here in the city compound is big enough for us eight people,—we three and five Nazarenes. During the winter we had only one heater in the living room. The rest of the rooms were cold; but now the weather is warming up, and we expect to feel more comfortable for a few months. When the hot season comes on we shall feel more crowded. However, at any rate it is the Lord's kindness that we are permitted to live in our mission quarters. Not only that we are at home, so to say, and it is thus more convenient, but we can continue to have contact with the work and fellowship with our Chinese Christians. They have a hard struggle, but the dear Lord gives grace. In many ways we feel greatly encouraged. Our staying here after most of the missionaries left surely was of the Lord. The end has not yet come, and nobody can foretell how things will develop. But even if the dear Lord would now open the way and put it into our hearts to go home, our staying this one year has meant a great deal for Christ's cause, and we now already feel well-paid for doing so. There are, however, some very important things in the mission work to develop in the near future. We greatly rejoice in our service and praise the Lord.

No, we are not disobedient. Even now we have again handed in our names, as willing to go home, if God so leads and provides a way for us. Humanly speaking, such a chance can hardly be expected. Of course, with God nothing is impossible.

We hope that this letter will get through and reach you in due time. We also hope and pray, that you are well and that John can finish his medical course this spring. We congratulate! God keep, guide, and bless you all!

Your affectionate and loving parents,
(Signed) *H. J. and Maria Brown*

A NEW ERA OF PRAYER

By *Bishop Brenton T. Bradely*

It is borne in upon me that as a Church we are failing to accomplish what is both essential and possible in the matter of prayer. A recent re-reading of the book by E. M. Bounds, "Preacher and Prayer," has deepened this feeling, and I am led to send you this little message on the need of prayer in our lives and service in India.

Bounds says, "The man makes the preacher. God must make the man." He then adds, "The pulpit of this day is weak in praying." Let us examine our lives and service in the light of this statement. Let us remember the great truth that is expressed in these words, "It is impossible for the preacher to keep his spirit in harmony with the divine nature of his high calling without much prayer." Can we truthfully say that there is "much prayer" in our lives? Just *how much* prayer is there in our daily lives?

"The preacher's study," says Bounds, "ought to be a closet, a Bethel, an altar, a vision, and a ladder .... because God is in the study." Is this the kind of *daftar* we have, and do other people recognize it? On the contrary, are we not condemned when we read, "The little estimate we put on prayer is evident from the little time we give to it... how poor and mean our petty, childish praying is beside the habits of the true men of God in all ages!" Can we ever get through our present difficult situations in India without a new baptism of prayer? Surely we must acknowledge that "no man can do a great and enduring work for God who is not a man of prayer."

In these dark days of perplexing problems, when our need of wisdom is felt as never before, we should ponder over the statement, "Thought is not only brightened and clarified in prayer, but thought is born in prayer. Revelations are made in the closet which are made nowhere else." William Wilberforce, whose rule was to allot two hours and a half daily to his private devotions, states a fact that we need to remember, "Surely the experience of all good men confirms the proposition that without a due measure of private devotions the soul will grow lean." Martin Luther stated this with even more emphasis when he said, "If I should neglect prayer but a single day, I should lose a great deal of the fire of faith." What about our fire of faith?

If there is weakness or lack in the Church in regard to prayer, are we—missionaries, pastors, district superintendents, bishops—not the persons who must be held mainly responsible? Can we do any truly greater or more significant work than to lead our people into a deeper, more fruitful prayer-life? Bounds speaks words of weight when he writes, "The greatest benefactor this age could have is the man who will bring the preachers and the Church back to prayer." Who will do this? In your district, your station, your institution, who can do this? Surely those who are known as our "leaders." Do you think that the following words may, therefore, apply to you? —"Nothing but a specific effort by a praying leadership will avail."

I wish to join you in a more earnest, a more definite a more fruitful prayer-life. Let us make a new covenant with Christ, and let us enter upon a new era of prayer!

"Is anything too hard for God?"

Yes, if a man's heart is hard! If, despite all our problems and difficulties, we refuse to lean on God and "take hold of His strength," then the situation is "too hard."

We need to summon the Church to prayer,—but unless we be men and women of prayer, we have no right to do this, and nothing worth while would result if we did do so!

Let us pray!

Abraham Lincoln said:

"The occasion is piled high with difficulty, and we must rise to the occasion."

PEACE SECTION NOTES APPEALING CASES

Increasing war pressure is reacting more and more prejudicially against the C. O.'s in certain areas. There is increasing difficulty for our people to get a IV-E classification from some local draft boards. The proper procedure in making appeal in such cases is simply to ask the local board for the privilege to sign the proper application on the back of the regular questionnarie, (Form 40). Or it may also be accomplished by writing a letter to the Appeal Board. This should be done within the ten-day period provided for the taking of appeals.

We are continuing in our attitude of discouraging appeals on other grounds than conscientious objection. Public resentment can very readily be aroused in such a situation.

In a number of cases where C. O.'s have been turned down by the local and appeal boards and finally by the Presidential Appeal Board and have refused induction into the armed forces, they have stood trial before a Federal Court. In every case from our M. C. C. constituency with which we are acquainted, these C. O.'s who have been sent to prison have been paroled in a short time to a C. P. S. camp. If you are acquainted with any exception to this, where C. O.'s have not been paroled after the necessary thirty-day quarantine and the time needed to clear the parole application, you will do such men a service by informing us of the case. We may be able to assist them.

—*Jesse W. Hoover,* Released August 26, 1942

RELIEF

A NEW ROAD FOR THE MENNONITE COLONIES

For some time the Mennonite colonies, Menno and Fernheim, in Paraguay, have been in the prospect of having a road built along the boundry between the two colonies. Brother Vernon Schmidt reports having surveyed a given area as a preliminary measure. "I am quite pleased with the possibilities of this road project," he states in his August 9 letter. Difficulties in the work are lack of a tractor and other efficient equipment. Under these handicaps the work will of necessity progress slowly.

Both Vernon Schmidt and Dr. John Schmidt refer to an accident which befell the latter while he was helping with the road work. A piece of a limb falling from a tree top struck Dr. Schmidt on his forehead, and he narrowly escaped a serious injury.

Brother Vernon Schmidt's letter mentions attending a baptismal service for ten Hutterites, and Dr. John Schmidt reports that the Bible school has started with thirty-seven pupils.

CPS Camps

DISTRIBUTION OF MENNONITE BOYS ACCORDING TO BRANCH

Old Mennonite	627
General Conference	276
Old Order Amish	192
Conservative Amish Mennonite	50
Mennonite Brethren	87
Church of God in Christ Mennonite	48
Central Conference of Mennonites	29
Old Order Mennonites	27
Brethren in Christ	25
Mennonite Brethren in Christ	14
Krimmer Mennonite Brethren	12
Evangelical Mennonite Brethren	11
Hutterian Brethren	7
Defenceless Brethren	7
Mennonite Kleine Gemeinde	4
Missionary Church	3
Reformed Mennonite	2
Old Order River Brethren	1
TOTAL	1423

(The above was as of July 31, 1942)

CAMP BRIEFS

Brother Walter Schmidt, campee, has been chosen business manager at the Howard, Pa., camp.

Brother Delvin Kirchhofer of Bluffton, Ohio, has returned to Grottoes, Virginia, as educational director.

Nineteen boys from Grottoes, Virginia, have reported for work at the Western State Hospital, Staunton, Virginia.

Present prospects are that a new camp will be opened at Belden, Montana, near Glacier National Park some time in September.

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

CHRISTIAN SIMPLICITY

To our mothers and fathers the term "simplicity" had a much more positive meaning than it does to us of the present generation. They had it impressed upon them in their catechetical classes that a life of simplicity was a fundamental characteristic of the true Christian. Not only was this taught to them in church, it was emphasized in the home in a dozen different ways; in matters of dress, in one's speech, in the serving and eating of food, in the conservation of clothing, shoes, and household furnishings, in every avenue of life Christian simplicity was stressed. Few of us in this generation have a similiar understanding and appreciation for the word "simplicity." It has been increasingly less emphasized in our present day teaching and preaching. Many ministers have come to believe that it is definitely a secondary matter. The important thing, they contend, is to preach the correct doctrines and the matter of simplicity will automatically take care of itself. They emphasize more what Jesus and Paul taught than the way Jesus and Paul lived. Both of course are important, but Mennonites in previous generations have laid a great deal more stress on living the pure and holy life than merely believing in it. They have traditionally stressed obedience to Christ as much as they did faith in Christ, and the records everywhere indicate that they were not given to loud shouting, much talking, and long verbal testimonies. They believed rather that a quiet life, lived purely, courageously, lovingly and obediently was a more powerful testimony to a sinful world than any spoken words could possibly be.

Following False Gods

Not only have we of this generation come to substitute Christian belief for Christian living, but we have come dangerously close to following after false gods. We have practically kicked the doctrine of simplicity out the back door as an outmoded virtue. By many of our people it is looked upon as a relic of pioneer days but something not to be taken seriously in these prosperous days when wheat is a dollar a bushel, pork fifteen cents a pound and sixty-five or a hundred dollars a week is easy money in a defense factory. In such days it is easy to feel that salvation can somehow be attained through a large bank account.

And what about our other habits and customs? Where do we as Mennonites go for our standards of right and wrong? Do our habits, our homes, our clothes and our lives bespeak Christian simplicity? All too often they bespeak Hollywood, New York and Paris extravagance instead. This is illustrated in the case of clothing styles. They are not determined on the basis of modesty, utility and availability. We desire new dresses, suits, and shoes not because the old ones are worn out but because the old ones are out of style. Once only pagan and uncivilized people painted their faces and decorated their ears and nails, but now it has become respectable for Christians and even Mennonites to do it. When one asks what is the Christian basis for such custom and conduct he can find no honest answer. When he asks how such customs enrich the Christ-like life he is greeted with silence. When one suggests giving up such pagan and worthless practices and using the time, the energy, and the money for the relief of human suffering, he is likely to be left standing alone and referred to as a queer old fogy.

Strength and Beauty

A life of Christian simplicity is not one that is sour, ugly, and uninteresting. It is a life of strength, courage, joy, and beauty because the person choosing such a life has a true sense of values. He is free from constant worry about material accumulations and freedom from worry brings joy and strength. A person pledged to a life of Christian simplicity is free to use a larger share of his time and substance to do that which deep down in his heart every Christian wants to do, that is, share generously, love redemptively, and serve sacrifically. Mennonites must again discover the power of simplicity. How tragic that even today many of our brothers are exchanging it for a mess of pottage.

WHY HE SUCCEEDED

A lady I knew came back to the place she had lived as a child. Passing a fine, big house, she read a name on the brass plate upon the door, "Who is Dr. Joseph Walker?" she asked.

"Why don't you remember him? He lived in a little house close to your father's farm."

"What! Joe Walker, who used to pick berries for us in the summer?"

"Do you remember anything about him?"

"No, except that my father said the berries Joe picked never had to be gone over a second time. He did his work well, and I remember he never wasted a moment."

"Well, that's just what they say of him now. That's how he has got on." —*Ex.*

THE MENNONITE

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"SOUTH MEADOW"

A Service of Love "Unto the Least of These"

By *Peter J. Dyck*

When Browning wrote "Oh, to be in England now that April's there," he was sunning himself in Italy, as far away from England's April showers as he could possibly get. However, it is his second line and thought, perhaps more sincerely and truthfully expressed, which is applicable to this country today. Apart from nature's attractions, and in spite of the war, England today is a fascinating country, "and whoever wakes in England sees, some morning, unaware. . . ."

To speak of an ever changing universe is one thing; to be eyewitness of a metamorphosis of a conservative country such as this is another. From Whitehall down to newspaper boys selling lean papers in battered streets this change can be seen by anyone who has eyes to see such things. Change, in all its varied and obscure forms, at one time slowly, at another dynamically, sometimes for better and sometimes for worse, is permeating all phases of English life.

A country thus caught by its very roots, with disaster hailing on it from above, is bound to have problems, many and varied. We are exceedingly grateful that air raids have been few these many months, thus giving at least time—itself a healing factor—for a wholesome change of things. All the same, we are painfully aware of the fact that there can be no simple and single solution for the complex problems already in existence.

The care of English children is, perhaps, one of the major problems confronting welfare authorities and philanthropic societies. Comparatively few children have been able to quit the country, finding refuge in America and Canada. Fewer still have emigrated since the shocking *City of Benares* disaster. Many school-aged boys and girls are now spending their third year in evacuation camp schools scattered here and there over England's countryside. Others, aged two to five, are billeted in residential nursery homes, such as our "Wickhurst Manor" in Kent. Children under two years of age may not be evacuated without their mothers. Consequently, there are a number of evacuation hostels, many of them run by the Society of Friends, exclusively for the use of mothers and children.

Such hostels, however, are necessarily too few to accomodate more than a fraction of the children who stand in need of care. Under specific conditions, therefore, it is permissible to evacuate a child under two years of age without its mother. It must, for instance, be convalescing; have a doctor's certificate; be returned home as soon as it is well; etc., etc.

Children's hospitals in Liverpool are not able to cope with all Merseyside children. First, because of an increasing number of children, who, as a result of air raids and poor shelter conditions, seek admission into hospitals; second, because in some cases part of the hospital has been taken over by certain authorities for such purposes as First Aid Posts. The result is that many children operated upon or receiving other treatment in hospitals, are being prematurely dismissed in order to make room for children still outside. But a child under two years of age soon lapses back into its former state of ill health if not given a fair chance of recuperation.

The Liverpool Child Welfare Association, in existence before the war, but unable to cope with the increased number of children who need attention in the last few years, contacted us in the hope that we would be able to do something for these little mites. Although this kind of work is not really "first line" relief—supplying of food, clothing and shelter, which is our primary purpose in England—my colleague and I decided, after prayerful and careful consideration of the matter, that it nevertheless comes within the framework of our civilian relief program. Fortunately we have a criterion, in times when matters are or appear difficult, which is our authentic guide. If a particular aspect of the work can unreservedly be placed under our administrative slogan "In the name of Christ," without our feeling a sense of frustration or uneasiness; if, too, we have called upon our counsellor common sense; and, if we believe to hear you calling "go ahead" across the waters, then we feel that all is well.

This is what we felt in the case of the Liverpool convalescent children who had to leave hospitals before they were really well, or were refused admission because theirs was a case involving prolonged convalescent treatment. In the name of Christ we undertook full financial responsibility—with the exception of a small government grant—for a convalescent home in North Wales, not too far from Liverpool. Matron and nurses are provided by the L'pool Child Welfare Association, yet if our Canadian or American nurses could lend a hand, a few more children could be admitted.

Parents of the babies admitted into our convalescent home usually can make only a very small contribution towards the cost. Some parents are unable to give anything at all, while others cannot even provide clothing for their children. Consequently many baby garments which our women have prepared and sent to England are now being worn by convalescent children in "South Meadow." When a child is well enough to leave the home it takes the "gift clothing" away with it. We keep in touch with every child after it has left the home.

How happy the children are after recovery from impetigo, gastro eneritis, pneumonia, and nearly al-

(Continued on page 15)

DAILY DEVOTIONAL MESSAGES

By *J. S. Hartzler, Goshen, Indiana*

SEPTEMBER 13—*"And he said unto them, ye will surely say unto me this proverb, Physician, heal thyself."* Luke 4:23. Every generation asks for a better world, and believes that a better world is to be had. But how shall we have it? Two answers have been given: (1) Make better men and we shall have a better world. (2) Make a better world and we shall have better men. Each answer assumes that better men means a better world, and that a better world means better men. The fact is we can not do much about the world until we first do something about ourselves. "Physician, heal thyself," will make a good motto for all of us. We can not solve our outward problems, until we first solve our inward problems.

SEPTEMBER 14—*"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."* Acts 17:30. To be "ignorant" simply means that we are uninformed, uninstructed, unenlightened or inexperienced. To be "stupid" means to be dull, insensible, senseless and mentally inert. The mental status of stupidity is somewhere between ignorance and idiocy. To be ignorant of some things is no discredit necessarily, but to be stupid is inexcusable. War in our day is not a result of ignorance; it is the result of someone's stupidity. We know better. War today is a confession that we have made little progress over our primitive ancestors. Our speed and power means only that bad men can go faster and farther, and that cruel men can hit harder and more frequently.

SEPTEMBER 15—*"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."* Rom. 7:19-20. To "sabotage" an ocean liner, a defense plant, or whatever, means that someone, with intent to aid the enemy, has damaged some essential part or equipment in order to put it out of commission in favor of the enemy when the real crisis is on. Sin in a man's life is something of a saboteur; it destroys the effectiveness, the efficiency, of a man's spiritual, intellectual, and moral equipment in the interests of the enemy. Men who give place to sin find themselves in defeat and not victory in the day of crisis.

SEPTEMBER 16—*"But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."* Matt. 5:39. It is human nature to react on the first impulse. When evil is done to us our first impulse is usually to return evil for evil. In other words, it is a question whether feeling or reason is to furnish the motive for action. Men and nations go to war, not on the basis of reason, but on the basis of feeling. The second cheek means time for reason to get into action. Feeling always moves faster than reason, and is usually less safe. Feeling has its place, but reason must direct. If men and nations would apply the principle of the second cheek we would have no more war.

SEPTEMBER 17—*"Righteousness exalteth a nation; but sin is a reproach to any people."* Prov. 14:34. It was 150 years ago today that the Constitution of these United States was adopted. Many, perhaps most, of the early settlers in America were fleeing from persecution and religious limitations of old Europe. When they came to this new land they came with the Bible under their arms, and with God in their hearts. Three institutions were immediately set up; namely, homes, churches and schools. It was their religious convictions, their philosophy of life, and their democratic ideas of state that made this country and gave it a century and a half of unusual prosperity. Righteousness does prosper a nation, but sin means its ruin.

SEPTEMBER 18—*"And the Lord added to the Church daily such as should be saved."* Acts 2:47. Man is so constituted as to be incomplete in himself; incomplete apart from God and his fellowmen. Men are complete only when they cooperate with each other and with God. Personally, I am in the Church, not because the Church needs me, but because I need the Church. All men need the Church because they are human and are humanly constituted, dependent and incomplete in themselves. The Church is the leading social point of contact between God and man, and between man and man. The Church has for its task the enlightenment of the mind, the inspiration of the heart, and the motivation of the will.

HOW COULD I?

If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have that I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way, ...
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

—*Selected*

"They Should All Be In The Penitentiary"

By Rev. *Howard G. Nyce* *

On Tuesday, July 28, I heard Dr. James McGinlay speaking over the radio from the Morning Cheer Book Room, Philadelphia, Pa. He gave an excellent message of Matthew 27:22, "What shall I do with Jesus which is called Christ?" As he came toward the close of the radio period, he made the following statement, "All religious weaklings should be in the penitentiary and if I had my way, they would all be behind prison bars. At the present time every true American must hate the Japs and what I say for the Japs goes for the Nazis as well."

Two days later, Thursday, July 30, I happened to be in Philadelphia and attended the noonday meeting as I had done on other occasions. I happened to sit on a front chair, the auditorium being crowded. After the meeting Dr. McGinlay walked up to me and shook hands. I said, "Dr. McGinlay, I enjoyed your message as well as I did last December when you were here. Your message last Tuesday on the radio was very helpful to me until you spoke about religious weaklings and I was surprised when you said that at present every true American must hate the Japs and what I say for the Japs goes for the Nazis as well. I happen to be president of the Allentown Christian Fundamentalist Fellowship."

Before I could say any more, he said, "We should have much in common."

I replied, "Yes, I believe we have much in common, but not all things." Then he asked what I meant. I answered, "I am just a little puzzled, because I thought the fruit of the Spirit was love, joy, peace, etc., but where does hate come in?"

He asked, "Which God do you serve, the God of the *Old* or *New Testament?*"

I answered, "The God of the Old Testament is the God of the New Testament; Jesus was God manifested in the flesh."

Dr. McGinlay then replied, "I worship the God of Abraham, Isaac, and Jacob, and their God commanded the people to kill. Didn't God himself kill?"

I said, "Yes, God commanded wars in the *Old Testament* as a punishment to Israel when they sinned against Him."

He said, "Isn't God the same yesterday, today and forever?"

I replied to this question, "Yes, He is the same God, but this same God in the person of Jesus Christ said, 'It has been said of old.... but I say unto you.' "

He replied, "Oh, I know what you are thinking of, but Jesus also instructed His disciples to buy a sword."

I answered and said, "I am aware of that, but he also told Peter to put his sword back into its place."

Immediately he asked, "But He didn't tell Peter to throw it away, did He?"

I then said, "How then do you explain the words of Jesus when He said, 'If my kingdom were of this world then would my servants fight?' "

"Oh," he replied, "We are not in that kingdom now."

I replied, "That is where you and I differ again, because Jesus taught that the Kingdom of God was within the believer. We are strangers here and Heaven is our Home. Since I am a child of God, I must obey God rather than man."

Then I asked him, "What do you think of the conscientious objector?"

Immediately he replied, "I think he is a sap."

I replied, "That's interesting, for I am a conscientious objector." He looked at me in surprise and perhaps wished that he might fall through the floor. I then added, "I happen to be a Mennonite too."

Then he said, "Oh, I see, that explains it. I have the highest regard for you people. Some of the most wonderful fellowships I ever had was with your good people in the States and Canada. You folks are the salt of the earth. I see that I will not get to first base with you." Then he continued, "Come out into the Book Room, I have a book here I want you to read." He picked up the book entitled, *Not Now, But Afterward*. He said, turning to the chapter called, "Should a Christian Go to War." "You can see here that I didn't mean you people at all." Then he read from a paragraph on page 103 as follows, "It seems strange that with the exception of a few well-meaning religious sects whose teachings are opposed to participation in war, the majority of the pacifists are modernists to whom the Word of God either in the Old Testament or the New is not an authority." Then he added, "I admire you people for your conviction, although I believe you are wrong."

I answered, "That is a matter of opinion, and I am entitled to mine as you are to yours." He agreed to the statement in regard to opinions and then wrote his name in the book with Romans 8:28 beneath it. I asked, "How much is the book?"

He replied, "Oh no, you can't pay me for this."

Then I asked, "Am I no longer a sap?" In reply he assured me that he didn't mean the Mennonites, Friends, Brethren, and several others. I answered, "Probably you didn't but when you made the state-

(Continued on page 14)

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* Rev. Howard G. Nyce is pastor of the First Mennonite Church, Allentown, Pa., and also Secretary of the Eastern District Conference.

(Continued from page 8)

Sponsored by
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500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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WESTERN DISTRICT C. E. CONVENTION JULY 25 AND 26, 1942

Thirty-two C. E. societies were represented when the Western District C. E. Union met for its fiftieth annual convention in the new Memorial Hall at Bethel College July 25 and 26. The convention theme, "Things We Believe In," was considered from various angles.

"We Believe in Being Neighborly" was the subject of Dr. H. R. Schmidt. He spoke interestingly on the conditions of our Mennonites in Paraguay and showed moving pictures taken on his recent trip to South America. "We Believe in Civilian Public Service" was the address given Sunday afternoon by Dr. H. A. Fast.

Four discussion groups were features of the Sunday afternoon program. 1. "We Believe in Missions" was conducted by Dr. Ed. G. Kaufman. Some high points of this discussion were these: "... after the war it will be necessary to do missionary work in all countries. Suspicion and bitterness will have to be removed and this can be done most effectively by missionaries. A hard day, but a new day, lies ahead of missions. We will need to strive for both personal conversions and the purification and Christianization of all of life."

2. "We Believe in Getting Along with Others" was the subject for discussion in Dr. R. C. Kauffman's group. This group considered two aspects of this problem: (1) Our relationship to the outside world, which in general does not at present share our point of view (regarding our historic peace position), and (2) our attitude toward those within the Mennonite group who do not conform to this traditional position of the group. In regard to the first point, the necessity of conviction and tolerance was stressed, the importance of fellowship, and cooperation in all those areas in which there is agreement. No conclusions were drawn regarding the second question; however, the report says, "From the point of view of retaining our identity and distinction as a peace group, the answer given this question may possibly exercise an even more determining influence than our policy with respect to the outside world."

3. "We Believe in the Simple Life" was the discussion led by Dr. J. Winfield Fretz. Here is one short paragraph taken from Dr. Fretz's summary of the discussion: "The simple life can be one of two kinds. It can be prompted by a legalism or by a spiritualism. The one is compulsory, the other voluntary. The latter type yields the greatest results. A complete, wholehearted and eager yielding of one's life to a standard of simplicity will give much time and energy to do the things which all of us like to do and need to do; that is to give our lives to the building of the Kingdom of God; to make possible the growth of a world brotherhood."

4. "'We Believe in Peace" was the topic of discussion by Dr. H. A. Fast. (Findings have not been reported.)

Other features of the Sunday afternoon program were a short mission play by the juniors of the First Mennonite Church of Newton, and the anniversary address, "Who Knows?" by Dr. C. E. Krehbiel, president of the General Conference. Dr. Krehbiel used as a basis for his talk the verse, "Who knows, but thou art come to the kingdom for such a time as this." He told something of the beginnings of the C. E. Union and spoke of the importance of the work of young people and of the challenge it presents.

In the absence of the vice-president, Jake Goering, William Juhnke presided at the business session which followed the delegate luncheon. The business consisted of reports by the officers and various committees. The greater part of the session was spent in adopting resolutions introduced by the resolutions committee of which Jake Entz was the chairman.

This year was the time to elect a new president and two new program committee members. William Juhnke is the president for the coming two years, and Ruth Ewert and Ronald von Riesen, members of the program committee. The adoption of the resolutions involved the taking over by the Western District C. E. Union the management of the Young People's Retreat of the district. Consequently it was necessary to elect four members to the retreat committee. The two who are to serve a two-year term are Prof. B. Bargen of Bethel College and Helen A. Penner, and those who were elected for one year are Mrs. L. C. Kreider of North Newton, Kansas, and Rev. Henry Hege of Corn, Oklahoma.

At the evening meeting Sunday, Miss Augusta Schmidt, recently returned from India, spoke on "We Believe in Spreading the Gospel." She related some of her experiences in mission work in India and told of her trip to America. Miss Helen A. Penner, for several months a relief worker in France, spoke on

"We Believe in Relieving Human Suffering." She said, "In our Mennonite program of relief work we are definitely demonstrating that we believe in relieving human suffering, that we believe in Christian love as the law of life, that we believe each individual is precious in the sight of God, and that we not only believe in non-violence but in something more positive than that—which we might call an 'offensive' of good-will."

As a fitting climax to the convention, Dr. T. H. McDowell of Enid, Oklahoma, spoke on "Christian Youth Believe." He pointed out that young people today *do* have faith and *do* believe. They believe in God; they believe in Jesus Christ; they believe in those things which make for peace, good will, and brotherhood among all mankind.

—*Helen Hiebert Mueller, Secretary*

RESOLUTIONS OF THE WESTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION HELD AT MEMORIAL HALL BETHEL COLLEGE, JULY 26, 1942

I. Retreat

A. Retreat Control Question

Whereas at a joint meeting of the Western District Retreat Committee, the Executive Committee of the Western District C. E. Union, and the Executive Committee of the Kansas State Sunday School Union a recommendation was adopted to the effect that the Western District C. E. Union take over the Western District Retreat work subject to the following provisions.

1. There shall be a Retreat Committee consisting of six members: the General Conference Y.P. Representative from the Western District, the president of the Western District C. E. Union, and four members elected by the Western District C. E. Union, each to serve two years, two to be elected each year in order to assure continuity.
2. There shall be a counselor appointed by the Educational Committee of the Western District Conference who shall act as advisor to the Retreat Committee, and to the Executive Committee of the C. E. Union.
3. The Executive Committee of the C. E. Union shall meet annually with the Retreat Committee.

Whereas the above provisions were adopted by the Kansas State Sunday School Convention held in Buhler on June 7, 1942, which adoption involved the relinquishment by the Kansas State Sunday School Union of its sponsorship of the Young People's Retreat provided the C. E. Union adopt the same provisions,

Be it resolved that the Western District C. E. Convention adopt the same provisions.

B. Relationship of Retreats

Whereas the young people of the General Conference have young people's retreats as a common project and also a common source of inspiration,

Be it resolved that the Western District C. E. Convention go on record as encouraging any steps that might be taken by such supervising agencies as the General Conference Board of Education and the General Conference Y. P. Union toward unifying the of retreat programs throughout the General Conference.

II. Missions

A. South America

Whereas our brethren in South America have presented a challenge to us by their perseverance for the sake of their faith,

Be it resolved that we continue our support of Ernst Harder by encouraging each society to contribute at least one dollar ($1.00).

Be it resolved, further, that we encourage each member to contribute at least ten cents (10c) toward the support of some project among the South American Mennonites to be designated by the MCC and also reported back by them so that the individual societies may know the destination of their contribution.

B. Mission Projects

Whereas blackouts have become the order of the day,

Be it resolved that it shall not be so with our foreign and home mission work. Let us continue faithfully to keep up our gifts toward projects of individual societies. Such societies as have not yet taken on a specific project or are not in general supporting mission work are encouraged to do so.

III. Peace

A. Our Relationship to Our Boys in Camp

1. Whereas it is our obligation to keep in touch with those of our young men in the service of the country whether in C.P.S. camps or in the regular military camps,

   Be it resolved that the local chairman of each society be encouraged to offer his assistance to his pastor in taking over a regular system of contact with these young men. In such a set-up names of draftees as well as their birth dates might be distributed among the young people who might in turn become responsible for contacting our boys. **The Tidings** might well be sent by each society to its members in camps.
2. Whereas our boys need our support especially in prayer,

   Be it resolved that the program chairman of each of our societies make a schedule of names through which the societies may at each program remember the needs of one or several of the boys in service. The boys might also be encouraged to send home their requests.

3. Whereas we feel a particular debt of gratitude to our young men who have remained true to the faith of our fathers by choosing constructive work at their own expense rather than destructive work, Be it resolved that we encourage them in every way. Each society is hereby encouraged to remember and act with reference to the fact that many of our boys need a dollar or two for postage and incidentals. Each member is encouraged to support the C. P. S. camps by contributing at least ten cents (10c).

B. Our Relationship to War-suffering
Whereas the MCC so adequately represents our ideals in its projects,
Be it resolved that we contribute at least ten cents (10c) per member toward some war-relief project sponsored by the MCC.

C. Literature and Study
Whereas there is a constant need for re-emphasizing the Faith of our Fathers,
Be it resolved that each society make itself responsible for investigating the advantages of the booklets entitled **Mennonites and Their Heritage.** These have been issued by the MCC especially for the boys in the C. P. S. camps. Each society is encouraged to use these in special study classes this fall.

D. In Appreciation
Whereas Dr. Harshbarger has in times past so unselfishly given of his time with respect to our peace stand,
Be it resolved that we authorize the convention secretary to send the Harshbarger family our heartfelt sympathy and the assurance of our prayers for them in this their hour of bereavement.

IV. District and Conference Work
Whereas the young people's C. E. work of our district as well as the General Conference Y. P. Union needs our financial support,
Be it resolved that we continue the policy adopted at last year's convention in which each society was to contribute at least fifty cents ($0.50) per year for district C. E. work and one dollar ($1.00) for General Conference Y. P. Union work.

V. Tidings
Whereas the publication work of the Western District C. E. Union with special reference to the **Tidings** has in the past been more or less regarded as an integral part of the work of the Western Districct C.E. Union,
Be it resolved that the Western District C. E. Convention take whatever action it sees fit to more efficiently integrate this project in our Western District C. E. Union work as a whole.

VI. Efficiency in Giving
Whereas the resolutions suggested minimum amounts for the various projects and whereas individuals often desire to give more than the minimum on certain projects,
Be it resolved that each society be encouraged to make a schedule of offerings incorporating the suggested projects and to keep its members informed as to the purpose of the offering from time to time.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 20, 1942

JUDAH: AN EXAMPLE OF SELF-SACRIFICE

Genesis 44:18-34 chaps. 42-44

In our last lesson Joseph was on his way to Egypt in the caravan of the Midianites. He was sold as a servant to the captain of the king's guard. He was rapidly promoted—he was trustworthy—until he became overseer of the house. Finally he became governor and stood next to the king in authority and power (41:39, 40). Seven years of great plenty came as Joseph had predicted, and then seven years of drought. This drought was wide-spread, extending into Canaan. Joseph sold the grain which had been stored in Egypt under his direction. Jacob sent his ten sons to Egypt to buy grain.

Joseph Tests His Brothers Chaps. 42-43

Joseph recognized his brothers as soon as he saw them. They did not know him. He spoke roughly to them, accusing them of being spies. They earnestly declared their sincerity of purpose in coming to secure needed food. They told him about their father and younger brother. Joseph sold to them as much as they could take and they returned home. It became necessary to go a second time to Egypt. After much persuasion, Jacob consented to have Benjamin go with them, for Joseph had said that they could not see him unless Benjamin came with them. Joseph made a feast for them in his own house. He inquired about their father. He had their sacks filled, their money put back into their sacks again, and had his silver cup put into Benjamin's sack.

Some wonder why Joseph tested his brothers as he did. Naturally he would wonder whether they were still the same heartless, cruel men they were when they sold him. He wanted to see whether their moral temper had changed. He could lead them into distressing situations in which their true character would be revealed. The climax came in his threat to keep Benjamin as his bond-servant on the ground that his silver cup was found in Benjamin's sack (vss. 12,17). Would the brothers be willing to let him stay?

Judah's Plea vss. 18-34

Judah, who had taken the special responsibility for

Benjamin's safe return home (43:9), was the spokesman before Joseph. He spoke through an interpreter and this plea has been truly called, "one of the finest specimens of natural eloquence in the world." He repeats, in substance, the account which they gave of themselves from the first (42:13). Judah dwells on the fact that the "little one" was inexpressibly dear to his father for his dead brother's sake. Joseph would well understand what it would mean to the father to lose both of his favorite sons. This shows that Judah had indeed changed in heart. He shows a great concern for his father. "Judah's plea is perhaps one of the most tender and affecting pieces of natural oratory ever penned or spoken" (Clarke's Commentary). His plea revolves around one great idea—the desire to spare his father a new sorrow, and this found a ready response in Joseph's own heart. Judah had seen the anguish of his father when Joseph had disappeared, and he could not endure the thought of another such experience. "The deep and fervent love of the aged father for his youngest son forms the center of Judah's plea round which the other parts are skillfully grouped" (Whedon's Commentary).

Judah proved himself to be a loyal son and a true brother. In desperation he does his utmost to fulfill his responsibility. This was the climax of his plea. His desperate earnestness and deep feeling gave his plea tremendous force and it was delivered most effectively. Again and again Judah touched upon the ONE POINT which would appeal most deeply to Joseph—the effect of Benjamin's detention upon the aged father (vss. 20, 22, 28, 29, 31, 34). He withheld his proposal until the end and Joseph was deeply moved by the willing self-sacrifice. Joseph had found the answer to his question concerning his brothers. They were changed men and he could trust them now.

Self-Sacrifice a Law of Life

This lesson topic sets forth a great truth. It is a law of life at its noblest and best. It is a law of the kind of life God would have us live. It was the law of the life of Christ while on earth. Those who have His spirit in their heart are willing to sacrifice the most. People with little or no religious faith are usually less willing to make sacrifices for others. It is profitable to examine our motives for sacrifice. Christ's motive was purely love. It is well for us to show our love in deeds. It will cost something in time and strength and, at times, in money.

Why did Joseph's brothers fail to recognize him?

For whose sake should we be willing to sacrifice?

How do we usually practice self-sacrifice?

BE THOU FULL OF FAITH

(Continued from page 2)

provide ways and means to establish a training school. With God all things are possible. One or more in the conference may have the money to give if God moves them for a cause that aims to lay a good foundation for the Mennonite faith of peace and righteousness.

While I am not well versed in the doctrines of the various denominations, I feel that the Mennonites have the Christ-like spirit and are aiming to live according to the scriptures. It hurts a true Mennonite to see some drifting away and being conformed to this world. I believe that the General Conference should by all means aim for and follow C. Henry Smith's suggestions.

If God is love to us, we will have a desire to stand up for Jesus and wholly follow His teachings, not only those which are convenient. We will be hungry and thirst after righteousness; we will bear, believe, hope for, and endure all things.

We must be strong; we have hard work to do, souls to lift; we must not tremble on the brink, we must not be lukewarm or wicked. "Sinners turn, why will ye die." Lord increase our faith, help our unbelief. We have no excuse for not knowing that all good things are prepared for us to live uprightly. Now is the time; let us eat, fill ourselves in the nurture and admonition of the Lord, that we may grow and become strong.

How many of us church members realize and feel that we are a part (if only a drop in the bucket) of the General Conference? Let each one of us ask God to create in us a clean heart and renew a right spirit within us and pray for love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, faith, hope, and courage.

"Pray without ceasing."

"Righteousness exalteth a nation."

"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"Not by might, not by power, but by my spirit, saith the Lord of hosts."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"Watch ye, stand fast in the faith, quit you like men be strong."

These scripture verses will help us. The Word of God stands forever. Let us not be weary in well doing, for in due season we shall reap if we faint not. I wish to ask of you, those who have *God's Minute* to pray the prayer offered by Hugh Thomson Kerr, D. D., on page 231. —*Quakertown, Pa.*

HOME MISSIONS

A. J. Neuenschwander, Secretary

THE EVANGELISM COMMITTEE—ITS SCOPE AND WORK

Early in 1941 the Home Mission Board created a Committee on Evangelism. The committee was and still is composed of the following brethren: Rev. Erland Waltner, Mountain Lake, Minnesota, Secretary; Rev. W. F. Unruh, Moundridge, Kansas, member; and Rev. J. J. Plenert, 429 Knorr Street, Philadelphia, Pennsylvania, Chairman. The last named, being a member of the board, forms the connecting link between the board and the committee.

The committee got to work immediately, and in July, 1941, put out the handbook on evangelism, *Other Sheep I Have.* This booklet, distributed at the General Conference, has had a wide circulation. The first thousand copies were soon gone. It is the fervent hope of the committee and the board that many souls might be garnered for the Master into His Heavenly Kingdom.

During the months following the General Conference the committee has been working on plans for greater usefulness in this field. Inquiries from pastors and churches have come to the committee and this raised the problem about the work and scope of the committee.

Recently the Home Mission Board made it clear to the committee that they have authority to make and publish plans and suggestions that deal with this field. Since many churches have special types of evangelistic meetings every year, or every other year, and do not always know where to look for suitable leadership, the committee has been authorized to gather a list of available men and to make recommendations when requests are made.

The Home Mission Board is anxious to see the spirit and work of evangelism greatly stressed during this time when vital spiritual life is urgently needed.

Read carefully the articles and suggestions to be made by the committee; follow them. Feel free to write in and enlist their aid and counsel. Pray the Lord of the Harvest that many of these "other sheep" who are still wandering aimlessly around might be brought safely within the fold of Christ, the great Shepherd.

A. J. Neuenschwander, Secretary
Home Mission Board

THE WAY OF PEACE

by *R. W. Galle*

We must go back to the sword of the Spirit, put on the whole armour of God for strength, and know in our hearts as did men of old the comfort of the Holy Spirit, come what may.

I am writing this article in love and in fellowship for a deeper fuller understanding and protection for each other as Christians, in "The Way of Peace."

Breathes there a man with a soul so dead spiritually, a claiming Christian who says himself that we may live by the *New Testament* and disregard the *Old?* God forbid. Although I have heard it. Since there are such, it is a guarantee that they have never read, carefully studied, cared to understand, or, perhaps, have not taken or had the proper approach to either *Testament.* Of course one can live without the *Old Testament,* but what folly to live in ignorance when the *New* is in the *Old* concealed and the *Old* is by the *New* revealed. The same God gave utterance to both while Holy men of God wrote. It would be like leaving one shoe off to leave out the *Old Testament,* and we would be at a loss to understand many things. Especially, the happenings of the future. News pertaining to the end—time happenings and the return of Our Lord Jesus Christ. The news will not be stale. Read them, particularly, in Ezekiel chapters 37-39. The books of Daniel, Isaiah, Jeremiah, the Olivet discourse, Matthew chapters 24-25, Mark chapter 13, Luke chapter 21, Revelation, and many others. Oh, but people will say, "I have heard that ever since I was a child, and so did my grandfather, and nothing has ever happened." II Peter chapter 3:3-4 states, "knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creating." This includes the sayings of many so-called Christians in our day.

The angels praised God saying, "Glory to God in the highest, and on earth peace, good will toward men." Luke chapter 2:14. Men then were and are again in terrible confusion. So is it and will be more at His second advent. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise, also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom (meaning the true Christians will also be taken out unharmed out of the Great Tribulation before His second coming) it rained fire and brimstone from Heaven and destroyed them all in that city. Even thus shall it be in the day when the Son of Man is revealed.

—Los Angeles, California

(To be Continued)

The Hospital at Philadelphia, in the Fernheim Colony, where Dr. John Schmidt is Located

GOOD MEDICINE POEMS

Good Medicine Poems is the name of a booklet of poems which were composed by Amanda Friesen. In response to a request for more information about herself Mrs. Friesen writes:

"Yes, I am a member of the Emmanuel Mennonite Church, Doland, South Dakota. My husband, Jacob A. Friesen, is pastor of this church.

"I have been bedfast with arthritis a number of years. At the present time I am able to be up part of the time with the aid of crutches. However, I am unable to bend or sit.

"The incentive for publishing a small booklet of cheer came after unsuccessful attempts to hold interesting but heavy books up long enough to finish reading them.

"Some pastors and Christian workers have purchased *Good Medecine Poem* booklets especially for use in hospital visitation. May the Lord bless and use each poem according to His will."

Happy in Him, *Amanda Friesen*

Below is another poem from this booklet.

WEALTH CANNOT BUY

Wealth cannot buy
A happy heart, the stars above,
Cool raindrops, or a mother's love.
A kindly word, a restful sleep,
The patter of a baby's feet
Wealth cannot buy.

Wealth cannot buy
A gentle tone, sight for the blind,
Forgiveness, or a healthy mind.
A confidence that once was lost
Or wasted hours, at any cost
Wealth cannot buy.

"They Should All be in the Penitentiary"

(Continued from page 8)

ment over the radio that they should all be in the penitentiary, you didn't add the words, 'except the few well meaning sects.' Your statement was a general statement and all were included."

Then he said, "I would like to continue this discussion with you, but I have a dinner appointment." We said goodbye and parted. As I walked down the street, it suddenly dawned upon me that I got a book from a Scotchman for nothing.

A CHRISTIAN'S FINANCIAL CREED

My money is mine only in trust. It belongs to God, just as I do.

This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayer and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.—H. F. Rall, in *New York Christian Advocate*.

RAINFALL

Life holds no greater promises than this,
The rush of rain in corn or grassy glen;
The rainbow with its green and amethyst
And then the burst of growing things again.

Life holds its tears and lets them trembling, drop.
But lo, the tints of rainbows later shine—
And then, like some young tree, whose growth seems stopped,
We spring with suddenness to heights sublime.

—Betty J. Regier

CHRISTIANITY FOR A CRISIS

By Prof. Desmond W. Bittinger

McPherson College, McPherson, Kans.

Kubili lived deep in the Sudan not far south of the Sahara desert. She was one of the finest Christians I know, though her road to becoming one was not easy. One after another we had laid away on the hillside, just below the ancestral grove, her four children. Tears filled her eyes, she was puzzled, dazed, her steps were slow. Her mother had insisted that it all came about because she was a Christian and the family and tribal gods were angry at her. Still Kubili came to church regularly and attended school through the week.

One Sunday, in church, we noticed splotches on her bare back, which upon examination turned out to be leprosy. When we examined her, she said, "You must not tell me it is the disease too awful to name." But not only must we tell her it was, but that she must not come to church and school any more. Kubili went away, more bewildered than ever. In a few days she called from the compound gate, and as we sat with her, she related, very humbly, her sad life, and then concluded: "Though my children be taken from me, every one, though school be taken from me, and though I cannot come to church, even though my husband must leave me, and my home become desolate, NOTHING, NOT EVEN ALL OF THESE, CAN TAKE AWAY FROM ME MY CHRIST!"

Experiences like that have cheered those of us who have been missionaries, and they make us add: "Nothing must be allowed to stop the spread of this Sustenance and Hope which comes in Christ." Now we want to bring back that message of "Joy in Crisis" which can come out of Africa to bless and encourage us all in the days which lie ahead. Together, we must keep alive the Spirit of Christ who belongs to ALL humanity.

"South Meadow"

(Continued from page 6)

ways malnutrition, one has to see to believe. The parents are very grateful for what has been and is being done to their children, especially, since they know well that if we do not extend a helping hand their little ones may perish. How deeply the distress of past experiences has penetrated into the lives of those whom we are trying to help, directly or indirectly, many of us will never know. Nor can we ascertain how much these chaotic events are destroying and warping the lives of our children. What we do know, however, is that He, who would not restrain children from coming unto Him when he lived with them in the flesh, would likewise not now, that He is with us in Spirit, permit that harm should come to the least of these.

Every child is a potential man or woman who may, if given the opportunity, help to build God's Kingdom here on earth. In helping a child you are building God's Kingdom.

—Birmingham, England, April, 1942

IS THIS LOVE?

Onward rage these wars of hate
Satan's lust to satiate;
Sons of mothers, torn with pain
Give their all, and die in vain,
Face the guns of cunning make,
Satan's lust for blood to slake?
While the God of good above
Whispers, "Children, is this love?

"Is this love... the love I've taught? ....
Will this carnage come to ought?
Down the ages men have died
In these crusades... crucified!
Ignoring in their greed for pelf...
'Love thy neighbor as thyself.' "
And the God of good above
Pities them, in His great love!

(Adapted) —*Workers Exchange*

« « JOTTINGS » »

—Bulletin, **First Mennonite Church, Upland, Calif.:** Miss Mary Schirmer, missionary worker among the Indians of Arizona for many years, spoke at a recent picnic of the Women's Missionary Society. This church remembered the request of the Board of Education to observe August 30 as Church School Day.

—Dr. D. V. Wiebe of Reedley, California, has sailed for China to serve with the Friends Ambulance Unit. A member of this unit describes his escape from Burma thus, " . . . We drove over jungle ox cart tracks which you would have said were not passable, if you had not just got to do it. Then we took to our feet for three and a half days, mostly down the middle of a river, there being no other way through . . . three days on a raft going down the Uyu River . . . most insecure affair and most of us preferred the walking . . . another week walking over the Naga hills to Imphal . . . they sent an airplane to drop food for us near Homalin . . . officers met us with ponies and food, so from then on we had enough to eat . . . Between leaving the trucks and Homalin we were pretty short of food and did not do badly if we got about eight mouthfuls a day."

—"**J. Edgar Hoover** says, 'World conditions are secondary in importance to the disastrous decay of religion. Over sixty million of our fellow citizens profess no religion, many of them have no belief in God. This is America's gravest peril.'"

—Bulletin, Ist Menn. Ch. Philadelphia, Pa.

—Churches in and near **Moundridge, Kansas,** united in union services on the Sunday evenings of July and August. Each of the churches was responsible for a worship service, and several guest ministers served. The joint choirs gave a musical program for the last services. The meetings were held in the city park and were well attended.

—Mrs. August Ewy

Deep Run Mennonite Church, Deep Run, Pa., Fifteen of our young people availed themselves of the retreat. Eight seniors attended. We are thankful for the increase in the latter group. Last Sunday Rev. Russell Mast began with a series of sermons on the Lord's Prayer. His subject was "The Fatherhood of God." This was very inspirational and helpful. I know that all those who will take the opportunity to hear these messages will be blessed spiritually. Our C.E. has planned a camp fire service for the last Sunday of this month. Nature reveals God's handiwork and should draw us closer to Him. —Corr.

—On August 19 the four mission societies of the **Bethel Mennonite Church, Mountain Lake, Minn.,** gathered in the church basement to help **Miss Aganetha Fast** commemmorate her twenty-fifth anniversary as a missionary to China. The meeting was sponsored by Miss Fast and was in the form of a surprise to the societies. Mrs. P. R. Schroeder had charge of a short program during which several nieces of Miss Fast sang special songs, Miss Fast related some of the outstanding experiences which have come into her life as a missionary, and Rev. Erland Waltner led in the closing prayer. Following this Miss Fast served a light lunch of Chinese tea, pretzels, cookies and candy. —Mrs. D. H. Fast, Corr

—Bulletin, **First Mennonite Church, Reedley, Calif.:** " . . . as many of the ladies as find it possible are repuested to appear at the home of Mrs. Elfrieda Neufeld in order to can fruit for North Fork Camp (C.P.S. Camp)."

—**Hereford Mennonite Church, Bally, Pa.,** recently commemorated the one hundredth anniversary of the ordination of Christian Clemmer. A member of the church writes, "Rev. Christian Clemmer was our first minister. His influence has gone out to the ends of the world. Our oldest living member, John W. Bauman, is the only person living who was baptized by Rev. Clemmer. However, many of the older folks remember seeing him when they were children. They remember the dynamic power he had in his preaching. We are told that when he was buried one hundred wagons followed the funeral procession to the meeting house from his home. He didn't stop for anything and feared no one but God." Dr. Elmer E. S. Johnson gave a very interesting historical sketch of the man. Dr. Robbins Barstow, president of Hartford Seminary, told of the tremendous tasks on his han in getting Japanese students placed into college He works under the American Friends Service Committee.

EASTERN DISTRICT SECRETARY'S NOTES

East Swamp — Several weeks ago 155 East Swampers attended the service at the Home for the Aged at Frederick, and approximately 137 ate supper prepared and served by the ladies of the church. The Ladies Aid Society recently donated $5.00 to Bluffton College for dormitory improvements. Rev. and Mrs. Harold D. Burkholder and family spent several days with Rev. and Mrs. Emerson Slotterback and family at the Altoona Mission the week of August 9.

Soudertuon—The members of Zion church were deeply moved by the report of the "Going Home" of the Lutheron pastor, the Rev. Harvey S. Kidd, D.D., who died in Temple University hospital, in Philadelphia, of a heart attack. Two years ago Dr. Kidd delivered the address at the Mennonite Home Anniversary service.

Upper Milford—The Ladies Aid Society was host to the Ladies Aid Society of the First Church, Allentown, on Tuesday, August 18. Several months ago, the Allentown Ladies Aid entertained the Upper Milford Society. A special musical program took the place of the preaching service on Sunday morning August 23.

Bally—The Hereford congregation held a special service in recognition of the 100th Anniversery of the ordination of Christian Clemmer as Minister of the congregation, on Sunday, August 16. Rev Paul R. Shelly, son of Rev. and Mrs. Elwoo Shelly, who has been pastor of the First Congr gational church, Aberdeen, Washington, for nearl three years, returned to his home on Friday evening August 14. After a brief vacation he plans to continue his studies in an eastern universit executing the privileges provided by the Willia Thompson Fellowship award he received from t Hartford Seminary Foundation shortly before h graduation from the seminary in May, 1939.

Bluffton College Trustees—Several weeks ago w referred to the planning of a campaign to wi out the existing deficit. We should have add that the campaign also includes the raising money to make necessary needed repairs to t college buildings, etc. **The Home Anniversary a Donation Day** will be held on **Saturday, Septemb 12.**

Rev. Peter J. Wiens
312 East [illegible] Street 5th St.
[illegible]
[illegible]

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPT. 15, 1942 NUMBER 36

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

This group of young people was baptized in the Bethesda Mennonite Church of Henderson, Nebraska, on May 24, 1942. There are fifty-eight in the group. One, August Dick, is not on the picture due to illness. He was baptized a few weeks later. Names top left to right:

Harry Heibner, Gilbert Siebert, Aaron C. Goertzen, Roland Friesen, Leslie Friesen, Harvey Klippenstein, Virgil Mierau, Peter Quiring, Marvin Siebert, Wilbert G. Friesen, Louis Huebert, Wilbur Ott, Herman E. Quiring, Robert Epp, Cornelius Mierau, Clarence Friesen. Second row: Evelyn Epp, Lena E. Friesen, Marie Franz, Edwin L. Peters, Cora Ott, Arthur D. Peters, Clara Janzen, Hilda Peters, Bennie Boehr, Mamie Pankratz, Darrell Janzen, Tillie Goertzen, Jake Steingard, Maria Peters, George J. Kliewer Hildegard Peters, Benjamin R. Kliewer, Thelma Mierau, Walter A. Friesen, Zella Ratzlaff, Mrs. Otillie Epp, Henry Quiring, Mrs. Anna Franz, Pete H. Epp, Mrs. Leona Epp, Anna Regier, Malita Friesen, Mary Rempel. Third row: Bertha Kliewer, Sarah Boehr, Susie Kliewer, Mary Bergen, Lela May Friesen, Pearl Mierau, Nyla Peters, Rev. A.W. Friesen, Mathilda Regier, Selma Siebert, Amy Friesen, LeVina Friesen, Myrthle Wall, Marie E. Peters.

HINDRANCES TO BROTHERLY HELP

There seems to be a renewal of interest in brotherly helpfulness among Mennonites. Men speak of the kind of Christian care for one another that will be so adequate as to make the usual life and property insurance unnecessary. Some suggest that the families of men who may have to go to C. P. S. camps and who may need help be provided for by brothers and sisters of the faith. There seems to be a conviction that we are fast drifting away from the brotherly care manifested among the early Christians and that if you would put the Kingdom of God first we must recover this genuine concern for each other in the material realm.

That many in our churches need help is evident; that all of us would benefit spiritually from thorough use of scriptural, brotherly helpfulness is evident at least to some. It is true that brotherly helpfulness is more in line with putting the Kingdom of God first than struggling individually and relying upon profit-motivated organizations to help one over the exigencies of life.

Why is it then that we do not practice brotherly helpfulness more? What are the factors or some of them that hinder such a program? Are the following, perhaps, some of them?

First, the increasing failure of all of our people to live a common life of hard work and simplicity under very similar circumstances. Few people feel like helping those who do not exert themselves as hard as they themselves do. A farmer who cultivates corn until seven o'clock will hardly feel like helping another who quits at five, eats supper, and then hurries to town to see the movie that begins at seven. The man who drives a 1923 model car will hardly feel like contributing much to help the man who always drives the latest model. People who are asked to help others who have more than they, often respond with "We have to get along without it. Why can't they?" Sometimes there is a barrier to helpfulness between the farmer with few or no "conveniences" and the city man who enjoys them. Differences in work and in property possessed make for "class" antagonisms among Mennonites as well as among others.

This does not mean that there should be a communistic "leveling-out" of possessions. It does mean, however, that there should be a Christian sharing in the sense of Paul's words, "He that had gathered much had nothing over; and he that had gathered little had no lack." To make this possible and right, however, means that *all should work hard and live simply*. When people live similar lives they understand each other better, sympathize more with one another, and feel more like helping one another.

Second, the tendency to put the Kingdom of God into some other place than first. He, who first of all thinks of striving for the material things of life, will think much about helping himself but little about helping his brother. The early Christians described in Acts helped one another. They put the Kingdom of God first and made material things secondary. Reverse that emphasis and brotherly helpfulness dies a very natural death. He who says, "I will be true to my conscience if God guarantees me material abundance" is working against brotherly helpfulness and not for it. Such a spirit is not in line with that of Jesus who had no place to lay his head.

Someone has suggested this thought, "Solve a problem at its most difficult point and you solve it all down the line." So it is with the problem of brotherly help. Let all those "born of the Spirit" put the Kingdom of God first in their lives, and they will help and be helped. However, it takes more than one to practice mutual helpfulness. There must be a general committment to putting the Kingdom of God first. May not this be the fundamental problem with many implications arising therefrom? —rw.

We Are An Epistle

By *Rev. Franz Albrecht* *

The Apostle Paul writes: II Cor. 3:2, "Ye are our epistle, written in our hearts, known and read of all men."

Dearly Beloved: Meditating upon these words I think of so many members of our congregation, who are away from home for various reasons. There are the boys in C. P. S. camps and in military service, students in colleges and universities, young people in offices, stores, and homes, and members of our congregation who are teaching in nearby and faraway schools.

We as a congregation do well to remind those who leave their church and home: "Ye are our epistle, our letter written in our hearts." We love you and pray for you as Jesus prayed for his disciples. The love and heart's desire of parents, teachers, and ministers is expressed in prayer for those we love.

Jesus loved His disciples when He prayed according to John 17:15, "Father, I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil one." But let us not think or believe that these words are written only for those who are away from their homes and churches. The Apostle writes to a congregation, the church at Corinth: "Ye, all of you, are written in our hearts."

We, Timothy, their pastor since the Apostle Paul left Corinth, and Titus who told the Apostle about conditions in the church, and he himself and many others may have been included when he wrote: "Ye are our epistle written in our hearts." I believe parents and pastors and teachers do well to let those unto whom they minister know: "Ye are our epistle written in our hearts, known and read of all men." They do well to tell their children, whether they are at home or not. We at home are known and read by all men as well as our members away from home. The Apostle continues, v. 3: "being made manifest, that ye are an epistle of Christ." He tells them to let everybody with whom you come in contact know that ye are "a people for God's own possession, that ye may show forth the excellencies of Christ, who called you out of darkness into his marvelous light." (I Peter 2:9, R.V.)

Those in camps ask their fellow Christians at home to be sure to live up to their confession of faith in Jesus Christ and to be true followers of Him, Who redeemed us. Christian homes and churches are means which our heavenly Father uses to lead men to Christ and to strengthen them in faith and love, to

(Continued on page 8)

On August 23 the above message was read in the First Mennonite Church, Beatrice, Nebraska, of which Rev. Franz Albrecht is Pastor Emeritus. Brother Albrecht is unable to attend church and is confined to his bed much of the time. However, he is still very vigorous in mind and spirit, and takes a great interest in church and conference work.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM THE BROWNS

Taming, Hopi, China, June 3, 1942

The Foreign Mission Board,
Newton, Kansas, U.S.A.

Dear Brother P. H. Richert:

Greetings in Jesus' Name! I sent a letter to be taken along on this steamer, but since Miss Kuyf has now gotten permission to leave for the U.S.A., I take this opportunity of writing a few lines. She can tell you all in detail. I am sorry that under circumstances no detailed report of work or treasury is practicable, but let me mention a few things.

Miss Kuyf has drawn the first quarter, 1942, salary. The Misses Marie Regier and Elizabeth Goertz have drawn the first quarter salaries of 1942, and have no other account with me.

We have drawn the fourth quarter, 1941, salary. That is all. We had written that the first quarter, 1941, (1942?) salary of ours should be paid into our account at the First National Bank, Freeman, South Dakota. All other subsequent payments should be deposited there. We still have funds of our own to run on, and we have now been notified that through the work of the International Red Cross we can draw funds at the Swiss Consulate, Shanghai, for subsistence and repatriation.

We thank you very much for your early assistance and intercessory prayers. God keep and bless you and us all!

Very sincerely yours,
(signed) H. J. Brown

* * *

MARIE J. REGIER WRITES

To the churches at home:

My desire has always been to do things, to accomplish something, to be successful. Life hasn't been that way for me. Was it my fault? Certainly to a certain extent. A certain lethargy has always inhibited my actions. Perhaps, too, I have sought my own glory rather than God's glory. If God now wants to use me by just keeping me here I want to let myself be used that way. Our friends say that our very presence here has a stabilizing and encouraging influence. It certainly isn't much that we are doing. It is a very easy way, and the least that I can do. My furlough isn't due; I have no one dependent upon me. There is no work in America that someone else could not do better than I could. Everything points in the direction of staying here. I hope that during this time I may learn better how to pray.

There isn't anything particularly glorious or heroic about staying here. We just do the little everyday things; there are things that get on our nerves just like there always are any place. We need grace for the little things—when the guards eat our eggs and borrow our kerosene—when the cook doesn't get the dishes washed or the kitchen swept, etc. It has struck me anew as I have read the Easter stories of how Jesus was known by the way He broke the bread, by the way He pronounced Mary's name.

What the future has in store for us we do not know, but you in the homeland do not know your future either. If hard times are ahead we trust that God's grace will be sufficient at that time and that as the day so our strength will be.

I have been in Kai Chow for only a few months. I do not know many people here. Those four glorious months of teaching were over very soon, and my students scattered to the four winds. Miss Goertz has worked here a long time. She is much more capable and industrious than I am, but a first violin sounds better when there is a second one to accompany it.

If we may have only the assurance that our friends in America are communicating with us through the Father-heart of God we are satisfied.

(Written from Kai Chow sometime in May, 1942.)
(A letter by Sister Goertz got lost in the baggage transfer at Nanking. —P. H. Richert, Sec.)

WORDS OF FAREWELL

(Rev. Arthur Wenger who served three months in the Reedley Mennonite Church as an interne and nearly one year as an assistant wrote the following in a recent bulletin. Rev. Wenger goes to the Shafter Church.)

"When you welcomed me into your midst in June of last year, I felt as though this church was doing me a great service. As I reached the end of my service as an interne that feeling was much strengthened; now as I have come to the termination of my work with you I can only say that I am grateful to God and to you for the opportunity of serving with you in the work of His Kingdom, for it has been a great opportunity. As I have worked with Dr. Langenwalter and with all who belong to this fellowship I have learned many lessons which are not learned from books. The value which comes through contact with leadership so rich in experience and with individuals whose aim is to 'let their light shine before men' can probably best be realized by a person who faces the prospect of entering a work which is strange to him and full of pitfalls which await the inexperienced. This experience will always cause me to feel that you have had a very definite part in preparing me for the work which I am to undertake."

MENNONITE COLLEGES AND WAR-TIME PROBLEMS

A Statement of Position and Proposals for Action Adopted by the Conference of Mennonite and Affiliated College Administrators, Winona Lake, Ind.

August 7, 1942

Being by reason of our religious and our historic Mennonite convictions committed to the way of life taught and exemplified by Jesus as a way of love to all men and ministry to all human needs, and being accordingly conscientiously opposed to participation in war in any form as a violation of that way of life, we desire to set forth our common position on the problems which face our colleges as a result of the war and the needs, both present and prospective, resulting from it.

1. We propose to continue a strong Christian educational program with emphasis on a type of general college education which will strengthen Christian faith and character and equip young people with a basic philosophy of life which will help them to meet successfully the problems that await them as they go out into the present and the post-war world, and prepare them to render an effective ministry to its needs.
2. We shall continue and strengthen our peace testimony within our schools and churches, and elsewhere as opportunity may afford.
3. We desire to promote among our faculty, students, and constituency positive service to our local communities, to the nation as a whole, and to the world in this time of great need. We pledge ourselves, accordingly, to promote the following forms of service:
    - A. To recruit and prepare students and faculty for needed services which we can concientiously perform; and to cultivate the spirit of sacrificial ministry to human needs.
    - B. To promote giving to relief and reconstruction needs, particularly through the Mennonite Central Committee and its program.
    - C. To encourage support of the Civilian Public Service Program provided by the government and operated by the Mennonite Central Committee.
    - D. To support the sale of Civilian Bonds as made available by the government through the Mennonite Central Committee.
4. We find ourselves unable to acccept from the government assignments which would commit us to participation in the war effort, since this would require us to violate our consciences and deny the faith and heritage of the churches which sponsor and support our colleges. Specifically this means inability to participate in the following federal programs:
    - A. Recruiting and training men for any branch of the armed services as is required in the government's Enlisted Reserve program, under such plans as the Navy V-1, V-7, etc.
    - B. Promotion of the sale of war bonds or stamps.
    - C. Promotion of support of the war by any form of propaganda such as posters, chapel announcements, speakers, material in school publications, and the like.
5. At the same time we shall continue to cutivate a warm spirit of loyalty to our country, and a Christian patriotism which leads to devotion to the highest welfare of the land, and which we believe will lead to the finest possible contribution of our nation to the welfare of the entire world. We are devoted to the constitution, and the democratic traditions and institutions of our country, and shall continue to cultivate respect for and loyalty to our democratic heritage, and a desire to improve and strengthen it.
6. We propose to set up a training program for prospective workers in relief and reconstruction service, both at home and abroad, which can be offered to conscientous objectors who are willing to volunteer for service, provided arrangements can be made with Selective Service whereby men in such training can be assigned to such service either before or after induction into Civilian Public Service.
7. We appreciate the freedom of conscience vouchsafed us by our government, and we suggest that each college make its position known to its students and constituency, and to the government agencies involved, with a view to better understanding and greater appreciation of our position, in order that good relations with the government and our communities may be maintained, and our peace testimony as well as our general witness may may be more effective.
8. We anticipate that the position we are taking may bring heavier burdens upon our colleges than in peace time, and therefore solicit from our churches increased support in counsel, in finance, and in prayer, that we may continue to serve well our young people and our churches, and may increase rather than reduce our usefulness.

ACTION

It was moved and passed that we authorize the creation of a committee of representatives of all Mennonite Colleges desiring to participate in the civilian service training program, whose duty it shall be to formulate more specific plans to present to the colleges; and that we instruct this committee to work with and through the Mennonite Central Commmittee and the National Service Board for Religious Objectors in arranging for the program. This committee shall be known as **The Committee for Civilian Service Training in Mennonite Colleges.**

MENNONITE COLLEGES

BETHEL COLLEGE, North Newton, Kansas
E. G. Kaufman, President; P. S. Goertz, Dean
BLUFFTON COLLEGE, Bluffton, Ohio
L. L. Ramseyer, President; J. S. Schultz, Dean
FREEMAN JUNIOR COLLEGE, Freeman, South Dakota
J. D. Unruh, President; B. P. Waltner, Dean
GOSHEN COLLEGE, Goshen, Indiana
E. E. Miller, President; H. S. Bender, Dean
HESSTON COLLEGE, Hesston, Kansas
Milo Kauffman, President; J. H. Koppenhaver, Per. Dir.
TABOR COLLEGE, Hillsboro, Kansas
P. E. Schellenberg, Act. Pres.; A. E. Janzen, Past Pres.

BRETHREN IN CHRIST COLLEGE

MESSIAH BIBLE COLLEGE, Grantham, Penn.
C. N. Hostetter, Jr., Pres.; Jacob Kuhns, Per. Dir.

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

PART-TIME MINISTERS

The Christian church has always had a shortage of well-trained, capable, devoted, resourceful Christian ministers. Today the situation is simply more acute. The Mennonite Church, at least certain branches of it, feels this shortage very keenly. When one church fills its pulpit it usually does so at the expense of another congregation and thereby causes another vacancy. The larger, more wealthy churches have the greatest drawing power and they are the ones whose pulpits are occupied with a regular pastor. At the present time in the General Conference there are 20 vacancies and at least ten additional churches where ministers would like to retire but cannot until other pastors are found to take up their work. Most of the churches without pastors are small ones with memberships running from twenty-five to seventy-five. These churches are also frequently in outlying areas away from the more compactly settled Mennonite communities. The majority of the members are hard working farmers, skilled craftsmen, or laborers rather than business and professional men with larger incomes and possibly with more leadership training and executive ability.

In The Past

It has been an age-old custom for Mennonites to select their ministers from among their ablest men in the local congregations. Mennonites have always in the past, opposed a highly trained and systematically salaried ministry. This is still the custom in the majority of American Mennonite congregations. The reason for the traditional opposition has been a fear that a highly trained ministry would lead the people away from sound Christian doctrines and from the traditional Mennonite principles. They were afraid it would mean conformity to the world. These fears are not without foundation as is evident in these segments of European and American Mennonitism where higher training has been encouraged.

What Shall We Do?

It seems to me the solution to this problem lies not in going backward. I believe we should have an educated ministry but educated to the right things and trained for the purpose of serving the Mennonite Church so that she may fulfill her God-given function on this earth. Education is not bad in itself. It is good. It is the hope of the world if it is not misdirected education. The more education the better if it is Christ-centered, Biblically-grounded, and God-directed.

Why cannot ministers in our churches today be selected from the congregation? There are capable men in every Mennonite community. Men who may have had training in other lines, but nevertheless, capable, devoted, willing men. There are farmers who have been away to a Mennonite school for a year or two, there are school teachers, business men, mechanics, and some laboring men with a natural ability to teach and preach. With encouragement from fellow-members of the brotherhood and with strength through prayer such men might well bring life and power and hope to many a downcast congregation. Such men might prepare themselves more fully by taking a short course in Bible study, church history, and the method of preaching in one of our Mennonite Bible schools or colleges.

Even where ministers with a thorough Christian training are available the churches may not be able to support them on a full-time basis. In such cases it would be well for ministers to earn part of their living through some other means. We have many illustrations of this today. Some ministers operate a large farm in addition to their pastoral duties. Others have smaller farms where enough food can be provided to account for a good share of the regular budget. One minister, I know, runs a school bus, another works as a clerk in a garage, another is assistant editor in the town newspaper, still others are carpenters, painters, florists, orchardists, and school teachers. Part-time ministers do not easily become professionalized. They are constantly kept on the thinking and experience level of their parishioners.

* * * *

"How Beautiful Are . . ."

By P. J. Friesen

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." These are the words spoken by the greatest prophet of old. Isaiah chapter 52, verse 7.

There is still more room for the feet of those who are willing to carry this wonderful message to the mountains, to all the mountains, up to the highest peaks, so that all the world will hear it and all the nations shall listen and bow their knees before the Prince of Peace.

The prophet says, *"Thy watchmen shall lift up the voice; with the voice together shall they sing; break forth into joy, Sing together."* Let the Christian people sing. Sing the song of the angels: "Glory to God in the highest: and on earth Peace, Good Will toward men."

The fulfillment of God's promises will come. It is our privilege to testify for Christ, our Saviour and Redeemer, proclaiming this wonderful message of peace. Let us stand with heart and soul behind our young men in the C.P.S. camps, who are serving in the front lines to keep up these principles of peace and good will toward men. —*Butterfield, Minn.*

Why Should The Mennonite Church Support The Civilian Publi Secrvice Camps

By Emil J. Waltner

Civilian Public Service is a setup of the government for carrying on such work of national importance as reclamation, forestry, fire-fighting, sanitation, etc. This work is done under the supervision of government experts and under the respective departments of the government. Why then should the government not finance the entire program? This question is often asked by way of excuse. We may give several good reasons why the churches should support the C.P.S. program.

First among these reasons is the fact that we (the historic peace churches) have asked for this program and have been given the privilege of selecting our own staff to run the camps as an alternative for military service in the regular army. In asking for this program we have also assumed the responsibility of financing the program. This then is the first reason why the Mennonite Church should exert every effort to meet its share of obligation for this program. For four hundred years the Mennonite Church has opposed war and military service. Now that the government has so graciously given us the opportunity to put into practice what we have preached (or rather should have preached) all these years, we find it to be a sad fact that some of our ministers openly say we are not in sympathy with your peace program. With this attitude on the part of some of our ministers, we are not surprised that we have such a large percentage of Mennonite boys who are not interested in the C.P.S. program but have taken up full military service or service under the military supervision.

On the other hand, because of the Mennonite doctrine of non-resistance and the preaching of that doctrine some 1,200 Mennonite boys have chosen to do work of national importance under the Civilian Public Service program. These boys in C.P.S. camps are looking to the mother churches to back them up 100 per cent in the stand they have taken. This then is another reason why we should support the C.P.S. program to the limit of our ability. Twelve hundred boys are learning to appreciate as never before what the church really means to them. Twelve hundred boys, 1,600 boys or perhaps 2,000 boys, before we are through with this program, are going to be a mighty factor in the future of the Mennonite church. These boys are going to be the foundation of a United Mennonite Church, which through the years of dissension and indifference has split up into many different branches, and sad to say often over mere trifles. As our historian, Dr. Smith, states, "Even in periods of the most bitter persecutions they found time to argue over insignificant details of religious beliefs and human conduct which today would seem but mere trifles." Twelve hundred Mennonite boys are trying to put into practice a Christian living as distinguished from Christian idealizing, which has been going on for nearly 2,000 years.

If the Mennonite Church will not back up its boys in this war, we may not have the privilege of Civilian Public Service in another war or in a peace time draft. Before me I have an editorial from our metropolitan daily paper on a radio debate concerning the churches and war, in which the writer sums up his viewpoint in this sentence, "The position of the conscientious objector is so wholly invalid that we can see little occasion for its continued tolerance." Judge Mayer, in imposing sentence upon Roger N. Baldwin, a conscientious objector in World War I, remarked, "It may often be that a man or a woman has greater foresight than the masses of people. And it may be that in the history of things, he who seems to be wrong today, may be right tomorrow—but" he adds, "with those possible idealistic and academic speculations a court has nothing to do." Now it is precisely with these "idealistic speculations" that the conscientious objectors of history have had to do. That they were sincere, that they were not cowards, even military prejudice has in part conceded.

Another reason why the Mennonites should support the C.P.S. program is that the government is doing everything possible to make this program a success. At a recent conference of camp directors, Colonel Lewis F. Kosch, Chief of the Camp Operations Division of Selective Service, expressed appreciation for the cooperation given the government by the Mennonite Church in working toward a solution of the total problem, "It has been a pleasure, I assure you," he said when commenting on the past relations with the Mennonite groups. And none other than Eleanor Roosevelt, the wife of President Roosevelt, Commander-in-Chief of the Army, when she was asked the question recently, "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?" gave this answer: "I should think that the boys who go through the war and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people. We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and

(Continued on page 8)

DAILY DEVOTIONAL MESSAGES

By *J. S. Hartzler, Goshen, Indiana*

SEPTEMBER 19—*"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.*

It is not what a man forgets that sends him to the madhouse; it is what he can't forget. Man would make no progress were it not for memory. But to be able to forget wisely is an achievement. To think, to remember, and to work, these are the ways to prosperity and happiness. To remember a sermon or a great truth is not always necessary. The essential thing is the recorded result of that sermon or that truth in one's life. Results remain with us often long after that which caused the results has been forgotten. Good sermons, good books, great truths do something to us and within us, and it is this something that is essential.

SEPTEMBER 20—*"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." II Cor. 3:18.*

To resist change is one of man's great temptations. To "freeze" the status quo, either in matters social or spiritual, is ruinous. This world in which we live is not a stagnant pool; it is a flowing stream. Change in this world is here to stay. It is dangerous to make changes; it is even more dangerous not to make changes. The task of the church is not to resist change, but to direct the course in times of change. Churches, preachers, teachers, and business men fail when their chief interest is to resist change. How to change gracefully and properly requires more wisdom than to freeze the status quo.

SEPTEMBER 21—*"What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4-5.*

A greatly discouraged lady came to her pastor and said, "Pastor, I wish that I had never been made." Said the pastor, "My dear woman, you have not been made; you are in the making, and every experience in life, happy and unhappy, has something to do with your making." The essential message of the church is this, namely, that men need not remain what they are. Christ in human life means that in some mysterious way men may cease to be what they are and become what they should be. To see ourselves as we are is discouraging. To see ourselves as we ought to be is inspiring. What we may be is something like the Christ.

SEPTEMBER 22—*"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened." Matt. 7:7-8.*

The word "conclusion" implies the act of finishing something; it is the end of a process; a thing believed after investigation and reasoning. There are two ways of coming to a conclusion, namely, by "arriving," and by "jumping." The first requires thought; the second does not. The first requires effort; the second does not. The first is difficult, but usually right; the second is easy, and usually wrong. To "arrive" means that we have been on the way in the quest for truth; it means asking, seeking and knocking.

SEPTEMBER 23—*"For we are laborers together with God: ye are God's husbandry, ye are God's building." I Cor. 3:9.*

There are three ways of dealing with people, namely, by doing something TO them, by doing something FOR them, and by doing something WITH them, the last being the most satisfactory. To do something to people is usually not well received; nobody likes it. To do something for people is usually appreciated, and yet no thinking person is satisfied to have others doing for them constantly. To do things "together," cooperatively, both with God and man, this is the Christian way. No man is ever saved "alone." God with man, and man with God, this is the way of salvation.

SEPTEMBER 24—*"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1.*

To close the doors and windows, to draw the curtains, and shut out the fresh air and sunlight, and to stifle the body in an outgrown atmosphere is not fair to the man. The physical body needs the great out-of-doors. The soul of man is too big for this world; the doors must be opened, the curtains must be drawn, and the soul must be given breathing room above and beyond earthly things. The finite must have access to the Infinite. Precisely this is the work of the Christian faith, namely to open the windows and the doors to the Eternal. The soul of man can not live in the narrow traditions of man-made orthodoxies. The soul must be given access to the entire universe of Truth.

SEPTEMBER 25—*"For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.*

In the thinking of John "faith" and "victory" were synonymous terms. The Christian faith means victory, mastery, rather than "escape." The chiefs in our world capitols seem to think that shooting is the way to victory. Perhaps wisdom is more in evidence in the common people of all lands who love and desire peace; people, who, if they had their way, would adjust all international differences around the conference table rather than on the field of battle. The common people know that we can not shoot our way to victory and peace; they know that men must think their way through to victory and peace; they know that clear thinking, cooperation between God and man, and between man and man, are the ways to victory and peace.

SEPTEMBER 26—*"They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." Ezek. 28:8.*

Just 429 years ago today Balboa discovered the Pacific Ocean. A few days later he waded into its waters, drew his sword and declared that the King of Spain should hold possession of the South Sea and its coasts and islands "While the earth revolves, until the universal judgment of mankind." Because the Prince of Tyrus took the position that he was God, and assumed to sit in the seat of God in the midst of the sea, therefore God declared that He would die in the midst of the sea. Today the "Pacific" Ocean is anything but pacific. It may be that history repeats itself.

* * * *

Why Should the Mennonite Church Support The Civilian Public Service Camps

(Continued from page 6)

that they should be respected."

Time and again we hear the question, "What if we would all take the position of the conscientious objector?" Even Mennonites ask this question. I would like to ask any Mennonite who feels that way, to ask himself this question, "What would be my personal history if my ancestors (parents or grandparents. had not decided to leave Russia when they were confronted with the question of serving in the Russian military machine or whatever country they came from, and had remained in Europe. The history of the Mennonites who remained in Russia will give you the answer. Thousands died in concentration camps on the steepes of Russia and in Siberia, and if you had escaped the Revolution you might be pioneering in the Chaco today, driving an ox team instead of a modern car, living in an adobe house with dirt floors, instead of a modern home with electricity and running water, enjoying all other advantages of civilization.

Rev. H. A. Bachman once used this expression when it was suggested that we close a certain Mennonite institution because of financial difficulties, he said in German, "Das waere aber ein Denkmal echt Mennonitischer Dummheit." (That would be a monument to real Mennonite stupidity.) The institution was not closed, but is a going concern today. We have in the C.P.S. program an opportunity to build a monument that will live far into the future of Mennonite history, or, failing to support it the C.P.S. camps would be amonument to Mennonite stupidity. Which shall it be?

—Hurley, South Dakota,. Written in behalf of the General Conference Peace Committee.

* * * *

We Are An Epistle

(Continued from page 2)

live to His honor and glory wherever they are and all times.

I think of these words as a reminder, because Rev. I. A. Sommer, many years editor of the *Bundesbote,* used these words when speaking to the students at Bethel College in 1905. I am sure Christians of today are in need of such a reminder as well as former Christians. May the Lord help us to be faithful unto death, that He can give us the crown of life, after life's journey is ended and the work is finished which He gave us to do.

CHRISTIAN EDUCATION SUNDAY

The constituency served by Bluffton College has again been asked to observe the third Sunday in September as Christian Education Sunday. This year the day falls upon September 20. To help with the observance of the day Bluffton College has prepared an attractive church bulletin which has been made available to the churches free of charge. The president of the school requests prayer to the end "that the college may be directed into the right paths during these troubled days, and that students may be strengthened in faith and educated to be of greater service to Christ."

IN MEMORIAM

MRS. WILHELMENA FAST, September 1, 1862 to July 12, 1942. Daughter of Daniel and Christina Miller. Born in Lemberg, Austria, and came to America with parents in 1883. Baptized by her uncle, John Miller, in 1887. Later she joined the West Zion Mennonite Church, Moundridge, Kansas. Married W. D. Fast. Mourned by the following children: Mary Schmidt, Exeter, Cal.; Lena Galle, Woodlake, Cal.; Lydia Fast, Anna Vogt, and Will Fast of Moundridge; Albert Fast, Cord, Ark.; Emma Jones, Neal, Kan.; Alice Ransom, Sedan, Kan.; Florence Dirks, Leavenworth, Kan.; and Edwin Fast, Newton, Kan. Also by one brother, Edmund Miller, Newton, Kan., and one sister, Amelia Hubin, Warwick, N.D., and two half brothers, Edward Miller, Hutchinson, Kan., and Pete Miller, Hugo, Col.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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AFTER RETREAT WHAT?

*By Grace Moyer**

As I sat on the steps of our cabin at the Intermediate Retreat watching the girls arrive, several mothers whom I knew said as they left, "Now see that she behaves." We did see that they behaved—just as one would expect of normal, healthy Intermediate Christians to behave.

But since retreat is past, the question on my heart has been, "How are they behaving now?" The test and proof of our religious life is what we are and what we do when we are *not* at retreat, *not* attending church service, *not* reading our Bibles, *not* kneeling in prayer.

The divinely inspired letter which Paul wrote to the Philippines would express beautifully the concern of retreat leaders for each young man and woman who attended a retreat this year. In Paul's words, they might say, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life."

Retreat has been the quiet hour that has given us the inspiration needed to carry on another year of Christian service. Naturally there is not as much time in each day to devote to Bible study and meditation as there was at retreat, and of necessity we must mingle and work with those who are not Christian. Here is our opportunity to hold forth the Word of life.

Speaking about a Christian life seems important to some people, but that is all the further they ever get. A neighbor reminds us often that she reads her Bible daily, and that the Book is prominently displayed in her living room. But its teachings are sadly lacking in her living. Her vicious gossip is the cause of much disruption in the neighborhood. She speaks about Christian things, and yet falls far short of Paul's command to "let your conversation be as it becometh the Gospel of Christ." If a retreater wishes to shine as a light in the world, his language must first be clean and pure, and free from gossip and slander.

Christian living can develop only from Christian thinking. It is sadly true that we may often commit grave sins in our minds, although we do not commit them outwardly. Paul had the right idea—to fill the mind so full of good things that there is no room for bad. His formula is, "Whatsoever things are *true, honest, just pure, lovely, of good report,* think on these things."

In Philippians 4:9, Paul states plainly a command for each one of us. "Those things which ye have both learned, and received, and heard, and seen in me, do." Retreat gave us much fine Bible instruction; our leaders were hid behind the cross, striving to show forth Him who "being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross." But what we received is of no avail if we refuse to apply it to our own lives. We have got to become doers.

If retreat is to serve its fullest purpose, each one of us must be able to say, "For to me to live is Christ." To some young people pleasure is life; others literally live to eat; some regard personal success as the paramount ingredient in life; wealth and fame lure many. But each of these idols must be laid low and Christ set upon the throne to reign supreme. If we are not thorough in our emptying of self, our Christian living is marred with failures. These come, not from a lack of innate abilities, but from a refusal to yield our wills completely to Christ. The resources for successful Christian living are available to each of us; they are ours to claim through faith. When we are completely under divine power, then is our Christian living truly victorious.

God grant that we as a united Mennonite youth may say, "For to me to live is Christ!"

Grace Moyer is an active young people's worker who edits the **C. E. Witness,** the y.p. paper of the Eastern District. Grace lives in Allentown, Pennsylvania.

IN THE MAIL

Henderson, Nebraska

Dear Rev. Weinbrenner:

We enjoy *The Mennonite* much, and our Junior C.E. makes use of the program material. . . . Our society meets every other Sunday. Therefore we use only two of the outlines given for one month. The outlines on the life of Paul . . . were so rich in knowledge . . . that we used all those lessons. We extended them over a longer period of time. . . . We had map study in connection and also worked out some kind of contest on the missionary journeys of

Paul. Our Juniors have gained knowledge and interest in the life of Paul as well as interest for the work of the C.E. in general. We are now following the outlines of Jesus as given sometime ago. With it we use flannelgram characters. Thus we try to make the life of Jesus more impressive. We do not have time to use all the outlines given for C.E. We use other material alongside with that of *The Mennonite*. . . . *The Junior Messenger* is also used for some programs. All the *Mennonite* outlines are saved and if we see fit to use them sometime later we do so.

Yours in the service of the Lord,

Mrs. Theo. Schmidt

Five Points for Young Converts

Five things, if remembered, will help you each day;
Obeyed, they will keep you from going astray;
Though Satan may tempt you and trials betide,
You surely will conquer, and in Christ abide.

"Keep looking to Jesus," He can never fail,
And walk in His footsteps in every detail;
The world's vain allurements will vanish from sight
By "looking to Jesus," your Saviour and Light.

"Read Daily Your Bible," if you would be strong
To witness for Jesus and overcome wrong;
"The Author," "the Book," and "the doer" abide,
But they who neglect it will surely backslide.

"Pray Without Ceasings." This will bring you to Him
Who cleanses and keeps you a victor o'er sin;
There's nothing so great that our God cannot do.
And nothing so small but He'll undertake too.

"Confess Him to Others," be bold for your King
To those who are lying in darkness and sin;
What help can you better to all recommend,
Than this blessed Jesus—the needy one's friend?

"Do something for Jesus," He did all for you;
Your joy find in willing His sweet will to do.
So seeking to please Him through life day by day,
His presence shall gladden each step of your way.

—*Joy Bells*

NOT WASTED

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said: "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of blooms. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear fruit and some hearts will receive their blessings and joy.

—*Young People's Beacon*

SENIOR DEPARTMENT

STEWARDSHIP IN THE USE OF TIME AND TALENT—Matthew 25:14-29

I. Worship Service: 1. Songs: "A Charge to Keep I Have" No. 214, "O Jesus, I Have Promised" No. 212. 2. Reading of scripture passage, prayer, and leader's remarks. 3. Mission hour—extracts from mission letters, or dramatization, "The Spirit of Sacrifice" Cost is five cents. 4. Offering for foreign missions.

II. Leader's Introduction

God has given to everyone the gift of time and of some talent. Talents vary, but all of them can be used to serve God and men. Some have a strong physical body and can do much to produce material wealth or stand the strain of exacting labor in social service work; others have a keen mind and the ability to think deeply, and they are to help others understand the world in which we live and to the inventors and leaders of thought in various fields; others have gifts of music or talent for art. A talent is a gift of trust and means responsibility. One talent has relatively the same chance of increase as five. Philips Brooks says, "This quiet, commonplace man, the two-talent man, ought to be interesting, because he represents so much the largst element in universal human life. The average is by far the most numerous man. The man who goes beyond the average, the man who falls short of the average, both of them, by their very definition, are exceptions. They are the outskirts and fringes, the capes and promontories of humanity. The great continent of human life is made up of the average existences, the mass of two-talented capacity and action."

III. Suggested Topics for Short Talks: 1. Lip Service insufficient, Matthew 7:21-23. 2. Fruit-bearing, a test, Matthew 7:16-20. 3. Diversity of spiritual gifts, I Corinthians 12:1-18. 4. Stewardship in use of time, Ephesians 4:16, Colossians 4:5. 5. Stewardship in use of opportunity, Galatians 6:10.

IV. For Discussion: 1. How can time be used wisely? What part of the day should be given to work, to recreation, to rest, to study, to sleep? 2. What does it mean to be stewards in the use of our talents?

V. Facts for Study:

One of the things that is important in life is vision. Here, too, we should be stewards. If God graciously grants us vision, understanding, insight, outlook, we should use it, not bury it. Mennonites have the responsibility to share their vision of the fact that the peace principle is bound up with the very core of Christ's teaching of the Fatherhood of God, the brotherhood of man, the value of personality, of redeeming, forgiving love. We have been guilty of burying and hiding this insight, and need to repent of doing so. But repentance does not only mean saying, "I'm sorry", it means doing better.

We should be stewards, too, with our understanding of the way of living as "the simple life." Honesty and sincerity, frugality and industriousness should not be buried with our fathers, but as we use them they should increase and grow among us and come to be shared with others.

VI. Illustration: "She Hath Done What She Could"

A woman, who in her early life worked in a New Hampshire mill, accepted the salvation that Christ offered her. In later years this woman, commonly known as Minnie, came to live in our town. She was not as cultured as some. In fact she picked beries and did house cleaning for her living. Minnie could not sew and when the women of her church met for such work, she would say, "I can take the dishes out of the cupboard and wash them and clean the cupboard." This she would do.

The other night I heard the chairman of the trustees of our little country church announce, "I have a check from the estate of Ellen A. Gokie," which was Minnie's real name. Minnie had given the sum of $3,339 to our church, which means that as long as this church stands this woman will contribute annually the sum of approximately one hundred dollars. Minnie did what she could and through industry and good habits was able to make a substantial gift to the cause she loved. We need more people who will do what they can.

VII. Food for Thought:

> "The heights by great men reached and kept
> Were not attained by sudden flight,
> But they while their companions slept,
> Were toiling upward in the night."
>
> —Longfellow

INTERMEDIATE DEPARTMENT

Summer Experiences

We suggest that this be an informal meeting of reports on various activities engaged in by your members. Make it informal so that it will not become tiresome. Each member should come prepared to tell of some interesting activity of the summer. Some suggestions are:

1. Reports by those who had the privilege of attending a retreat.
2. Reports by those who attended vacation Bible school or other types of summer schools.
3. Reports by those who attended C.E. conventions.
4. Reports by those who may have had the chance to travel to some place near or far. Perhaps they may have snapshots to show.
5. Reports on interesting activities engaged in at home.

Bible References:

Reading, I Tim. 4:13; Travel, Acts 11:19-21; Singing, Ps. 30:4, 11, 12; Kindness, Eph. 4:32; Instruction, Heb. 13:7; Home Life, Deut. 4:9, 10; Topic, I Cor. 15:58; Gal. 6:9.

JUNIOR DEPARTMENT

INTERESTING THINGS WE DID THIS SUMMER

I Cor. 15:58, Gal. 6:9

"A Summer Review"

Many of us have helped in our homes this summer. This has been a blessing to us and our parents. We have learned to do many things we never did before because of the shortage of labor. Some of you boys handled machinery, tractors, and implements, which became a real lesson to you in safety, speed and a real aid to your father. Many of us have lifted burdens in many ways. As we worked in our homes we learned more about father and mother and cooperation with those about us. I think we appreciate more what our parents have and are doing for us. We become real companions to those we work with.

Perhaps some of us live in homes where not all are Christians. If we live in such a home, it is our duty and privilege to testify about Christ in our home. It is the duty of every boy and girl to show before the others in our home the love, gentleness, kindness, and thoughtfulness of Jesus. We must be kind and forgiving.

The Question Bee

1. How might Bible Reading become a summer activity for Juniors? 2. What influences do we cast in our summer church attendance? 3. How can you bring the gospel to others? 4. Have you visited any hospitals or old people's homes, and what benefits did you receive or give?

The Prayer List

(a) Regular church attendance (b) Concern for those less fortunate than we are (c) Love for work (d) Making use of every opportunity to tell others of Christ.

A Valuable Purchase

When John Wanemaker was eleven years old, he purchased a Bible. In later years he said of this purchase, "I have made large purchases of property in my time, involving millions of dollars. But it was as a boy of eleven years, that I made my greatest purchase. In the little mission Sunday School, I bought a small red leather Bible for two dollars and seventy five cents. I paid for it in small installments. Looking back over my life, I see the little red Bible was the foundation on which my life was built. It has made possible all that has counted in my life. I know it was the most important purchase I ever made!"

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."

—*Washington Gladden*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 27, 1942

JOSEPH: AN EXAMPLE OF FORGIVENESS

Gen. 45:1-15, 47:11, 12; read 45-50

Joseph Reveals Himself, vss. 1-4

The climax of the story of Joseph comes in our printed lesson. When he heard Judah's pathetic and deeply sincere plea (our last week's lesson) he could no longer conceal his identity from his brothers. He commanded all his servants to leave the audience chamber (vs. 1) so that he and his brothers could be alone as he made himself known to them. This scene was too sacred and too intimate for any others to see; neither would they have understood the significance of it. Some scenes in life are too sacred for outsiders to witness. Joseph was overcome with intense emotion as he uttered three startling words, "I am Joseph." Only small natures are ashamed to shed tears. This utterly unexpected announcement in their native Hebrew tongue and the immediate inquiry about the father startled the brothers. The effect can be better imagined than described. They had seen him only as an Egyptian ruler. Now he spoke to them in their own language and as their long-lost brother. They were "troubled at his presence"—a strong word in the Hebrew. They were frightened and afraid that Joseph might now take revenge on them for their evil deed. The guilty soul of the sinner fears the presence of God. His conscience troubles him.

Joseph hastens to quiet their fears with kind and affectionate words (vs. 4). He asks them to come nearer for a heart-to-heart talk and fellowship. How vividly they now realized that Joseph's dreams—which they had so detested—were not an idle fancy, and that God brought about their fulfillment. God overrules the evil designs of men.

Joseph Forgives His Brothers, vss. 5-15

Joseph assured his brothers that he held no ill-will, no grudge against them. He showed a magnanimous spirit, a lofty type of forgiveness. He asks them not to grieve nor to further condemn themselves for what they had done. He was convinced of their genuine repentance (42:21). He attributes all to the providence of God (vss. 5, 7, 8). He reveals his sincere faith in God. He believed that God had a plan for his life. He felt that God had sent him to Egypt for the definite purpose of preserving both Egypt and Canaan in this time of famine. This however did not in any case sense at all excuse their wicked deed in selling Joseph. He forgave them, consoled them, but did not condone their wrong-doing. Wrong-doing is usually a deliberate act of the will and against better knowledge. These words of comfort and encouragement were designed to still the fears of the brothers and restore their sense of family relationship with Joseph. He recognized the hand of God behind all that had taken place—an evidence of devotion and faith. Joseph made ample provision for his father, his family, and all his flocks (vss. 9, 10). The part of Egypt best suited for supplying their needs, was to be their dwelling-place. Jacob was to be well rewarded for coming down and being near Joseph. Joseph assures them that he is indeed speaking to them in person and in their language, just as he did in his youth. He kissed all his brothers, an evidence of his genuine forgiveness. This too would allay their fears for vengeance. The way was now cleared for a friendly talk about the things that happened during the years of their separation. Joseph dealt with his brothers in a large-hearted manner and his father's old age was serene and beautiful.

Magnanimous Living

Webster defines this as, (1) "great of mind; elevated above what is low, mean or ungenerous." (2) "dictated by or exhibiting nobleness of soul." Joseph reveals all of this in his mode of life. He returned good for evil. He helped and nourished those who had cruelly ill-treated him. He lived high above the plane of hatred and revenge. In his high position he saved both the Egyptians and his own relatives from starvation. His sympathies were broad and his faith in God was strong. His secret of success was in his faith in and fidelity to God. God helped him to the end of his life. "He left to future generations an example of integrity, of industry, of filial and brotherly kindness, of forgiveness and of faith in God, such as make his name stand out as one of the most worthy of imitation in all history."

What will enable us to forgive those who have greatly wronged us?

What punishment did Joseph's brothers reap as a result of their sin in deceiving their father?

How did the brothers show their appreciation for Joseph's forgiveness?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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CPS Camps

Camp Statistics

On August 21, 1942, a total of 3,961 men were in Civilian Public Service camps. These men are accommodated in forty-two camps or functioning units administered by Friends, Mennonites, Brethren, and Catholics.

A total of seventy-three (soon to be increased) are on detached service. Thirty-eight of this number are on farm service, seventeen on administrative duties, and eighteen on other forms of detached service.

Two units have a total of forty-two men in hospital service and eleven men are in Puerto Rico doing rehabilitation work among the native peasants. In the Public Health Service at Crestview, Florida, there are seventeen men and at the Federal Research Center at Beltsville, Maryland, forty-one men now in service.

Detached Service

With a rapidly increasing number of boys assigned to Civilian Public Service, it is the intention of the Mennonite Central Committee and the other administrative agencies to place as many boys as possible on some form of detached service. By detached service is meant: (1) such out-of-camp service as dairy or hospital work that the government approves. This form of detached service provides maintenance for the bays: board, rooms, medical care, and work clothing replacement. Any financial returns are placed in a fund to be used in relief work. (2) Service in administrative offices of the C.P. S. program.

To date, detached service has not been opened widely due to a combination of difficulties in procedure. Prospects at present indicate that in the future this form of service will expand. Assignments to detached service are made on a voluntary basis. Before any boy can be assigned to detached service, he must first spend at least two months in a camp during which time he can prove his ability to be a cooperative camper and demonstrate his understanding of the implications of the non-resistant position.

The Service of Canadian C.O.'c

Around seven hundred C.O.'s are now in Canadian camps provided for such boys. Eighteen of these camps are in British Columbia where fire fighting has been the camp project and according to reports, a strenuous one. A few camps are in Alberta and one is in Ontario.

The first C.O.'s from the Mennonite Church to join the Civilian Fire Fighting Corps have arrived in England. Concerning the possible work of such boys, Brother John E. Coffman stated in a letter of July 30 from England that in his opinion there would be numerous opportunities for constructive service that will express the conscience of the Mennonite boys.

Camp Briefs

In August a total of 117 boys arrived at Mennonite camps.

Brother Mark Moyer, campee at one of the farm-units near Hagerstown, Maryland, has been transferred to the Akron, Pa., office to assist the increasing secretarial work.

Brother John Reimer, campee at Denison, Iowa, is now assisting in statistical work at the National Service Board office in Washington.

Concerning Dependents of C.O.'s

We note in recent assignments to C.P.S. camps an increasing number of men with dependents. Government has thus far made no provision for their support. This, therefore, rightly becomes the concern of the family, the congregation, and the whole brotherhood. The Mennonite Central Committee spoke as follows at its May 30, 1942, meeting and suggested a recommended procedure:

> "It is our conviction that it is the responsibility of the church to provide aid for needy dependents of men in C.P.S. camps who cannot be cared for by their own families, and that assurance should be given to men facing the draft that the church will provide for this need to the utmost of its ability. We believe that this is primarily a responsibility of the local congregation and the general body to which it belongs and accordingly ask our executive secretary to take this matter up with the M.C.C. cooperating groups through the M.C.C. members and report back to the M.C.C. his findings.
>
> "The function of the M.C.C. in this matter should be to see that all cases of need are brought to the attention of the proper church officials and cared for and to provide for cases which cannot be cared for otherwise. A register should be kept by the executive secretary of the M.C.C. of all cases of dependency and how they are provided for."

From this one notes: (1) The feeling that the churches want no one to feel forced into military service against his conscience for financial reasons, (2) A clearly outlined channel of procedure for anyone confronted with such a problem,

All of our camp directors are informed of this position and the procedure in regard thereto. New assignees are being informed as we get their notice of assignment. Anyone needing counsel or help along this line or knowing of one in need of such, as per procedure outlined in M.C.C. action noted, is urged to contact the M.C.C. secretary, Akron, Pa.,

—*Orie O. Miller, Released September 2, 1942*

* * * *

STRANGE BUT TRUE

Some folks will not listen to a preacher who uses notes, but they will not miss one note of the singer.

The best type of music is the note of victory.

Speaking of one's own humility transforms it into pride.

As long as one's testimony is a force it will never be a farce.

Before you speak out in public be sure the public wants to hear.

A good manager is one who can make a profit on criticism.

Discouraged folks instead of lifting must be lifted.

A rain of sorrow always follows the free reign of sin.

Often a mans' testimony is cool because his religious experience is shady. —*Gospel Banner*

Report Of The Women's Missionary Societies Of The Middle District Conference

Held at Summerfield, Ill., On August 17, 1942

At 3:30 p. m. following the afternoon sessions of the conference the women met for their annual business session under the leadership of Mrs. Harvey Lutz, vice-president, who presided in the absence of the president, Mrs. A. S. Rosenberger. During the devotional period Mrs. Sommers of Pulaski, Iowa, read the scripture lesson and led in prayer. Missionaries present with the group included Mrs. P. J. Boehr, Mrs. A. M. Lohrentz of China, Mrs. F. J. Isaac, and Dr. Ella Bauman from India.

Folowing the routinle reading of customary reports, an interesting account was given of money contributed and work done for Bluffton College through the newly organized Women's Advisory Board. The missionary societies of the three cooperating conferences have to date sent in a total of over $600 for this project.

Mrs. A. M. Lohrentz, president of the Women's Missionary Society of the General Conference, gave a brief resumé of the objectives of the two cents per member pension fund, and each delegate was urged to ask for increased interest in this project in their local societies.

A question put before the house, asking whether the young girls of the churches could be represented in the conference session of the Missionary Society to create greater missionary interest, resulted in the appointment of the following committee, whose object it shall be to make investigation of such possibilities during the coming year and report at the next session. The committee consists of Mrs. Waldo Hofstetter, Mrs. Clovis Oberli, and Miss Martha Suter.

Mrs. G. T. Soldner was in charge of the display by the Literature Committee during the conference and read a report for that committee prepared by Mrs. J. S. Schultz. Each society is again to be assessed five cents per member for this work.

Election of officers resulted in the following appointments: president, Mrs. Forest Musser; vice-president, Mrs. Cora Widmer; Program committee, Mrs. A. C. Schultz.

The public program at 8:00 o'clock on Monday evening was rendered in the following order:

Congregational Hymn	*led by John Boehr*
Devotions	*Mrs. P. J. Boehr*
Chalk Talk	*Marguerite Sprunger*
Missionary Address	*Mrs. F. J. Isaac*
Music	*Summerfield*
Missionary Address	*Dr. Ella Bauman*
Congregational Hymn	
Remarks and Closing Prayer	*Mrs. A. M. Lohrenz*

The offering received at this service was sent to the home and foreign mission treasuries.

Mrs. Howard Gilliam, Sec.

CONTRIBUTIONS

Women's Missionary Societies	Memb.	Av. Att.	For. Mis.	Home Mis.	Local Work	Pen. Fund	Wo.Ad. Bd. of Bluf. Col.	Lit. Comm.	Misc.	Totals
Berne, First Church	506	110	590.03	155.00	25.81		100.00	26.00	367.01	1263.82
Bluffton, Ohio, First Church	100	28	70.00		47.00	50.00	73.00	5.00	90.00	335.00
Bluffton, Ohio, Ebenezer	60	25	65.00	31.00	15.00	10.00	5.00		55.00	181.00
Chicago, First Church	27	20	25.00	36.00	50.00		10.00		75.00	196.00
Dalton, Ohio, Salem Church	40	25	90.00		26.31	7.00	25.00	8.50	22.28	179.09
Donnellson, Iowa, Zion Church	48	14	25.00	15.00		51.18	10.00	2.40	11.80	115.38
Fortuna, Missouri, Bethel	53	20	35.00				13.70	3.60	20.00	72.30
Lima, Ohio, First Church	25	13	13.00	17.00	5.59	13.75		1.25	5.00	55.59
Noble, Iowa, Eicher Emmanuel	25	13	82.65		15.00		25.00		18.35	141.00
Nappanee, Indiana, First Church	30	31	86.70		9.66		25.00	4.75	45.55	171.66
Pandora, Ohio, Grace Church	88	35	272.00				15.00	5.50	25.00	317.50
Pandora, Ohio, St. John			35.00		48.00		7.02	3.50	40.00	133.52
Pulaski, Iowa	22	20		25.00	48.76		10.00	1.35		85.11
Summerfield, Illinois	28	15	40.00	12.80	83.94		10.00	1.50	10.00	158.24
Sugarcreek, Ohio, First Church	28	18	45.00	25.00	120.00		25.00	2.50	30.00	247.50
Trenton, Ohio, Apostolic Church	30	17	76.13	41.81	5.02	20.00		1.50	50.85	195.31
Wadsworth, Ohio	22	14	45.00	15.00	26.32	12.30		2.25	5.20	106.07
Wayland, Iowa	54	25	25.00	11.90	17.19	33.97	15.00	5.40	85.00	193.46
Mennonite Bible Mission	22	12	22.91		20.00					42.91
										$4190.46

CORRESPONDENCE

WOODLAND MENNONITE CHURCH

Warroad, Minnesota

"Call unto me, and I will answer thee, and shew thee mighty things, which thou knowest not." Jer. 33:3.

Rev. and Mrs. Arthur Ortman and sons returned home from the Northern District Conference the 13th of June, bringing with them Miss Adeline Ortman who was to teach Bible school here for the next two weeks. Rev. Arthur Ortman gave a summary of the conference, Sunday, June 14. On June 19 the sewing club met at the home of Mr. and Mrs. Henry Thiessen. Mrs. Arthur Ortman gave a report of the sewing club meeting of the conference.

From June 15 to 26 Bible school was conducted by the Misses Adeline Ortman and Margaret Harder. A program was given by the children, June 26. "Train a child in the way he should go and when he is old he will not depart from it." Prov. 22:6.

July 4 the annual sale of the sewing club was held at the home of Mr. and Mrs. John Isaac. The same day, Mr. and Mrs. Frank Harder from Butterfield, Minnesota, arrived here for three nights of services.

On July 14 Rev. and Mrs. Ortman, Mr. and Mrs. Henry Thiessen, and Mr. and Mrs. John Fast left for Alsen, North Dakota, to attend funeral services of Nick Friessen, who died in an accident. The deceased was a brother of Mrs. Ortman and Mrs. Thiessen.

Rev. and Mrs. Thiessen and family from Floodwood, Minnesota, spent August 2 in our midst. Rev. Thiessen conducted services in the forenoon and evening. Now at a time when the world is in turmoil and war those who have put their trust in Jesus have nothing to fear for:

Jesus never fails, Jesus never fails;
Heav'n and earth may pass away
But Jesus never fails.

—Jake Quiring, *Corr.*

* * * *

The greatest undeveloped territory lies right under your hat.

* * * *

The way to success is to keep your head up and the overhead down.

* * * *

MIDDLE DISTRICT CONFERENCE

The First Mennonite Church of Summerfield, Ill., was host to the fifty-fourth session of the Middle District Conference held August 16 to 18 this year. The meetings opened on Sunday morning with all delegates and visitors assembling for the Sunday School lesson. The lesson topic, "Isaac, the Man of Peace," as presented by Rev G. T. Soldner, was a very fitting one to draw our attention to the importance of keeping an attitude of peace and non-resistance in a world of selfishness and strife.

A missionary and communion service followed the Sunday School period. This service was conducted by Rev. Elmer Basinger, pastor of the Summerfield church. Rev. J. E. Amstutz spoke on home missions centering attention mainly on the Canadian work. He pointed out some of the services that are rendered to the Mennonites in Canada, and especially to the smaller isolated groups who cannot sustain themselves without some help. Rev F. J. Isaac, just recently returned from India, continued with the mission theme. He stressed the importance of bringing the Gospel of Christ to the poor and outcaste people of India.

In the afternoon Dr. Harvey Bauman, also just back from India, spoke on mission work as seen from the viewpoint of a doctor. He made it very evident that the need for this kind of service is great. Also he pointed out how through this ministry, the door is opened, so that they can bring to them the story of God's love.

Dr. Henry Fast then gave an inspiring message on our Mennonite heritage of peace and non-resistance, and he pointed out the numerous reasons why we should uphold this heritage through our support of the C.O. position and the C.P.S. camps.

Sunday evening was given over to the Young People's Societies. Rev. F. J. Isaac was the guest speaker, using Luke 19:13, "Occupy till I come." as a basis for his message.

Rev. P. J. Boehr and Rev. L. Metzker led in the devotional services of the conference. Rev. A. C. Schultz, president of the conference, gave the conference sermon on Monday morning. Rev. Schultz outlined the characteristics of a living church, saying that it must be a believing church, it must be a witnessing church, and it must be a working church. Having these qualities or characteristics, it will make a definite impression and have an uplifting influence where it serves.

The conference was fortunate in having Rev. W. B. Weaver of the Central Conference to give a series of sermons at the Monday and Tuesday sessions. Rev. Weaver spoke with deep conviction, and his sermons were a source of inspiration and came as a challenge in these days of unbelief and conflict. Rev. Weaver spoke on the following topics, "I Believe in God," "I Believe in Man," "I Believe in Jesus Christ," and "The Faith We Declare."

On the program given by the Women's Missionary Society on Monday evening, Mrs. F. J. Isaac and Dr. Ella Bauman, brought to the audience many interesting stories and experiences from the mission field in India.

Another feature of the conference was a panal discussion on the subject, "Challenging Factors in Our Fields of Service." Leaders were asked to speak on the various fields of service including religious education, foreign missions, home missions, peace work, and peace education, relief, rural church work, and church unity.

Rev. A. C. Schultz was chairman of the various business sessions of the conference. At these sessions the reports of the various committees and organizations were given. These reports summarized the work that has been done in the past year; also they brought out some of the problems and difficulties that stand in the way, and presented some resolutions as to the ways and means of furthering the work. Reports were given by the Conference Trustees, the Peace Committee, the Education Committee, and the Seminary Committee. Also there were reports on the work of the Young People, on Bluffton College and on Home Missions.

Rev. A. C. Schultz was re-elected as president for the coming year. The conference voted to accept the invitation of the St. John's Church, Pandora, Ohio, for next year's meeting.

Rev. M. C. Lehman was the guest speaker at the closing session. He brought a vivid picture of the confusion and the famine and death that reigns in Europe. He told of relief work in Germany and Poland, and conveyed the hope of the Mennonites in Europe as they look to the Mennonites in America for help and leadership when the war is over.

—E. A. Albrecht, Corr. of Publicity, Committee

« « JOTTINGS » »

—**Rural Life Page:** Winfield Fretz writes, "You will be interested in knowing that Melvin Gingerich and I are going to undertake to edit a rural life page in the **Mennonite Weekly Review** once a month. The first issue will be forthcoming in a week or two. . . . The student enrollment (Bethel College) is surprisingly good."

—**Wilhelmina Kuyf** was welcomed home in the First Mennonite Church, Philadelphia on August 30.

—The **Eastern District S.S. Union Meeting** is to be held at the West Swamp Mennonite Church, Quakertown, Pa., on September 26.

—**Rev. Erwin Albrecht writes,** "Our work here in the city has been slow through the summer months, but as the summer passes we expect to be very busy."

—**Pictures** of the retreat grounds at **Lake Sequoia** in **Grant National Park,** California, were recently shown in the First Mennonite Church, Upland, as a part of a progrom given by the retreaters of this year. Merrill Landis took the pictures and made them into slides. The chapel program, which the group had given at the retreat, was given for the close.

—Bulletin, **Deep Run Mennonite Church, Deep Run, Pa.,** "Willard Myers writes that he has been transferred from the Sidling Hill camp to a government experimental farm in Maryland. Here they are twenty miles from Washington, D.C. and twenty miles from Baltimore, with Fort Meade as back door neighbors. The work, as he describes it, sounds interesting."

—**Mr. and Mrs. J.H. Linscheid, Arlington, Kansas,** celebrated their sixtieth wedding anniversary on August 30. After the family dinner, a program was given in the church.

—Bullentin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** A quartet from the Denison, Iowa, C.P.S. camp gave a program on September 6. Mrs. P. R. Schroeder, Church Worker, has been asked to devote twenty-five to thirty hours each week to such work as visitation, correspondence, and aiding organizations of the church.

—Bulletin, **First Mennonite Church, Beatrice, Nebraska:** The dedication of 150 copies of the new **Mennonite Hymnary** was held on September 6. By August 30 the Bible School Committee had been unable to find a teacher for the Bible school. —"94 per cent of the young people who attend Advenists schools are saved to their church; 96 per cent of the Adventist young people who attend other schools are lost to the church. We ought to consider these facts in helping our young people decide where to attend."

—Bulletin, **First Mennonite Church, Reedley, California:** "Rev. (Arthur) Wenger has spent almost fifteen months in our midst. Three months he was here as an interne and one year as an assistant. We have learned and worked together and have come to feel that he is a part of us. That relationship will not be broken because he goes to Shafter to serve the church there as full time minister . . . We thank him for his worthwhile services here and wish him well as he fares forth on his own to serve another group." (See statement by Rev. Wenger in another part of this paper.)

—**Stirling Avenue Mennonite Church, Kitchner,** Ontario: This church had special services during September. Rev. Paul R. Shelly, brother of the pastor Andrew Shelly, conducted services from September 6 to 11. Rev. Andrew Shelly was ordained as elder and installed as pastor on September 13. Dr. E. E. S. Johnson performed the act of ordination. He also brought the sermon in the forenoon. The two Shelly brothers are sons of the Rev. Elwood S. Shelly of Pennsburg, Pa.

—**Brother A.S. Bechtel** wrote from **Hanston, Kansas,** on August 19, "We have had eleven inches of rain the past four weeks." First "dust bowl", then a "cereal bowl," last, "water basin."

—The **First Mennonite Church (north of Butterfield, Minnesota)** dedicated the new basement of its meeting house on August 30. The basement walls are of beautiful tile. —At the morning service on that same day **Arnold** and **Alvin Fast** were ordained as evangelists.

312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPT. 22, 1942 NUMBER 37

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"Vain Repetitions"

One little girl habitually prayed when asked, "For all we eat, for all we wear... we thank thee, Father!" One little girl habitually said about many things on the table when urged to eat them, "I don't like them," and "I don't want them." Thanks had just been given to God for food on the table. A plate of hot, brown muffins was passed. Immediately the small girl refusing a muffin boldly announced, "I don't like them." An older person at the table turned to the little girl and said, "After all, we thanked God for this food, didn't we?" For several moments the child sat speechless with eyes wide open fixed upon the speaker. She respected God, but she just hadn't connected the food on the table with the giving of "thanks" for it. Her own thanks were fervid and all-inclusive as far as words went. But the words and actuality didn't touch.

How true a picture this is of the prayers of many who are older! God is asked to bless the Sunday School, but it is entirely possible that the lesson wasn't studied by the one who prays. Thanks may be returned to God for the privilege of worshiping unmolested. Yet such thanks lose some of their importance when considered in the light of tardiness, choosing one of the seats fartherest back, neglecting to sing, and letting the thoughts stray during the sermon. The minister may beseech God to bless the worship. However, what can one expect if that has not been the prayer of his heart during the week? Father Brown may voice in prayer his firm belief that God's fatherly care is sufficient for all that the day may bring. However, if he becomes very much upset when he finds the neighbor's cattle in his corn, his prayer becomes somewhat less genuine. Words have rather definite meanings as testified to by the dictionary. However, when we use them they may not represent that which is really in us.

Jesus warns against "vain (empty, meaningless) repetitions." Our life needs to be as fully yielded to God as the words of prayer profess that it is. "The fervent prayer of a *'righteous'* man availeth much."

—rw.

* * * *

Do not brag. Remember it is not the whistle that pulls the train.

Training Girls for Community Nursing

By *Mrs. Ursula Frantz**

(Read at the Conference on Mennonite Cultural Problems, Winona Lake, Indiana, August 7,8, 1942)

In presenting this paper, I take courage from the thought that the religion Christ came to proclaim is not dependent upon bigness. William James, philosopher, says, "I am *against* all bigness and I am *for* the small invisible forces that work from individual to individual, stealing in through the crannies of the world like so many rootlets, yet rending the hardest monuments of man's pride, if you give them time."

Science recognizes the infinitude of the little. Christ preached it: the mustard seed—the leaven—the cup of cold water—the one talent—the widow's mite.

Thirty-one years ago the Mennonites planted a mustard seed in the form of a twenty-bed hospital near the outskirts of what was then the city of Beatrice, Nebraska. The elder of the congregation, the Reverend Gerhard Penner, and his no less zealous members were inspired to pay tribute to their Lord for having safely guided the destinies of His peoples through forty years of living in America, and elected to build the hospital that it might serve as a living memorial.

A Deaconess Sisterhood, a local organization, was established to provide a Christian nursing service. The practical and theoretical course conformed to the state standards and the "Diakonie" was taught by the Oberschwester.

The only expansion of hospital facilities took place in 1921 when the Sisters' home was built and the Sisters' quarters in the hospital were converted into rooms for patients use. Notwithstanding its thirty-bed capacity, the daily average of patients is near twenty-five, and the average number of admissions per year is not less than 750. However, we believe that if a tuberculous patient statistically contacts nine others and exposes them to infection, by the same token our 750 patients contact nine others, and the possible influence exerted by our Deaconesses could easily reach a yearly total of over 4,000 people. Think of the amazing growth of this mustard seed.

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* **Mrs. Ursula Frantz** is Superintendent of the Mennonite Deaconess Hospital, Beatrice, Nebraska. She also is President of the Nebraska State Hospital Assembly.

Mennonite Deaconess Home and Hospital, Beatrice, Nebraska

Daily some of our sisters receive greetings from a former patient whom they attended or whose father or mother were tenderly ministered to; or the patient himself says that he was sent to our hospital by a relative who happened to know the sisters. Many who have been confused about God, have come to know Him through a simple expression of their kindly service.

As our blessed Savior himself came into the flesh "not to be ministered unto but to minister," as the apostles willingly laid down their lives for their fellow-men, as Christian missionaries and pastors since that time have unselfishly spent their energies and talents to bring the Word of Life to dying men, so have our Deaconesses acheived greatness in the sight of God by serving in the sight of men.

Until the fall of 1930 our hospital conducted an accredited three-year school of nursing, admitting Christian young women whether they planned to enter the Deaconess work or not. At this time, however, state regulations required our third year students to spend twelve months in affiliation with a larger hospital offering a greater variety of clinical material. This imposed a hardship which we chose not to survive, and so in 1933 the school of nursing was closed.

As a nation we were in the midst of a depression; professional nurses far exceeded the demand, and the continuance of our school would have been hazardous. Three years later the economic tide turned again and our over-supply of graduate registered nurses dwindled to an alarming degree. During this period the subsidiary worker group came into existence, and for about four years these nurse aids were the solution to all of our nursing problems.

Perhaps it was the demand for more experienced bedside workers in both home and hospital, or the desire of our nurse aids for more bedside work, or a combination of many factors which finally influenced us to lay plans for a training school for hospital workers. It was not our intention to train substitutes for graduate registered nurses, but rather to train workers in a small hospital to serve the smaller communities.

Since Beatrice is a typical mid-western county seat with a population of 10,000 and located in the center of a rich farming district, we were convinced that geographically, at least, we were ideally located for a training center. Secondly, there are few small hospitals which have the two-fold advantage of having a Deaconess Sisterhood in connection and an adjacent Mennonite Community of some 600 souls. With the consent of the Sisters and the approval of our Board of Directors the training school idea matured, and the first class of six students was enrolled April 1, 1940.

The objective of the course is to provide community bedside nurses whose training fits them for a semi-professional Christian service. The length of the course is twenty-four months and includes experience in all of the departments of the hospital—medical, surgical, and maternity wards, besides work in the operating and delivery rooms. It must be understood, however, that all of the departments of our hospital are under the supervision of a graduate, registered nurse Sister who assists in training each student in addition to looking after the welfare of her patients.

Although the emphasis is placed on the practical work, students are required to attend classes either during the day or in the evening after the day's work is over. The following is copied from the record of one of the students who completed her course April 1, 1942.

29 hours of anatomy and physiology taught by a local high school instructor.

35 hours of materia medica taught by a staff physician.

10 hours of obstetrics taught by an obstetrician.

16 hours of ethics taught by the superintendent.

67 hours of Bible study and bedside devotions taught by the chaplain.

6 hours of Deaconess history taught by the class sponsor—a Sister.

10 hours of physical education taught by the high school physical education teacher.

20 hours of standard Red Cross first aid course taught by the Red Cross approved instructor.

60 hours bedside nursing taught by the superintendent and the Sisters.

In practical work she has completed:

5 months of household management and simple bedside nursing. *(Continued on page 12)*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LETTER FROM JOHN THIESSEN

Jagdishpore (Basna)
Via Raipore, C. P. India
April 1, 1942

Dear Members of the Foreign Mission Board:

Fraternal greetings from us in the troubled Orient. By the grace of God we can still write this report in quietness in our home. However, when this report will have reached you conditions may be entirely different. Though international conditions are far from what one would wish them to be, yet spiritual conditions go on in a refreshing and encouraging way. For this we thank God heartily. Though we also want to thank Him for the judgement that has come upon the world. It shows that God still stands up for righteousness, and that the wages of sin still are death.

The work in our department with the school children has gone on normally this quarter (January, February, and March, 1942). Children and young people respond to the appealing spirit of Christ. We had a representative of the "Children's Mission" .in India with us during the first week in February. Rev. Das, the representative, gave very good practical messages to the young people and children. Several evenings he showed lantern slides from *Pilgrim's Progress,* and from *The Life of Daniel.* He also showed some *New Testament* slides. We also had a representative of the India Temperance Union with us, a Mrs. Nathan. She also showed lantern slides, showing the result of the sin of intemperance.

In connection with the above I am glad to report that the beautiful lantern slides on the Life of Christ, supplied to us by friends in the West Swamp Church area, have done a fine piece of work already in the field of religious education. Those slides are very clear and teach a wonderful lesson.

The physical work connected with the school is also going on quite well. The industrial shed is nearly finished. The young fruit garden is also growing well. The young orange trees look fine. The well which was made from school funds failed us in not giving enough water for the gardens of the school. So we are digging another one from relief funds. This seems to be successful, and poor Christians have a chance to earn their daily bread.

This brings us to the problem of the poor. This awful poverty is draining our nerve strength. We are so glad that the M. C. C. has graciously responded with help. We carried on relief work with personal tithing money and any other bits of resources we could lay hands on, before this help from the M. C. C. came. We just had to. Poverty is too depressing to leave it outside of our attention.

In the family we are well. From our boys in Bluffton we receive good news, for which we are very happy. Eleanor is again in North India in school. Muriel and Dorothy are at home with us. The baby grows normally.

* * *

CHRISTIAN HOSPITAL

Champa, C.P. India

April 21, 1942

Dear Brethren of the Mission Board:

The first quarter of this year has been a very busy time. The retreat in Mauhadih gave us a very good start. The Holy Spirit was marvelously at work during those days. On January 5th the evangelists and Bible women prepared for camp and went into tour direct from Mauhadih. Touring was punctuated by the Indian church conference in Basna just like the Japs have punctuated many plans in the past months. After the conference early in February all the workers went into tour again and stayed out until it was time to come in for Easter week. Three of the evangelists attended the Madkughat Christian mela (convention) early in March then went direct into tour again. Three evangelists and one part time worker are still out in camp, although the thermometer has registered 106-108 F. for eight days now. It must be hot in tents, but we praise the Lord that the workers are willing to be out.

Nine different centers had been chosen which served as foci from which many villages were touched. Gospel portions and tracts have been sold, 173 gospels, six New Testaments, one Bible, 165 song books, 167 tracts, and five Gospel portions were sold. May God's blessing accompany His word according to His promise! Of the above 389 were sold by the evangelists, 88 by the Bible women, and 40 in the hospital One woman from the Hindu community and two girls from the Christian community were baptised during the quarter. There are quite a few enquirers, but their motives are still too temporal and worldly.

The budget cut will indirectly influence the evangelistic work. Even though we try to cut elsewhere than the evangelistic account it means that very close figuring has to be done, and part time evangelists can no longer be employed for the current budget year. The small extra allowance which the workers are allowed when in tour due to extra cost involved by having two cooking places, etc. will have to be discontinued, which may mean disgruntled workers. But the Lord will provide!

The hospital shows almost parallel records with last year for this date in spite of the fact that there have been two successive poor harvests and budget cuts did not allow us to give any more free medicines than previously.

Bhagyawati Bisahu, one of our nurses, had to be hospitalized the middle of January because of pulmonary tuberculosis. She is improving and efforts are being made to get a free bed for her in the Pendra Road sanatorium. Dr. Mary John, who has been with us since July 1, 1934, has resigned and will leave May 1st. We have been fortunate in getting an application from Dr. Joanna Rewani, a Christian, who has ten years' experience. She will start her work May 1st. We feel fortunate because in these war times doctors are being paid such high salaries by the government that it is hard to keep doctors on mission pay. We had left this matter to the Lord and had not advertised. He is providing! We had immediately thought of cancelling our hill leave for this hot season feeling that no successor could be obtained in so short a time during war times. Now Mrs. Bauman will be up to take the children out of boarding May 1st, and I will follow later if possible.

Sincerely,

—*H. R. Bauman*

* * * *

In the Mail

I was interested in your article, "Ministerial Interneships." I think that your point is well taken and that you have your finger on an important necessity for our church.

I suppose I was especially interested in the article since I was taking a special course this summer in the University of Michigan Hospital under the auspices of the Council for Clinical Training for Theological Students. This course gave a diploma in "Theological Interneship."

You may have read somewhat about this type of training, since the *Saturday Evening Post* of July 25, 1942, carried an excellent article concerning it entitled, "Minister's In White."

The training lasted eleven weeks, of which time was spent in the hospital working in cooperation with nurses, and doctors in behalf of the patients. The first half of our eleven week period we spent five half-days a week working as an orderly. This gave us an opportunity to earn our board and keep. At the same time it gave us a natural contact with the patients, doctors, and nurses. We would work five days on one ward and then shift to another. This gave us a very wide contact in the hospital and gave us opportunity to observe all kinds of diseases and their treatment. At the same time it gave us a partial understanding of the treatment of sick people, what is and what is not to be done. It took away from us the feeling of strangeness, which so many receive when they go into a hospital. During our five-week orderly period, we picked out five patients with whom we thought we would like to do some intensive visitation work. The purpose of this was not to go in and see the patient and to do all the talking, but rather to visit the patient, let him do the talking and we the listening. It was our aim to learn to understand the patient thoroughly, to be sympathetic with him, and to help him to understand for himself the blessings of a life in Christ. In this process we spent hours and hours by the bedside of various patients. We have found that in our attempt to understand sick people we are better equipped to understand well people. During the summer we also attended classes taught by the doctors. In case study seminars we discussed the causes of the troubles which people get into. I have felt that this training has been very worthwhile.

But to get more particularly to the point of your article. I think the average Mennonite student in a theological seminary would appreciate it very much if our church did have some kind of a setup as you suggested. Though I had three years of preaching experience in the Fairplay Church near Peabody, Kansas, while in college, I still do not feel that I am adequately equipped to take over a church.

Many of the churches in New York City offer ministerial students the opportunity to serve as minister's assistant. This is good, but unless we have something positive to offer in our own church. I am afraid that the opportunities which other churches do offer will be a severe temptation to young men from our own denomination. I would like to see some kind of a positive solution to this problem in our own church. I think that when you suggest a ministerial interneship you are on the right path.

—*A Mennonite Student for the Ministry*

ARE YOU THERE?

"Are you there?" is what one feels like asking of those General Conference churches whose names appear in the *Year Book* but never or hardly ever in our church papers. The conference wants to know about them, however. They are a part of the conference. Surely, in each church there is someone who is capable of writing interesting jottings. They may need some encouragement from the minister. Think of how much you enjoy the jottings from other churches. Won't you give others the joy of reading jottings from your church? If your church is one that has not been heard of for a long while, won't you, dear pastor, see to it today that someone will report? Give us something good to read. —rw.

* * * *

Plenty of people would like to do good, if it could be done without effort or sacrifice.

* * * *

Nobody works harder and gets less for it than the hypocrite.

MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

MENNONITE SMUGNESS

A good deal has been said about the assets and the advantages of the rural community as a desirable environment in which to practice Christian brotherhood. A good deal more remains to be said on this point but I do not want to lead anyone to think that communities are wonderful, glorious, and good just because they are rural. Nor do I want to have anyone think communities are exemplary, morally perfect, and sinlessly Christian just because they are composed of people who happen to have the name "Mennonite" attached to them.

The Sin of Self-Satisfaction

There are some marvellous Christian virtues to be found in all Mennonite communities, but there are also some disappointing shortcomings. This point is made impressively clear by a friend of mine who is a Mennonite minister in the heart of one of our Mennonite communities. He writes, "May I suggest that the great problem with our people (and the people of this conference) is provincialism, smugness, self-satisfaction and narrowmindedness?" This is a rather severe indictment, but I believe it is brought with all fairness and justice to the truth. There are many other communities where the charge is just as true but where the ministers are not all as willing to examine themselves critically and confess their shortcomings before God and men. To such as these Isaiah says: "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (5:21).

Smugness is Un-Christian

An attitude of smugness and an air of self-righteousness have no place in the Christian community any more than they have in the individual Christian. The feeling that our way is the right way, the true way, and the only way, and anyone who differs from us is either very peculiar or very worldly, is surely unlovely and uncharitable. It is a sign of narrowmindedness, ignorance, and intolerance all of which are contrary to a Christ-centered life spiritually mature and thoroughly immersed in the love of the heavenly Father.

Concern For Others

No Christian community, Mennonite or any other, can afford to look upon itself with smugness or complacency, nor can it look upon its non-Mennonite neighboring communities with an air of superiority or upon the wickedness of cities and city people with disdain. It is the duty of Christian communities, as of Christian individuals, to examine themselves critically, confess their shortcomings, with God's help seek to strengthen and improve their Christian character, and humbly, obediently strive to serve God and man. Of Mennonite communities it should be said, "By their fruits ye shall know them," but the fruits should not be attitudes of self-righteousness and provincialism but rather a living vital faith in the way of Christ. The faith ought to be backed up with generous deeds of mercy to a non-Christian world, sacrificial sharing with those who are in want, and voluntary suffering for the sake of the way of love we profess to believe in.

* * *

SIXTIETH ANNIVERSARY

Mr. and Mrs. J. H. Linscheid of Arlington, Kansas, celebrated their sixtieth wedding anniversary Sunday, August 30, 1942. The celebrants had the pleasure of having all their children at home for the occasion. They are Miss Elizabeth Linscheid of the home, Mrs. A. B. Schmidt, (Katharina) and Mr. Schmidt, Tuscon, Arizona; Mrs. C. O. Dailey, (Emily) and Mr. Dailey, Manhattan; Mr. and Mrs. Otto P. Linscheid, Arlington; Mr. and Mrs. Ernest J. Linscheid, Newton; Theodore Linscheid of the home; Dr. and Mrs. Leo G. Linscheid, Hutchinson; Miss Otillie Linscheid, Wichita; Mr. and Mrs. Arnold Linscheid, Wichita; Mr. and Mrs. John F. Linscheid, Hutchinson; Dr. and Mrs. Harold E. Linscheid, Burlington; Mr. and Mrs. Elmer Linscheid, Sylvia. The immediate family includes furthermore twenty-one grandchildren and four great-grandchildren.

Mr. and Mrs. J. H. Linscheid were married sixty years ago in Galicia, old Austria. Soon after their wedding Mr. Linscheid left for America to be followed by Mrs. Linscheid a year later. They first settled in Hodgeman County, Kansas, and then moved to Arlington.

Many friends and relatives from far and near came for the celebration. After the services Sunday morning the close relatives and out-of-state guests asembled at the Linscheid home for a sumptuous dinner. At three o'clock the following program was given at the church across the street from the Linscheid home:

Congregational Singing; Invocation, Address and Presentation of Gift from Church by Rev. George Kopper; Cocal Solo "The Good Shepherd," Edith Mae Reimer (Linscheid); Reminisecnces, Edward Linscheid; Vocal Solo "The Old Rugged Cross," Gene Linscheid; Piano Solo "Prelude in C. Sharp Minor," Eleanor Linscheid; Address, A. B. Schmidt; Vocal Solo "Praise to the Lord," Mrs. Ernest Linscheid; Closing remarks by the chairman, Otto P. Linscheid; Benediction, Rev. George Kopper.

At the close of the program a reception was held at the Linscheid home. Sixty years of happy wedded life is a long time to look ahead, but to think back over the years, is a short life.

DAILY DEVOTIONAL MESSAGES

By *J. S. Hartzler, Goshen, Indiana*

SEPTEMBER 27—*"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye can not serve Gad and mammon." Matt. 6:24.*

The story is told of a man who went staggering down the street. The police officer arrested him, thinking him to be intoxicated. The man protested, saying that he was not drunk, that he was only dancing. Two bands were playing, the one up, the other down the street. The one was playing "Home, Sweet Home," the other "Yankee Doodle." The fact is the man was trying to dance to both tunes at the same time. Some church people are trying to dance to both world and church at the same time. Churches trying to dance to both war and gospel music find it a bit embarrassing, if indeed, not impossible. We can not serve God and mammon.

SEPTEMBER 28—*"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.*

Just how big should a man's purpose in life be? Should one be able to "finish" his work? Speaking of his own work Jesus said, "It is finished." But can I finish? Have I the right to undertake only that which can be finished in life? Perhaps I should begin in time the work that requires eternity to complete. A purpose that ends in the cemetery is hardly Christian. May immortality be conditioned on my beginning in time that which carries on beyond the grave? One of the most satisfying things in life is never to see a day in which we have done all that we wanted to do.

SEPTEMBER 29—*"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying after I have been there, I must also see Rome." Acts 19:21.*

By this time our boys and girls are well on their way in their school work for the year. A little learning, someone has said, is a dangerous thing. It is true. Frequently pupils and students go only far enough in their quest to see approaching and inevitable problems; they do not go far enough to see them through. The only satisfactory and honorable way out of any problem is out ahead. St. Paul purposed in his heart to see Rome even though death was waiting him there. Out ahead often means loneliness, criticism, persecution, and even death. Out ahead with God is better than retreat with the masses.

SEPTEMBER 30—*"Then there were two thieves crucified with him, one on the right hand, and another on the left."* Matt. 27:38.

It is interesting to note how men die. Three men were crucified, the man Christ Jesus, and the two thieves. The one thief died IN sin; the other died TO sin, and Jesus died FOR sin. The unrepenting men died in his sin; the repenting man died to his sin, and Jesus died for the sins of the world. When Jesus advised men to follow Him He doubtless meant that we should take up our cross and follow Him. Among other things this would mean that we die to sin and for sin, not in sin. Judas died in his sin. Saul of Tarsus died to sin. Jesus died for sin.

CHRISTIAN EDUCATION

"Go ye therefore, and teach all nations, . . . teaching Them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

One of the chief responsibilities of the Christian is to teach. Through teaching the Christian message is spread to others. Naturally our first obligation is to our families and to those in our home communities. From there the responsibility extends to all people in all parts of the earth.

The family is the first and primary unit in Christian teaching. No amount of effort can fully compensate for the lack of Christian education in the home. This is a responsibility which parents cannot delegate to others; it is their first duty to their children.

The local church and Sunday school bear the next responsibility. Hundreds of ministers and volunteer workers are giving sacrificial service in teaching children in the local churches. These early impressions are lasting, and the church can ill afford to save in effort and money in the religious education of youth.

There was a time when the church also controlled the so-called secular, or week day education. That control over the elementary and secondary school is now almost completely gone, and the religious emphasis has consequently largely disappeared. Only in the college does the Mennonite church still have control of education.

That this control be maintained is important. The church needs the school for the education of missionaries and ministers, of whom there is now a marked shortage. It needs the school to develop leaders for the local church as well; leaders whose college experiences have strengthened their religious convictions and prepared them for more efficient work in the church. But the church also needs the college to teach Christian faith, practice, and ideals to serve as guides in the search for and the use of truth, in all vocations of life. Education without these controls can be dangerous. Knowledge can be used for good purposes or for evil, to make men free or to load them with heavier burdens. The truth makes free only when governed by Christian principles. *"IF YE CONTINUE IN MY WORD, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."* (John 8:31, 32). Only the CHRISTIAN college emphasizes this important part of education.

(From Christian Education bulletin furnished by Bluffton College)

HOME MISSIONS

A. J. Neuenschwander, Secretary

HOME MISSION WORK

Dear Friends:

I shall endeavor to give you a picture of our work here in Reesor, Ontario. It is now fifteen years that I am laboring in this church. I do not feel that I have accomplished great things, but I believe that the Lord has stood by me in all my many tasks.

The field of my labors changes from time to time, but the general tasks remain unchanged. Occasionally some of our people move away. At this writing we are 23 families and about 103 people.

We are so located that we still need to keep up the two small churches where I serve regularly every Sunday. In addition I give catechetical instruction to our young people. I also seek to cover some more general themes as these pertain to spiritual life. The accompanying picture is our Young People's or C. E. group.

The most important task of a minister is the personal work. Of course, there are other types of work, such as visiting the sick, the aged, and also attending to funerals. It is always a joy for me to be able to help such suffering souls and direct them to the Light of the world.

There is an active Women's Missionary Society, led by Mrs. Lepp. These women gather every week during the winter and hold their meetings and do their work. A most helpful part is the Annual Mission Program prepared by the women.

The Sunday School work is under the direction of the Brethren A. T. Wiens and H. Rempel. Severe winter weather sometimes causes all schools to be closed for a season. However, the school under the direction of Brother Wiens has been able to continue all sessions. The attendance at this school is not very large, but we praise God for this blessing. During the summer both schools continue their sessions regularly.

A point of note is that our day schools are under the direction of the two Sunday School workers. In this case, these two good helpers wield a very great power over our children in that they direct their secular as well as their religious instruction.

With Brotherly Greetings, *H. P. Lepp*

* * * *

Report by Rev. J. J. Esau

During the months, May, June, and half of July, Rev. J. J. Esau, our blind Evangelist, Bluffton, Ohio, labored under the direction of the Home Mission Board in the Canadian provinces. The following is a summary of the work and activities as he submitted it to the Home Mission Board. We feel sure that everyone agrees that Brother Esau was a very busy man all the time. May the Lord bless all the efforts and all the seedsowing.

In Ontario: visited 11 churches; preached 21 sermons; gave 8 talks to young people; made 63 house visits.

In Manitoba: Visited 40 churches and Mennonite groups; preached 59 sermons; gave 32 talks to young people; made 103 house visits.

Special occasions: 1 Message—School Festival, Gretna, Manitoba; 2 Messages—Song Festival, Steinbach, Manitoba; 1 Message—Canadian Conference, Winkler, Manitoba; 6 Messages—Youth Conference, Steinbach, Manitoba; 6 Messages—Young People's Retreat, Rosthern, Saskatchewan.

* * * *

A PRAYER

"Teach me, Father, how to go
Softly as the grasses grow;
Teach me, Father, how to be
Kind and patient as a tree.
Let me also, cheer a spot,
Hidden field or garden lot—
Place where passing souls can rest
On the way and be their best."

* * * *

What is in the well of your heart is bound to come up in the bucket of your speech.—*H. W. Biebe*

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THE MEANING OF OUR CIVILIAN PUBLIC SERVICE TESTIMONY

Whether the peace churches may like it or not, there is a considerable amount of publicity being given to them and other conscientious objector groups. The C. P. S. camps dotted over the country have called the attention of thousands of people to the fact that such non-conformist groups exist and present something of a problem.

Often the newspaper stories that feature C. P. S. are not at all accurate in reflecting the true spirit and meaning of the program. Even those stories which are tolerant and complimentary do not present clearly just all that our church and country has come to see in this "testimony by work."

What are some of the values of Civilian Public Service which both church and state have come to realize in this joint effort to solve a mutual problem?

I

The Meaning to the Government

For the government it is perhaps safe to say that on the whole the C. P. S. program has furnished a satisfactory solution to a rather unusual problem. A democratic government such as ours is committed to the tolerance of minority groups of which the conscientious objector is one. Yet in war-time even a democracy must become virtually totalitarian, and this makes very real the question as to what is to be done with the men who cannot, for conscience sake, take arms. C. P. S. has answered this problem of our government and, it is commonly believed, in a way far more satisfactory to all concerned than in World War I.

Not only is the military branch of our government seeing a solution to a problem in the C. P. S. program, but other branches of the government are happy also in this program. The acute shortages of man-power, felt in the Soil Conservation Service, the Forestry Service, and National Park Service are being relieved, if only a little, by the several thousand able-bodied young men in C. P. S. camps who, according to official reports, are giving splendid service. This willingness on the part of the conscientious objector to perform the menial tasks well—be it post-hole digging or planting trees—has been the chief factor in permitting the program to expand into different forms of service.

But there is another value to our government and state which C. P. S. is giving. As mentioned before, ours is a democratic government that is committed historically and legally to the freedom of the individual conscience. There is, however, an unmistakable trend for modern states to become more and more an end in themselves; more and more can we see the individual with his freedoms (heretofore taken for granted) becoming submerged by the rising tide of statism. While the totalitarian state is most highly developed in Europe, it is not required of one that he be a profound student of political science to see that in our own country there are trends in the same direction. It is also apparent that the war which our country is prosecuting with much vigor is hastening these trends. If our democracy is to remain alive, it will need to continue to recognize minority groups. The conscientious objectors, by gaining legal recognition, may be rendering a service of untold value to the American way of life and to all the world by keeping aflame in a somewhat stormy night the torch of individual freedom.

Numerous leaders in American religious, social, economic, and political circles have recognized this service which the sincere conscientious objector is rendering. While they do not share the view of the conscientious objector, they are strong advocates of his right to be dealt with in a tolerant way. They see very well the value of conscience. One such person has said: "It is not the man who follows the dictates of his conscience who is a menace to the Republic; it is the man who doesn't."

To our national life, then, Civilian Public Service has meaning: (1) By the intrinsic value of the work program itself. (2) By making the preservation of individual rights an actuality in our American nation and thereby keeping alive the great democratic ideals.

II

The Meaning of the Church

If the Mennonite Church in her various branches is going to continue to meet the monthly budget of $40,000 or more for her share of the Civilian Public Service program, then it is expected that the Church sees great value and worth in this undertaking.

From a legalistic angle and in terms of logic, should not the government carry this financial load since it. and not the Church, has drafted the men? In this age of materialistic values when everyone seems to be seeking personal advantage and must see financial returns for every dollar expended, then the answer will be "Yes." Why, then, has our Church said "No" so emphatically and cheerfully raised all the needed funds? Might one say it is because she believes so profoundly in the words of Jesus: "And whosoever shall compel thee to go a mile, go with him twain?" Many persons, in the government and outside of it, have been amazed when they learned of a group of people who sent representatives to Washington in behalf of a cause but did *not* desire federal funds for operation, instead virtually requesting the privilege to raise the money themselves.

What has our Church seen in Civilian Public Service that makes her so willing to assume this burden? First, and perhaps foremost, this program stands as a sincere testimony to the historic Mennonite principle of nonresistance and all that it implies. It is not necessary here to review the Mennonite experience

(Continued on page 14)

Sponsored by
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Editor
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500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Are You Building on Sand

By *Maxine Zihlman* *

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Each one of us has been given a great responsibility. And that responsibility is to build a house known as our life. We have two ways of erecting this great structure. It can be a temple filled with the "glory of God," one that stands when the storms of life come and one that will stand forever or we can build our house on sand and the cheap things in life.

There seems to be in this day so many, many things to attend and so many modern ways of getting there that we have a tendency to push Christ out of our lives. Our daily duties take so much effort and time that it is easy to put these tasks first and neglect our spiritual duties. Even on Sunday's—The Lord's Day—there are so many things that are more attractive to us and draw us from attendance in church.

Should we lower our ideals just a little and go to a Sunday night movie, or elsewhere when there is church just because that is what someone else does or because the "crowd" wants us to? Do you feel the pressure of that crowd and think the rest go, or the rest do that so why can't I? Maybe even on the Sunday evening you are asked to do your part in the service. This is failing in our church duties and pushing our very own duties onto someone else. Also when we do this we forget that someone may be looking up to us as an example and thinks that everything we do is right. So if we build our lives on sand there is a chance of someone else being misled, and we are not only unfair to ourselves but also to others.

If every member of the church were exactly like me what kind of a church would it be? Would it be a church that is well-attended and a benefit to every member, or would it be a half-attended, non-cooperating group? Ask yourself this question. What kind of a church would our church be if every member were just like me?

These are a few ways of building on sand, and the sand foundations just won't stand the knocks of life.

We are told that the houses along the seashore are hit the hardest during a storm due to the fact they have sand foundations which are washed from under them. The people who build their characters and lives in this same sort of way have a habit of crumbling too, when winds and storms of life come.

* * * *

FAITH'S FOUNDATION

Lucy D. Chilgren

In these days of doubt and fear,
When all the things we hold most dear
Are crumbling into dust;
We lose our courage, hope and trust.
We pray, bewildered, for an anchor sure,
Something to keep our faith secure;
A soft voice speaks above the world's alarms;
Fear not, for "Underneath are Everlasting
Arms."

So it will be much wiser to build on Faith's Foundation.

* * * *

PACIFIC DISTRICT NEWS

Aberdeen, Idaho:

On the morning of July 18 thirty-seven young people of the Aberdeen Mennonite C.E. left with their pastor and his wife, Rev and Mrs. Phil. A. Wedel, and Rev. and Mrs. Paul Wenger, for a two-day retreat in the mountains. On the second day twelve more people joined the group. Eldon Harder was their camp director, and Henry D. Becker was in charge of all the music. The theme of the retreat was, "That I May Know Him," Phil. 3:10. The program was as follows.

Saturday

	Dinner
	Recreation
5:30- 6:30	Supper and clean-up
6:30- 7:15	Vesper—"That I May Know Him Whom to Know Is Life Eternal"—Rudolf Moser
7:15- 8:15	Bible Hour—"The Holy Spirit"— Dr. Wedel
8:15- 9:30	Fun Hour
9:30- 9:45	Closing moments—Ruth Wenger

*** In the summer of 1941 Maxine Zihlman gave the above talk at a banquet of the Young People's Retreat at Wayland, Iowa. Prof. B. Bargen of Bethel College contributed the manuscript.**

10:15 Lights Out

Sunday

6:30 Rising Bell
7:15 Morning Watch
7:30- 8:00 Breakfast
8:00- 8:15 Devotions—Florence Wiebe
10:00-11:00 Bible Hour—"Soul Winning" Rev. Paul Wenger
11:00-12:00 Morning Service—"That I May Know Him as My Guide and Friend" Carl Wenger
12:00 Dinner
Recreation
4:30- 5:30 Open Forum—"Christian Courtship and Marriage"
5:30- 6:30 Supper
7:30- 7:15 Hymn Singing
7:15- 8:15 Evening service—"Thta I May Know Him and Make Him Known"—Willard Wiebe

"We young people enjoyed God's magnificant out-of-doors, the hikes, soft-ball, horseshoes, and sleeping under the stars to the fullest extent. But much more we enjoyed the blessings of Christian fellowship, and the challenging, heart-stirring messages, given by Rev. Wedel, Rev. Wenger, and the young men, which helped to bring us closer to our Saviour. Truly, we learned 'to know Him better.' "

Program

"Ready" was the theme of the program given by the True Girls of the Aberdeen Mennonite Church Sunday evening, August 9. The program included musical numbers, reading, and two messages—"Ready to Go" and "Ready to Stay." The offering taken at the time was divided and sent to Miss Elizabeth Foth of the "Red Hook" District Mission in New York City and to the leper work in India.

Socials

The Young People's C. E. of the Aberdeen Church has enjoyed several socials this summer. The "Retreat Echo" social was held on the Frank Wedel lawn. An evening of fun and playing games preceded a watermelon bust. Pictures taken at the retreat were shown, and everyone told which had been the most enjoyable part of the retreat to him or her. Another social event was the party given at the home of Betty Horsch by the missionary committee. After playing games, refreshments of popcorn and doughnuts were served. Following this short program based on the theme, "Harvest," was given.

Anniversary

About 200 relatives and friends gathered at the Aberdeen Mennonite Church on Friday evening, August 14 to help Mr. and Mrs. Willie Harder celebrate their 25th wedding anniversary. The guests enjoyed a short program in the auditorium after which they were served a delicious supper in the basement.

MENNO CHURCH, LIND, WASHINGTON

Since it is impossible for the people to drive to church both Sunday morning and evening, the evening services have been dispensed with for the duration. But the young people were not willing to give up their C.E. and pre-prayer service, so they are meeting at 9:15 a.m. Their willingness to get up earlier in order to keep their C.E. services should encourage the rest of us.

At School

Four of the Lind young people plan to attend college or Bible school this winter. Marie and Viola Franz will attend Bethel College; Edna Franz will go to the Bible Institute at Los Angeles, and Alvin Franz to Whitworth College.

ONECHO CHURCH, COLFAX, WASHINGTON

Sixteen of the Colfax Mennonite young people attended the Washington Retreat held at Whitworth College, near Spokane, July 3-5. A member of their church devoted his truck to furnish transportation for the group on Sunday. All reported a worthwhile time and hope for another retreat next year.

C. E. Rally

On August 2 twenty-four members from the Junior and Senior C. E. attended the interdenominational Whitman-Latah District C. E. Rally at Thorton, Washington. They received the attendance plaque which was given in consideration of both number present and milage covered in coming to the rally. For the past months Donald Aeshliman has been serving as song leader for the group, and at a recent executive meeting Marjorie Aeshliman was made vice-president of the district.

(The above items were sent in through the Pacific District Conference Young People's Committee Chairman, Phyllis Claassen, as all Y. P. news items will be sent.)

* * * *

A GRAND OLD HERO

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman emperor, who had threatened him with banishment if he still remained a Christian.

"Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, thou canst not," said the brave Christian, "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, but thou canst not; for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there," was the reply.

"But I will drive thee away from man, and thou shalt have no friends left," continued the Roman.

"Nay, and that thou canst not," once more the noble Christian answered, "for I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."

Was he not a grand Christian hero?

—*Sunday School Advocate*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 4, 1942

FAITH IN CHRIST AS OUR PERSONAL SAVIOR

Acts 16:13-15 Rom. 5:1-11

The aim of this quarter's lessons is, "To help the learner achieve more effective Christian living in personal experience, in family relationships, and in and through the Church." There are various aspects of religion, but first of all it has to do with our personal relationship to God and with our personal living. This lies at the foundation of all else. Spiritual achievements are attained by people individually, and not as families or groups. The faith that leads to salvation is a personal matter. God's response to the soul is likewise personal. Peace with God is a personal experience. Death overtakes us as individuals, and each one must give a personal account to God. It is very fitting that the first lesson of this series should be concerning "Faith in Christ as Our Personal Savior." These lessons are for learners, and that includes all of us. Faith is the beginning of the Christian life and there our study begins.

First Convert in Europe, vss. 13-15

Paul and his company came to Philippi and on the Sabbath sought out the meeting place of the Jews for worship. There were too few here to build a synagogue. Here Paul preached the first gospel sermon heard in Europe. Prominent among the worshipers was Lydia, a proselyte to Judasim of the class called "God-fearers." Evidently she was well-to-do. She was responsive to Paul's message and constrained Paul and those with him to partake of the hospitality of her friendly home.

The Nature and Results of Faith, vss. 1-11

"This portion from Romans is one of the rich passages from Paul's writings and brings to us the very heart of the gospel." He expounded his doctrine of "justification by faith"—Paul's great contribution to Christian teaching—in the two preceding chapters. Now he speaks of some of the results which follow a personal faith experience. Faith in Paul's writings means more than intellectual assent. Saving faith is the trust of the repentent sinner in Christ as his Savior from sin. Such faith is a personal yielding to Christ and a personal venture upon Him, fully trusting that He does forgive, even now, as He has promised. By faith we appropriate to ourselves God's salvation which He has provided.

Paul stated the method by which justification through faith was made possible (Rom. 3:21-26). Now he states some of the results of the experience. Through faith a man is declared righteous—justified —pardoned before God. This involves self-surrender. The sense of guilt is gone and there is peace with God and rest and quiet of soul—a sure evidence of a spiritual change. The child of God possesses a calm and trustful temper of mind. There is also glorying, rejoicing in the hope of heaven, through Christ our Savior (vs. 2). This begets in us a new spiritual atmosphere, a triumphant spirit. We may even rejoice amidst tribulation (vs. 3). Tribulation enriches the character and produces steadfastness and solidity in the one who endures it in the right spirit. Paul was convinced that God would stand by him in all his tribulations. Through the experience of testing, the Christian discovers what he can bear and do through grace. This promotes courage and strengthens the hope—a confident conviction—of final victory, of enjoying God's favor here and hereafter. God endows us with his love which is shed abroad in our hearts by the Spirit. It is the foundation of constant hope.

Before men received the Spirit, they were unable to live as God required, unable to work out their own salvation through keeping the Law. Christ's death is the supreme proof of God's love. We were sinners, yet Christ died for us. Such love had never been seen before by the world. God's unlimited love, which saved us when we were enemies, shall complete its work and preserve us to the uttermost. We shall be saved, both here and hereafter, by Christ's resurrection and continued life. We need and have a living Savior, who can do something for us now. It is our duty to accept this reconciliation or atonement. The faith which saves may operate anywhere and at any time. We are saved by believing God and his Word. Such faith honors the Savior.

How can one rejoice in tribulations?

Why are our own good works not sufficient to save us?

How large a place do our feelings have in the matter of our salvation?

✓ ✓ ✓ ✓

God must not be expected to do for us what we can do for ourselves.

* * * *

The man who lives only for himself could not be engaged in any smaller business.

TRAINING GIRLS FOR COMMUNITY NURSING

(Continued from page 2)

7 months of medical and surgical nursing.
6 months in care of mothers and babies.
2 months in the operating room.
2 months in the delivery room.
1 month of vacation.
1 month in home nursing.

At the end of this period the student is qualified to perform all nursing procedures which she will be required to do in the small community hospitals or as a bedside nurse in the home.

At no time have hospitals of our size been able to secure the services of the desirable type of graduate nurse for general duty, partly because of a lower cash salary and mostly because of the lack of social opportunities. So, when difficult nursing procedures were required, these graduates were usually more inadequately prepared to perform them than are our two-year students who are trained to meet local requirements.

The course was viewed with conflicting opinions. Some considered it a glorified practical nurse course, others considered it as a lowering of the National League standards for nurse training, and some looked upon it as a practical solution of our problem which is the shortage of skilled workers in the small hospital and the small community. After the two year trial period, we are happy to say that our staff doctors, as well as our townspeople, wholeheartedly endorse the school. Calls for our graduates have come from many different community hospitals; in fact, we cannot supply the demand.

Locally, our students perform home nursing service under our strict personal supervision and for this service the hospital charges a fee of $1.00 per day. Convalescent cardicas, flu patients, illness due to old age, mother and babies, and many other types of cases have made use of this service.

Over a period of two years experience, we have made some observations which we would like to share with this group. As previously mentioned our training school places emphasis on Christian service and uses modified principles of the Deaconess school to guide us. These principles include plenty of honest toil, a regimentation of habits, and discipline in Christian thinking. To our surprise, these young students crave direction and a goal. Innately the modern glamour girl is the Mennonite Maid of yesterday. She derives satisfaction from being a Girl Scout because she may perform her good deed daily. The delicious exhaustion following honest toil has been denied her, so she turns to twirling the baton for exercise and excitement. She is in the Valley of Jehosophat—the valley of decision—and many of them are waiting to follow courageous souls.

Written in a "Letter to My Son" by a soldier's mother is this challenge to youth, "Comfort is a drawback and not an essential to the virility of man . . . Men get their strength and their delight in building, not enjoying. So fear the future not at all. If the new generations have built a new world, what then? It may be impoverishment in the material sense of the work, but it will be spiritual adventure in the greatness of living."

Boys and girls need to be spiritually prepared as never before for the ordeal of the next few years. Training of minds and bodies will not be enough to have them come through the war unembittered and to make a just peace without vengeance. Their soul need to be fed and disciplined. To them the church must maintain its distinctive service of ministering in a Christ-like way—of inspiring them with faith and hope and courage—and of offering a haven to the spiritually stranded.

As a branch of the Church our hospitals can in a practical way serve as a haven for young women seeking to live a useful Christian life and thus mutually benefit both the Church and its young women. There is a great need of women workers for parish work, for the teaching ministry in Church and Bible schools, for day nurseries, for youth organizations, and for institutions caring for people of all kinds.

We understand that young men of the Mormon Faith pledge two of the most productive years of their life to the church in the capacity of missionary or other work in whatever field of labor needs them—not for high salary but as a contribution to repay the church for the privilege of having been guided to maturity by its principles. That is the sacrifice demanded by parents and children alike by a faith we do not choose to imitate.

Another glowing example is the Salvation Army whose maximum salary for the Captain and his wife is $10.00 per week for each plus lodging and a car. Food, clothing, gas, auto repair, and all other incidentals and utilities must be paid for out of this salary. Surely no one can say that they work for gain, and yet their bond of fellowship is one of the strongest.

I have mentioned these examples of sacrificial labor in response to those who say that to be a Deaconess requires too great a sacrifice. As a professional associate and observer rather than as a member of this group of Godly women it is not unseemly for me to dwell on the virtues of being a Deaconess and secondly to propose the establishment of a Guild of Christian Service women in connection with our training school for community nurses. The Deaconess principles would be the basis for this association of workers, and would be modified to allow for the greatest possible extension of true Christian service.

May I mention some of the Deaconess principles? The Deaconess is a Christian woman (unmarried or a widow without children) who from love of her Savior and gratitude to Him, desires to serve Him especially among the poor and needy, and who, in order to carry out this vocation, has voluntarily joined a Deaconess Sisterhood. She makes no vow, but having been trained for this work of the Church, it is expected that she will devote her life to it. This work consists of labor in hospitals, orphanages, homes for the aged, teaching in parochial and Bible schools, day nursery work, parish work, etc. Eligible young women are preferably between the ages of eighteen and thirty-five, of good health, practical ability, preferably high school education, and a sincere Christian spirit.

The Deaconess calling embodies a two part training, one is vocational, the other spiritual. With her training in both fields she may minister to the bodily and spiritual needs of her patient and thus achieve a success not otherwise possible.

I have observed that the young women in our training school have manifested an eagerness to learn the true meaning of Deaconess work. They have for the two years of their course associated closely with our Sisters and have come to know that a life whose inner spiritual lamp is aflame is a force that has no equal. Many of our Sisters have spent twenty-five years of continuous service in our institution, and the students have come to admire their strength of purpose and influence their lives exert on those around them.

These students have shown an interest in establishing a modern Deaconess order to perpetuate the Deaconess ideals and have been enthusiastic about the classes we have given on the Deaconess work and calling. Should we not encourage our young women to take this step? It is the equivalent of the C. P. S. training for our young men and would equip a girl for the many tasks of reconstruction awaiting the woman of tomorrow.

To further study the feasibility of such an organization a Deaconess Research Committee was appointed by our Board of Directors. A tentative plan has been considered, and to assist them in their work they have asked me to present the following questions to you for discussion:

1. Should this Christian Service Guild be a local organization or should a movement of this type be considered a conference project, or is there an organization of Mennonite women who might be interested in this as both a war and peace time activity?
2. Should membership be limited to Mennonites or should it be interdenominational?
3. Should a retirement plan include a Mother House and allowance, or a cash endowment only, or should there be no retirement plan?
4. Could returned missionaries be engaged as instructors in this training school or should the training be a part of a college curriculum?

(This paper was submitted for publication by J. Winfield Fretz.)

* * *

CIVILIAN PUBLIC SERVICE CAMP No. 25

Weeping Water, Nebraska

By *Allen Stehman*

Location

Thirty-five miles south of Omaha and thirty-five miles east of Lincoln, lies the little town of 1,150 population, Weeping Water, Nebraska, home of Civilian Public Service Camp No. 25. This town has derived its name from an historic incident in which the Indian women wept on the banks of the river for their warriors who did not return.

About the first of May of this year eleven boys from Camp Henry, Illinois, arrived to prepare the evacuated C. C. C. camp for its opening on May 15. On that day ninety-one boys made their debut. To date (August 1) the total has reached 144 campees. The geographical distribution of boys finds 89 who come from Kansas, 23 from Illinois, 11 from Iowa, 11 from South Dakota, 2 from North Dakota, and one from each of the following states: California, Minnesota, Missouri, Montana, Oklahoma, Oregon, and Pennsylvania. Of the boys, 90 per cent are Mennonites, there being twelve branches of Mennonites represented, with the General Conference Mennonites in the majority, having a total of fifty-five. (Old) Mennonites are second with thirty-five. Eleven other denominations are represented.

This camp site would be a splendid place for a park. A small river winds its way on one side; a large steep hill is on another side, with the town to the northwest, the camp being just outside the city limits. Tall, shady oak and elm trees shade the campus and provide a playground for frolicking squirrels and singing birds. A shady nest-shaped bowl provides a beautiful out-of-doors classroom. Eight parallel lines of dormitories lie on the south of the private lane; on the other side are the government office, staff office, hospital, library, dining hall, wash house, and two cottages for the staff and their families. To the east at the end of the lane are the garages for the government trucks and the several shops. Below and next to the river are the ball diamond, croquet ground, and tennis courts.

(To be continued)

* * *

There is no greater failure than a dishonest success.

THE MEANING OF OUR CIVILIAN PUBLIC SERVICE TESTIMONY

(Continued from page 8)

of the past in regards to the nonresistant witness. It may be well to point out that in this crisis a quite different element enters into our testimony. I refer to the *positive* aspect of our testimony and the fact that Mennonite youths can be true to the Mennonite peace tenet and not be thrust into prison and be branded with the stigma of bad citizenship and unpatriotism.

So eager is the Church to testify to her nonresistant principle that she gladly proves her sincerity to the government and country by investing thousands of dollars in a program to implement this faith.

As the Civilian Public Service program continues, however, many people have come to see in it unexpected and unforseen benefits. Besides the witness to the world of our devotion to Christ's testimony, there are values which our church—the boys in camp and the folks at home—have come to see in this program.

To the Mennonite boys in camp, Civilian Public Service has come to mean an untold number of things, e. g., during the open discussion of a camp prayer meeting a quiet, heretofore almost expressionless, boy arises and states that camp life has meant more to him than he ever imagined it could. He cites the friendships formed and the opportunity to gain deeper insight as to why he is where he is.

Another boy makes a new discovery through the study of the Core Course. He becomes intensely interested in the heritage of the Mennonites—discovering for the first time the content of this great heritage. Henceforth he will not need to apologize for being an adherent to such a faith.

Still another boy has gone to camp rather hesitant about the value of such an "indirect" witness. His only hope is that of being transferred to another kind of service as soon as possible. However, after several months in camp he becomes so impressed with what he has learned by fellowship, work, and play with fellow campers that he does not desire to transfer until some time in the future. A graduate of a Mennonite college, he comes to understand as never before, the profound implications of the Christian nonresistant way of life.

So one might go on and on. Music, Bible, study, games, work, friends—all these bring to every boy who desires to gain them, a host of enriching experiences. Countless boys are learning that camp life is more than eating, sleeping, and working. Camp is more than a place to stay between the occasional visits home. The whole experience is not to be regarded as an interruption. It is a stepping stone to higher personal attainments. Necessary and unwanted, to be sure, but nothing to be a source for complaint and frustration. A recent camp paper has expressed editorially the sentiment that camp must be a place to prepare for greater service to be rendered when the war is past. So great will the need then be for service that it is doubtful, the editor continues, if the duration in camp will be long enough to prepare adequately for the great task ahead—whatever it may be.

For the Mennonite congregations in all branches there can be seen genuine rewards. Where is the congregation which has not felt a deeper interest in its young men since it is paying for their support in camp? Ties between the home churches and the boys are stronger (or could be) than perhaps ever before. The occasional gifts which individual members or Sunday School classes make to boys in camp have perhaps done more for both donor and receiver than either realizes.

Then there is the satisfaction and reward to our Church which comes through the greater sense of unity which this cooperative enterprise has brought. Camps consistently report that boys of all the different Mennonite branches have come to acheive a genuine respect for each other despite differences in background and training. The study of the Core Course, by taking the boys to the original source of Mennonitism, has shown many a boy that perhaps his particular branch of the Church could profit not a little by a reversion to the early Mennonite tenets. From many boys has come expression of genuine appreciation for what they have gained from learning to know boys of the different Mennonite groups. Not the least of the values of the Mennonite Civilian Public Service program is the deepened sense of unity that in the future will characterize the Mennonite Church.

If our beloved Church will continue for centuries more, perhaps, some future nonresistant groups will find inspiration and confidence as they study the way in which the Mennonite Church in World War II sought to give expression to Christ's command to "render unto Caesar the things that are Caesar's and unto God the things that are God's." May the Lord bring to the Mennonite Church a growing awareness of her present opportunity to serve God and country.

—*Grant M. Stoltzfus*

* * *

Conceit may puff a man up, but never prop him up. —*Ruskin*

* * *

Live in the first person critisizing yourself rather than condemning others.

HOW TO IMPROVE

Are you one who regularly or occasionally contributes to *The Mennonite?* Would you like to improve your contributions? Check over the following suggestions, for they may help you. 1. Always double-space all typewritten material. 2. Type or write on one side only. 3. Use unruled paper eight and one-half by eleven inches if possible. 4. Do not use more capitals than suggested by good English usage. 5. Spell out the names of states. 6. Spell out every number of less than three digits. 7. Leave out all unnecessary words and ideas. 8. Check your contribution carefully for all mistakes before you send it in. 9. Report all news events immediately after they happen. 10. If at all possible do not permit your contributions to be longer than four or five double-spaced pages. 11. Put the heading of your article in a few words. —rw.

« « JOTTINGS » »

—Bulletins, **East Swamp Mennonite Church, Quakertown, Pa.,** At the Men's Brotherhood Meeting recently Dr. Harvey Bauman related some very interesting facts about the living conditions of the Indian people. Mrs. Bauman recently spoke at the Women's Missionary Meeting. —Rev. Harold D. Burkholder, pastor, is to conduct an evangelistic campaign at Butterfield, Minnesota, from November 8-22. Brother Burkholder is resuming his studies at the Reformed Episcopal Seminary in Philadelphia.

—The **Second Mennonite Church, Philadelphia,** dedicated its copies of the new **Mennonite Hymnary** on September 13.

—Bulletins, **Zion Mennonite Church, Souderton, Pa.,** The church recently received its order of 350 copies of the **Mennonite Hymnary. Rev. Harleigh Rosenberger,** pastor of the First Baptist Church, Fairport, New York, preached on August 23.

—**Rev. J. N. Smucker** left on September 6 for Bluffton, Ohio, where he assumes the pastorate of the First Mennonite Church. **Rev. Lester Hostetler,** instructor in Bible at Bethel College, is assuming temporary pastorate of the Bethel College Church.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** The congregation observed an all-day retreat at Camp Hyde near the city the last Sunday in August. Sunday School and church services were held in the forenoon. In the afternoon Rev. J. N. Smucker spoke on Mennonite history. Miss Vivian Musselman discussed peace problems with the adult and young people's discussion groups. Dr. J. Winfield Fretz was the speaker at the evening services. The attendance throughout the day was very gratifying. —Corr.

—Bulletin, **Grace Mennonite Church, Lansdale, Pa.** At a reception for Miss Wilhelmina Kuyf in the First Church, Philadelphia, a quilt bearing over 600 names and made by the Philadelphia and Lansdale ladies was given her. She was also given a purse of $162.00. —Rev. A. M. Fretz has not been in good health of late. —The parsonage of the Lansdale church has been painted.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** The young people have chosen a study on "Mennonite Heritage" for the weekly meeting. It is hoped that Dr. P. H. Richert, Secretary of the Foreign Mission Board and a member of the Bethel College Board of Directors, will preach on the morning of September 13, and that Dr. Ed. G. Kaufman, President of Bethel College, will speak in the evening. —Elmer D. Kliewer and Victor Buller have gone to the C.P.S. camp at Denison, Iowa.

—**Rev. and Mrs. A. J. Neuenschwander of Quakertown, Pa.,** celebrated their twenty-fifth wedding anniversary on September 2 in a quiet manner at their home. The late Rev. S. F. Sprunger of Berne, Indiana, a great uncle of Mrs. Neuenschwander married the couple in 1917 when war clouds were hanging low. At this anniversary war clouds again hover over the world. May they lift soon is the prayer of the couple. In view of the work the Neuenschwanders were entering, Rev. Sprunger used John 2:5b as a scripture verse for them: "Whatsoever He saith unto you, do it." All three children were at home for the anniversary occasion. Robert had returned from southern California where he has been working in the United States Forestry Service. Ruth returned from Bluffton College summer school, and Gordon is at home.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** "Accession by letter: Frank Vernon of Birney, Montana. Brother Miller was baptized by Missionary Habegger and recommended to our church for acceptance. Brother Miller and Marie Buller, who is in the mission field at Birney, plan to be married in the near future."—Twenty-five Mennonite Hymnaries in maroon color were bought in memory of Mrs. P. H. Janzen. These books have been placed in the choir loft . . . Such living memories speak long after our loved ones are gone. From January 1 to September 1 this church gave $1,511.11 for C. P. S. camps. This figures to about $2.05 per member. By August thirty-two boys from this church were in C. P. S. camps.

—Bulletin, **Zion Mennonite Church, Donnellson, Iowa:** "Within the last several months the church and parsonage have been painted and the parsonage has been shingled. Thus years have been added to the life of the church property and its general appearance has been greatly improved. As one approaches town from the north the church property is attractive in its new whiteness. It should be so. This suggests as well the place the church should hold morally and spiritually. It is a symbol of righteousness and its presence should be a rebuke to sin." —H. E. Nunemaker, the pastor, is to conduct meetings at the Eicher Mennonite Church near Wayland from September 27 to October 4. —Dr. J. E. Hartzler is to be in the Donnellson church from October 11-18.

—**Rev. and Mrs. John Suderman,** missionaries in Arizona, recently visited in Kansas. While there Rev. Suderman preached in the Friedenstal Mennonite Church, Tampa, Kansas.

—**Rev. Erland Waltner** writes a weekly meditation in the **Mountain Lake Observer.**

—The **Bethel Deaconess Hospital and Bethel Home For Aged, Newton, Kansas,** observed gift and Fellowship Day on September 9.

EASTERN DISTRICT SECRETARY'S NOTES

Napier—It may be of interest to the members of the conference to learn why the parsonage at Napier is called "Tulls Hill parsonage". Years ago a family by the name "Tull" lived on the hill, and in 1777 the entire family was massacred by the Indians. The remains of the log house are just across the way from the parsonage and therefore the place is called "Tulls Hill". Many folks of the east and some farther away, at one time or another, visited and undoubtedly wrote in the autograph book of **Geraldine Kaltenbaugh.** She was an invalid and had been ill for the past twenty-three years and was bedfast for the past six years. She had a radiant Christian testimony, and in spite of her pain, was always cheerful and happy in the Lord. She died August 8, aged thirty-one years. Her pastor, the Rev. George D. Greger, officiated at the funeral and brought a message of comfort from James 4:14, "What Is Your Life?" We extend our sincere sympathy to Mrs. Kaltenbaugh and the family.

Allentown—The Ladies Aid Society recently pur- a beautiful new pulpit Bible for the church which is greatly appreciated. One of our young men who had a perfect Sunday School attendence for many years is now a student at Bluffton College. While we miss Watson Skinner in his accustomed place in our school and the choir, we wish him success. Edward Eisenhard is a student at Lehigh University.

Lansdale—The members of Grace Church prepared and served the dinner at the Mennonite Home for the Aged at Frederick on Saturday, September 12. The speakers for the anniversary program were the Rev. Sylvan S. Lehman, president of the Eastern Conference, and the Rev. Paul Stoudt, pastor of Quakertown Reformed Church.

Deep Run—The Christian Endeavor Society sponsored its second annual campfire service at Hunsberger's grove on Sunday evening, August 30. Mr. John E. Fretz, a leader of young people in the General conference was the special speaker. Musical numbers were rendered by the local society. The Young Women's classes of the Sunday School donated a Bible marker and new offering plates to the church recently..

First Church, Philadelphia,—The members and friends of the church are exceedingly happy that Miss Whilhelmina Kuyf, a member of the church, has arrived safely from China. At a reception held for her on Saturday August 29, she was presented with a purse of over $150.00 and a friendship quilt consisting of 600 names. On Sunday September 6, the Sunday School had a brief dedicatory program for the cabin "Wilhelmina" built at Men-O-Lan which came as a complete surprise to Miss Kuyf.

East Swamp—Rev. Harold D. Burkholder, pastor will resume his studies at the Reformed Episcopal Seminary in Philadelphia, beginning September 17. During the past month Dr. Ella Bauman was the speaker at the Women's Missionary meeting and Dr. Harvey Bauman addressed the meeting of the Men's Brotherhood. The pastor and family were "mumps" sufferers seccently.

Bally—Dr. Elmer E. S. Johnson celebrated the fortieth anniversary of his ordination as Elder on Sunday, August 30. He has been pastor of the Hereford church for about twenty years. During the week September 6 to 13, Rev. Paul R. Shelly conducted special services in the Stirling Avenue Mennonite Church, Kitchner, Ontario, of which his brother Rev. Andrew R. Shelly is pastor. Rev. Andrew Shelly was ordained as Elder on Sunday afternoon September 13 with his brother and Dr. E. S. Johnson officiating. These young men are the sons of Rev. and Mrs. Elwood S. Shelly of Pennsburg. Pa., and are members of the Hereford church.

Secretary's Record—Several weeks ago I stated that recently Dr. Johnson came across the first official record book of the conference dated from 1847 to 1884. While the secretary and Dr. Johnson looked over the book in the Perkiomen Library, where it is being kept, we discovered that the book contains the Constitution and the By Laws of the Eastern District Conference, signed by all the ministers in the Eastern Conference from its beginning in 1847 to 1884 with the exception of Albert E. Funk. The first name to appear is that of Abram Hunsicker of Collegeville, builder of Freeland Seminary. This school was later discontinued by the Mennonite Conference and went into the hands of the Reformed Church, changing the name to Ursinus College. The last name to appear is that of William H. Oberholtzer. In this record are more details than appear in the printed copies of the Conference Minutes from 1847 to 1884. The last six pages of the book appear in what obviously was the hand writing of Brother C. H. A. van der Smissen, who is still living.

Historical Meeting of Conference—At the request of the Publication and Historical Committee of the Eastern Conference our next Workers Conference will be a historical meeting. It will be held in the Germantown Church the latter part of October. The exact date will be announced later. The tentative program as planned by Dr. Johnson and the secretary is as follows. In the afternoon, paper—"Observance of the Sixty-sixth Anniversary of the Admission of the Germantown Mennonite Church to the Eastern District Conference" by Rev. Howard T. Landes, pastor of the Germantown Church. Another Paper by the Rev. Freeman H. Swartz entitled, "Sevenieth Anniversary's." In the evening Dr. Johnson will speak on "Notable Events in American Mennonite History through 150 years—1702 to 1852." This meeting should be of interest to all Eastern District Conference members. **Howard G. Nyce**

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, SEPT. 29, 1942 NUMBER 38

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THE DIFFERENCE

Two young men enter college at the same time and with the same ability to learn. Equal opportunities lie ahead of both for the next four years. Both are looked upon as "college students" by those who know them. Those who meet both on the first day of school, perhaps, have no reason to regard one as different from the other in the matter of scholastic standards.

Four years pass. Those who know both students observe a marked difference between the two. The one stands near the top of his class. He is known by his fellow students as a "scholar," who greatly delights in absorbing new facts, who fixes them thoroughly in his mind, and who applies his knowledge in all the activities in which he engages. He is admired as a thinker. The grades of the other student put him near the bottom of the class. His classmates know that he possesses the ability to learn well. However, they realize that there is not in his mind a large body of knowledge, thoroughly fixed, and well-expressed in whatever he does. They are not altogether certain whether he will pass the final comprehensive examination.

Two young men publicly accept Christ as Saviour and Lord at the same time, are baptized and received into the church. Equal opprotunities for spiritual growth lie ahead of both. Both are received as Christians. On the day of baptism no one, perhaps, has reason to regard the one as different from the othre.

Four years pass. Those who know both as Christians observe a marked difference between the two. The one stands out in the church as a young man of deep spirituality. His fellow-members know how eagerly he searches in the scriptures, how clearly he has in mind all the teachings of Christ, and how thoroughly he applies those teachings in everything he does. He is loved for his Christlikeness. The other, however, is not regarded as one whose words would count for another who was dying. The brethren in the church know that through the grace of God he could be a much different person. However, they sense that he does not hunger for the truths of the Bible, that he doesn't mind being hazy about the teachings of Christ, and that the teachings of Christ permeate his daily activities so little, that strangers would find it difficult to determine whether or not he was a Christian. The brethren are not very certain in their hearts of how he will face God's comprehensive examination.

Why the difference between student and student and between Christian and Christian? The use of the mind. Is not that the answer? One student made excellent use of his mind, the other didn't. One Christian let the mind of Christ operate in him. He permitted it to lead him into all the implications of Christ's teachings. The other Christian neglected the mind of Christ, let it lie idle in him, and refused to let it lead him into all truth. If the mind of Christ is in you, use it. —rw.

* * * *

A Nickel or a Quarter

Everek R. Storms

A quarter for the ball game,
  A quarter for the show,
A quarter for the hockey match,
  Every time I go;
A quarter here, a quarter there,
  A quarter left and right,
But just a nickel for the Lord—
  I wonder if it's right.
A quarter for some chocolate bars.
  A quarter for some pop,
A quarter for some gasoline,
  To take a little hop;
A quarter spent for this and that,
  A quarter every night,
But just a nickel for the Lord—
  I wonder if it's right.
A quarter isn't much to me,
  A drop within the pot,
But yet when Sunday comes around
  A quarter seems a lot;
So when they pass the plate to me
  At church on Sunday night,
I only put a nickel on—
  I wonder if it's right.
If God Himself should pass the plate,
  I wonder what I'd do;

I think I'd put a quarter on.
Perhaps a bill or two;
To spend the quarters for myself,
And then at church some night,
To give the nickels to the Lord,
It surely isn't right.
—*Congo Missionary Messenger*

RELIEF

OUR WORKERS IN ENGLAND CONTINUE TO WORK AND PLAN

From Brother Peter Dyck in Birmingham, England, a number of interesting things appear in a late letter, dated August 28, 1942. He mentions meeting a Brother Schantz, one of the first of the Canadian Fire Fighting Corps who visited "The Woodlands." He also tells of plans and ideas for resettling refugees now in England after the war.

But nothing his letter contained was of more interest than the following summary of monthly activities for July, 1942:

July 1-5—General activities in and about Birmingham, with one visit to "The Woodlands."

6—In London I meet our two Mennonite Canadian nurses, Edna Hunsperger and Elfrieda Klassen.

7—John Coffman, the two nurses and I motor to Wickhurst Manor for the day.

8—Leave London for Birmingham with two nurses and several bales of clothing in car.

9—With our nurses to "The Woodlands" where we meet John Coffman.

11—Conference with certain local and German Refugee pastors concerning the scheme of providing a college or home (spiritual) for German Refugee pastors.

12—John Coffman, two nurses and I motor to N. Wales to visit our nursery for convalescent children. Had a royal welcome at "South Meadow."

13—Visit to Liverpool and conference with Miss Finchett of the Liverpool Child Welfare Association, regarding placing one of our nurses (most probably Elfrieda Klassen) in "South Meadow." Miss Finchett would gladly have them both, but we feel that one ought to be further south, if possible at "The Woodlands."

15-25—A ten day's stay at "The Woodlands" assisting generally in the day's work. At this time there is especially a lot to do because one after another the staff of ten take a fortnight's vacation. On the whole, things at "The Woodlands" are running very smoothly.

26—Motor to Buxton and Scheffield with intentions of making new contacts in these areas for our relief work.

27—Met several people who doubtless will prove to be very valuable contacts if and when Scheffield needs assistance. Also made contacts for clothing distribution and left one bale of clothing.

28—Have the privilege and honor of attending Friends Yearly Meeting in York for three days. Many interesting topics are discussed; peace testimony is reaffirmed; relief work is reviewed; tribute is paid to our relief work in this country; and I had the opportunity of making still further contacts, all of which are necessary in case of renewed air distresses.

As Another Winter Approaches in France

An August 15 letter from Bro. J. N. Byler suggests that relief work in France is likely to be difficult because of the problem of securing foodstuffs. It is refreshing to note, however, that for some time at least the Mennonite relief program is assured. For one of the colonies and the cantine Bro. Byler states: "We were able to buy dried and tightly packed vegetables for soup once a day for six months for both the colony and cantine."

Arrangements with the city of Lyon are such that relief by our workers can continue to the many school children of this French city.

"Clothing for Relief"

A new folder by the above name has been issued by the Mennonite Central Committee and copies of it may be obtained by writing to the Akron, Pa. office. The folder, in word and picture, gives information and suggestions for all those who desire to help in this ministry.

During 1941 over $50,000 worth of clothing was received by the Committee. The response for 1942 has been even better and it is hoped this will so continue. During the summer months over 6 tons of clothing was shipped to the Clothing Depot of the Mennonite Central Committee, Akron, Pennsylvania.

* * *

AWARENESS

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stand,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light,
Please, keep me eager just to do my share.
God—let me be aware. —*Miriam Teichner*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

NEW JAGDISPUR CHURCH BUILDING

When we came to Basna in January 1941, one of the first necessities that we could see was the need of a new and large church building. The first Sunday when we attended church the house was far overcrowded—many of the middle school boys had to sit on the platform. Beside this building being too small we could see that the walls were badly riddled by white ants—that ever-present pest in India.

We found that even then well developed plans were under way by which a new building should be built the next year. By now that "next year" has come and nearly gone. With it has come the new church located very near the site of the old church house and on church owned land.

The plan of the building is almost that of a Capitol T. As it now stands only the main part is constructed. The reason for planning it with those two wings is because the Jagdishpur congregation is a growing one. The main part of the church is now sufficient to house the congregation but we are looking forward to a time when they will need a larger house of worship. All the necessary arrangements have been made in the construction of the walls by which it will be possible to attach the wings when the time comes to do so.

The new church house faces the west. The inside of the church is very simple. The floor is a plain earth floor. We hope soon to be able to put in a cement floor. The platform is a two-level platform. The first level which is 9 inches high extends across the entire width of the front end of the building. The second level is 18 inches high and about twelve feet long and is situated in the middle of the front. This second level, of course, is for the pulpit and will be used only for worship services while the first level is for the rendering of Christmas programs, etc. Just back of the platform—built onto the east end of the building is a little room which will serve as the pastor's study.

I can speak for all Indian members, as well as for all missionary members of that congregation when I say that we are very thankful to God and to you who contributed so generously to making this church building possible.

The other building need which has been realized this year is that of a house for an Indian doctor. I cannot go into detail about this. Suffice it to say that it is a small three roomed house with two bathrooms and a kitchen unit, just the right kind of a house for an Indian doctor and his family. So here again we wish to express our appreciation to God and to all of you who made contributions. —H. R.

Divine Love

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:2.

Love is that which sees something in you after other eyes interested have grown dim with the strain, and blinded by the obstacles.

Love is that which finds the precious after all others have grown weary of searching.

Love is that which holds on after others have let you go, and still follows you after you have succeeded in tearing yourself away.

Love is that which answers the discordant for the hundredth time with the same harmony, only with more sweetness than at the first.

Love is that which gives more after it seems to have emptied all treasures and exhausted all resources.

Love is that which in correcting encourages, in reproving gives hope.

Love is that which, though superior to all, graces the occasion by humble serving.

Love is that which sings to the key, and keeps the harmony when all others are discordant. Love is that which, being reproved, buffeted and contradicted, comes back with an armful of flowers and fragrance that would grace a rose.

Love is that which being testified against, puts the best construction on the action of its opponent.

Love is that which gives its possessor a disposition that makes him pleasant and delightful to live with.

Love is that which though being crucified prays, "Father, forgive them."

Love is that which lifts you and makes you feel worthy of its companionship.

Love is the secret cause of all joy, peace and happiness, and of life itself.

Love is not known by any certain song it sings, or any particular garb it wears, but it is revealed and manifested in every ramification of life, and leaves its footprints on every road it traverses.

"*Love* suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil; rejoiceth not in iniquity, seeketh not her own, is not easily provoked; but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." I Cor. 14:4-8.

—*King's Highway*

* * *

"Spirit of the Living God,
Thou Light and Fire Divine:
Descend upon Thy Church once more
And make it truly Thine!
Fill it with love and joy and power,
With righteousness and peace,
Till Christ shall dwell in human hearts,
And sin and sorrow cease. Amen."

HOME MISSIONS

A. J. Neuenschwander, Secretary

QUARTERLY REPORT OF THE ALBERTA COMMUNITY CHURCH

Portland, Oregon

April 1, to July 1, 1942

This report concludes the second year of our service in this field. *The Lord has been very gracious unto us.* We enjoy our work and have had many rich experiences in Him. It is through His Grace that we can submit another favorable report. Our church attendance and financial response are indeed gratifying, as you will see on a separate sheet. The following are some of the special activities that have taken place during the past quarter.

April 5—Easter Sunday. The Easter season this year brought with it its usual activities and blessings. Three young people upon their confession of faith and after a period of instruction were baptized and received into our church membership. In the evening the choir presented a song-story cantata, "From the Palms to the Lilies." It was a very impressive service.

May 3-10—National Christian Family Week. Our continued emphasis has been, "Christ in the Home." There is a great need for family altars and the open Bible. This, I believe, is one of the most important phases of religious education. We are happy to report that several new families are attending our church services and that there is a growing interest in family fellowship and devotions among our people. During this week we had an "Old-Fashioned Family Supper" in our church basement on Wednesday evening.

June 15-29—Daily Vacation Bible School. Mrs. Hilding Anderson and seven other ladies of our church conducted a two-week school. A total enrollment of seventy-four children responded to their fine efforts which was quite an increase over last year. The school was conducted with marked orderliness and effective Bible teaching. At the close a very fine program was presented to a packed house of parents and friends the result of which has been noticed in our Sunday School attendance. In the basement were tables loaded with an unusually fine display of hand-craft articles which the children had made. I feel that our ladies are to be commended, first for their willingness to give of their time, for all were house-wives, and secondly, for the effectiveness in which they accomplished this fine work. May God richly bless their efforts.

July 5—Business Meeting At Vernon Park. It seems as though it has become a custom to have a pot-luck dinner, whenever we have a business meeting in our church. We feel more congenial and are in better spirits after having enjoyed a good dinner which our ladies provide for us at such occasions. At this meeting which was held at a near-by park we heard reports from the various officers, attended to several business matters, and had an election to fill several vacancies. All of the reports were very encouraging for the first six months of this year. Please note that our church treasurer has transferred $145.00 to our church building fund and that he has sent over $180.00 to various conference projects. Our Sunday School and the Women's Missionary Society have also made several contributions to the Emergency Relief Fund.

Gratefully yours in His Service, I am

—*Arnold J. Regier*

REV. AND MRS. WELTY AT ALTOONA

Rev. and Mr. Delbert E. Welty, Wayland, Iowa, will be the leaders in the Memorial Mennonite Church Altoona, Pa., beginning with October 1st. Their new address will be 2204-11th Avenue, Altoona, Pa.

The Home Mission board kindly asks the prayers of all mission friends for these new workers and also for the church.

FIELD BROADENS

Miss Elsa E. Grantland, Paint Rock, North Carolina, reports of her work. She says: "Five new public schools have opened doors for Bible teaching, in addition to the two of last year, making seven public schools and two Sunday Schools. I thank Him for permitting me to go into these five new schools with the Bible. This will permit me to reach 375 pupils and eleven teachers each week."

She reports further that she must travel 150 miles each week to get to all her appointments. Let us pray that the Lord would so lead it that she need not interrupt the work on account of gas or tire shortage. After all, to save souls is the most important task on earth, and that is Miss Grantland's endeavor. In her letter she reports of three teen-age girls where she taught Bible last year in the schools that were born again recently. Praise the Lord for these new converts. They need your prayers that they might remain faithful.

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MENNONITES and RURAL LIFE

By *J. Winfield Fretz*

The high cost of modern funerals adds undue fear and worry to the grief that naturally accompanies death in a family. Untold numbers of bereaved families have struggled for years with unnecessarily heavy debts incurred at a time when members of the grief stricken family were in no mood to wrangle over financial matters. All too often funeral directors have taken unfair advantage of such a situation and sold a funeral service way beyond the bereaved family's ability to pay.

Sense of Values

The modern practice of having expensive funerals is simply one more reflection of our materialistic standards of value. We have measured success in life so much by the dollar sign and the externals of this world, that when we come to express our final respects to our departed ones we simply carry our materialistic standards to their logical conclusion. We think we are honoring the dead by buying the most expensive casket, the most elaborate funeral service, and the most conspicious tomb stones we can possibly afford. Why do we do it when we believe in the spiritual life in the world to come? Why do we do it and at the same time profess to believe in a genuine life of Christian simplicity? The answer, I believe, lies in our misguided sense of values. As in many other avenues of our lives, we have blindly followed the customs of the secular world.

Why Not Organize?

In times past Mennonites have organized mutual aid societies to meet a great variety of their needs: life insurance, fire and storm protection, shipping and stock breeding societies, hospitals, old folks homes, creameries and grain elevators. Why not organize a mutual burial society? Our Canadian Mennonites have seven such societies at present. Our Amish brethren engage their own casket maker and pay for embalming service but other than this have no expense. Their services are unceremoniously simple.

Others Have Done It

In the middle west, chiefly among Scandinavians, there are more than twenty-five burial associations. The more than 7000 member families save from one third to one half of funeral costs. Funerals for which private undertakers charged from $500 to $700 were supplied cooperatively for an average cost of $212. In a recent year nine burial societies in Minnesota handled 231 funerals at an average cost of $186. Mennonites are settled compactly by communities and could easily undertake such a venture. Positive action in this area would not only result in reducing exorbitant funeral costs, but it would enable Mennonites to determine more readily the type of service which would express and reflect our philosophy of simplicity and the spiritual values of life.

In the Mail

"The Kingdom of Heaven is at Hand"

Editor:

I am glad that you spoke to us on "Love" and "Tolerance." Surely this is an important matter to Christians who are "waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

. . . Personal concern over this problem and over how I might help others causes me to welcome your help in getting at the "root problem." I agree that it "is to get man to yield himself to God."

Meditation on the subject brings to light that God is not satisfied with anything less than "righteousness hallowed by love." This falling away from love is a sign of the times. I know that the faith of our fathers included concern over two things, especially, which are lacking today in any faith which substitutes tolerance for love. When they were tempted by worldly things, their first thought was "what would the neighbors think?" and their next thought was "What if the end of the world would come and find me so doing?"

When I read the book of Job I never fail to see how angry God was over the way Job's friends tolerated His servant Job. Here is our perfect example of how tolerance can not "help live" as only love can do. Their tolerance did "degenerate into carelessness about right and wrong." Job needed help, but they just sat there and argued.

But they didn't have God-fearing Job deceived a bit, and he was right when he said, "To him that is afflicted pity should be showed from his friend, but he forsaketh the fear of the Almighty."

If we have been taught the Jesus way, we know a better way. Christ's good neighbor policy consists of doing good to all for the joy that is in it from doing God's will.

Love makes the time pass quickly. Love, not tolerance, makes us love His glorious appearing, and love makes us wish and hope that He will indeed come quickly.

Two days from now, September 10th, is our twenty-fifth wedding anniversary. These years have passed almost too quickly. The coming years will also pass quickly. Will you pray for us that they will not pass too quickly leaving us "unprofitable servants?"

—*Mrs. H. W. Vickers, Robstown, Texas*

* * *

"There is always one danger involved in preaching against sin; someone is almost certain to think the preacher is getting personal." *Roy L. Smith*

If the principles of Jesus will not work in a crisis, then they can hardly be said to work at all.

—*Roy L. Smith*

CPS Camps

Camps Begin Fall Educational Program

With the approach of autumn, camps are beginning the first quarter of their "academic year" by setting a revised educational program into action. In the new program the Core Course on Mennonite history and principles will be offered in one quarter which consists of a three months' period. Other basic courses are Bible Study and First Aid.

Depending on campees' desires and available teachers, the various camps will offer courses in crafts, music, foreign languages, public speaking, agriculture, typing, bookkeeping, etc. Teachers will be supplied largely from the camp staff and also from within the camp groups themselves.

"Welfare" Visits to Campees

Bro. Amos Horst, Chairman of the Advisory Committee of the eastern camps and Bro. M. C. Lehman, Assistant General Director, recently paid a visit to the Beltsville, Md. camp which is engaged in work for the Federal Research Center. This camp is cooperatively administered by Quakers, Brethren, and Mennonites. The 15 Mennonite boys were interviewed and with the help of Brethren Horst and Lehman arrangements were made for their religious life and educational activities.

On Sunday afternoon, September 20, Bro. M. C. Lehman plans to meet with the 20 Mennonite boys who are on detached farm service in Wisconsin. The meeting will take place at Beaver Dam and will be an occasion for the boys, scattered on farms over Dodge County, to enjoy a get-together.

Canadian Civilian Service News

A committee has been appointed to take care of the work involved in providing for the dependents of young Mennonite men in the Canadian C.O. camps. . .

Bro. E. J. Swalm has been appointed to tour civilian camps in western Canada in a spiritual ministry to the boys. Bro. Harold Sherk is serving in the same capacity in eastern Canada. . .

The brethren who have been sent to England for fire-fighting work are Clayton Schantz of Preston, Ontario, and Cecil Cressman of Kitchener, Ontario.

Camp Briefs

A car of 39 boys from Fort Collins and Colorado Springs camps (both in Colorado) left for Belton, Montana on September 15. On September 22 two cars of 39 boys each will entrain at Chicago. These cars will be filled by boys from eastern and mid-western camps. . .

Bro. Walter Unrau from Placerville, California, camp is being transferred to the Belton, Montana, camp where he will serve as business manager. . . . .

Bro. Jesse Harder will be transferred from Colorado Springs to Belton, Montana, and will assume the work of educational director. . .

As of September 10, 1942, a total of 4,196 men were in the 45 C. P. S. camps which are administered by the four agencies: Quaker, Mennonite, Brethren and Catholic. 1,627 of this total were Mennonites.

Campee Passes Away

On September 3 Curt Dyck of Corn, Oklahoma, and campee at Colorado Springs camp, passed away after a period of illness caused by a brain tumor.

A member of the Mennonite Brethren Church, Bro. Dyck entered camp on March 10, 1942. A memorial service was held in the camp on the morning after the body was shipped to Oklahoma. Bro. Dyck's death is the first one to occur in our Mennonite camps.

New Camp Papers

Recently three new camp papers have made their appearance.

The *Howard Nursery Views* published by C. P. S. camp No. 40 at Howard, Pa., is a bi-weekly paper and has a subscription price of $1.00 per year.

Poudre-Canon News is the camp paper of the Fort Collins, Colorado, Camp No. 33. It is published bi-monthly and costs $.75 per year.

Weeping Water News Drops is published by Weeping Water, Nebraska Camp No. 25, and is available to subscribers at $.50 per year.

Friends of the camp program who have special reasons to be interested in any of these camps will want to subscribe for the respective papers.

The New Camp in Belton, Montana

On September 15 a carload of 38 boys will leave Colorado Springs and Fort Collins camps for Belton, Montana. They will be followed a few days later by cars with boys from mid-western and eastern camps. The camp will engage in fire-fighting and reforestation.

Bro. Wilbert Nafziger of Harper, Kansas, and former relief worker in Spain, will serve as camp director and Sister Nafziger will fill the place of camp matron and nurse. This camp is the first of several camps to be opened within a few months in the western part of the country.

Camp Briefs

Bro. Lloyd Hess, campee, has been appointed assistant and educational director at the Henry camp in Illinois. . .

Bro. Orin Beechy, campee, is being transferred from Medaryville, Indiana, to the Marietta, Ohio, camp where he will be assistant and educational director. . .

On August 28 the Denison, Iowa, camp passed its first anniversary.

Compiled by *Grant M. Stoltzfus*
Released September 16, 1942

* * *

"Crises never make men but reveal them. They have been made previously."

PEACE SECTION NOTES

Civilian Government Bonds

Quite a few of our people seem to be misinformed concerning the service charge on Civilian Bonds. A service fee is charged by the Fiscal Agent, (Provident Trust Company) at the rate of $1.00 for each subscription of bonds for each individual subscriber. This does not mean $1.00 for each bond, unless each bond is registered in a different name.

For example, if John Doe wishes to subscribe to a $500 bond for himself, he should forward $500 for the purchase of the bond plus $1.00 service charge. Likewise, if John Doe wishes to subscribe to $250 of Bonds (for which he will receive three(3) bonds; one at $50 and two at $100), he should forward $250 for the purchase of the bonds plus $1.00 service charge, *not $3.00.* Quite a number of orders have come in with remittance of service charge on the basis of $1.00 per bond rather than $1.00 per subscription order. This necessitates the return of the extra fees by the Provident Trust Company, making added work and expense.

Subscriptions received at the offices of the Provident Trust Company up to September 11 from our M. C. C. constituency, totaled $76,160.

Information available from the Treasury Department indicates that it will be two or three weeks before a suitable issue of bonds will be available to which our funds can be subscribed.

Occupational Questionnaire

A survey is being currently made of man power available in certain fields of skilled labor. In the questionnaries being circulated, there is nothing to compromise our Christian position. It is simply a survey of certain skills and professions.

In at least one section of which we know the next step has been taken, vix., "Application for Employment" have gone out. Our church leaders were alert and immediately investigated the purposes and implications of this "Application." In the resulting correspondence and contacts John J. Carson, Director of the U. S. Employment Service, was finally reached personally. The position of the Conscientious Objector was most courteously considered.

According to his statement, the purpose is to determine the availability for employment of these persons filling out the questionnaries who indicate qualification for certain occupations. He says that there is no intention of persuading C. O.'s to engage in work which conflicts with their principles.

He further grants to C. O.'s the privilege, when filling out the "Application for Employment" or any questionnaire which they may receive from the U. S. Employment Service, to indicate thot they are not available for employment in any activity which contributes to the war effort. He concludes that this procedure will enable the Employment Service to obtain an idea of the pattern of the total available man power without infringing on the rights of anyone.

—*Jesse W. Hoover*

* * *

DO YOU "JUST BELONG"?

By *R. S. Burkholder*

Are you a faithful church member,
  The kind that's noble and strong?
Or are you satisfied to be,
  The kind that "just belong?"

Are you a hypocrite in Church,
  Do most anything that's wrong?
The day will come when you will find
  'Twas not enough to "just belong."

Be honest, faithful, and sincere.
  Be nice, and good as you appear.
Sin you may hide from man part time,
  But ne'er from God, the One divine.

Treasure in your heart this little song;
  "A tree's not known by the label it wears,
But by the fruit which it does bear."
  Others soon know if you "just belong."

Do you take an active part
  To help God's work along?
Or are you really pleased to be
  Like those who "just belong?"

Go to church, sincere and brave,
  And help with heart and hand.
To be a member does not save;
  You must obey our Lord's command.

If a member you are and fail to be true,
  Spurning the right instead of the wrong;
When life's is o'er 'twill be said of you,
  There is no hope; you "just belonged."

Beware, my friend! There's an eternal day;
  If you would join the heavenly throng,
Be what you profess to be, and say
  It's not enough to "just belong."

Think it over, brother, sister,
  You well know the right from wrong.
Are you on the way to heaven,
  Or where all hypocrites belong?

* * *

"We are not in the world to be somebody, but to represent somebody—God. Some work themselves into oblivion, while others forget themselves into immortality." —*Rev. C. N. Hostetter*

Too much attention to the signs distracts our attention from the road. —*Roy L. Smith*

DAILY DEVOTIONAL MESSAGES

By *Gerald Stucky, New York City, N. Y.*

OCTOBER 1—*Love is......never selfish,* I Cor. 13: 4-5, (Moffatt).

"Love is intangible, but unexpressed soon dies. Love grows when a sacrifice is made, a service rendered, or a gift presented. Love delights in expressing itself toward the object of affection. Have you ever wondered why deeply religious people often give so freely? Their religion may be intangible, but the expression of it is far from intangible. Time, service, and money are to them not something to be selfishly conserved and spent upon personal considerations, but to be used for others as God makes the way plain. The tangible expression of religion in channels of worth-while God-directed activity lifts religion out of the realm of meaningless feelings into the realm of stimulating and satisfying adventure." —Selected.

OCTOBER 2—"*......greater is he that is in you, than he that is in the world.*" I John 4:4b.

Everyone wants security. Security is needed for happiness, success, mental and social stability, and for all adjustments in life. To be secure is to have a feeling of ease, of rest, and of confidence in the situations in which we find ourselves. Unfortunately the world is being traversed by multitudes who are insecure, for Isaiah's statement is still true, ". . . the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked." What a contrast is the security and peace that we have in Christ. He is greater than all of life's problems, temptations, sins—yea greater than he that is in the world. His grace is sufficient for us.

OCTOBER 3—"*If we confess our sins,*" I John 1:9.

A covered sin is a festering wound which effectively saps the blessing of God out of an individual's life. It is a poison which increasingly permeates not only our spiritual life, but frequently also radically effects our mental and physical life. It is the termite which eats the joy out of the Christian experience and is the hidden rock which dulls the edge of a living, vital testimony for Christ. On the contrary, a sin confessed, i. e., uncovered, is the Eternal's road which leads to forgiveness and cleansing. Confession of our sins restores our fellowship with the Father and repairs the communication lines which sin had broken. This is the avenue which leads from darkness unto light, from defeat into glorious victory.

OCTOBER 4—"*I was in the Spirit on the Lord's day,*" Rev. 1:10a.

Geographically separated from his beloved friends, and generally isolated from the world, St. John, as was his habit, turned the thoughts of his heart heavenward. And as he was in the Spirit, he was met by God, escorted to the throne of heaven, and shown the unspeakable beauties of the splendor of the Lord and of his Christ. And it was on the Lord's Day. It was the habit of the early apostles to set aside this day in special honor and commemoration of their Lord. The failure of the twentieth century Christian to be in the Spirit on the Lord's day has hindered the Lord in showing him the depths of the riches of God. "This is the day the Lord hath made, let us rejoice therein and be glad."

OCTOBER 5—"*And he* (i. e., Zacchaeus) . . *climbed up into a sycamore tree to see him:*" Luke 19:4.

Grandstand Religion! From the grandstand it is easy to observe, to praise, and to criticize. From that vantage point one can analyze, discuss, and reveal the psychological maladjustments of the men and women in the field of religious battle—but one can never really understand the meaning of life, the heartaches and needs of the masses, the strength of identity, the sorrow of defeat and the great joy of victory until he comes out of the grandstand and becomes one with the masses below who are living life and religion experientially. When Zacchaeus came down out of the tree, he immediately was identified with Jesus, he was filled with Joy, his life was transformed, and he was at peace with God and man.

OCTOBER 6—"*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:*" I John 3:1a.

A child of the king—with all the privileges, opportunities and responsibilities pertaining thereto! What an inestimable honor we have been granted in our adoption into the first family of the universe. No longer are we orphans adrift on the sea of life without home, parent, or family—rather we have a home which is heaven, a Father who is God, and a host of brothers and sisters in Christ Jesus. But what a responsibility has become ours. As a child of the King, we must live as a prince; we must live the life which is becoming of a child of so great a King. Such a life brings blessings untold. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

OCTOBER 7—"*Son, thou art ever with me, and all that I have is thine.*" Luke 15:31.

"What riches God has for us if He could only trust us with them! It must be very heartbreaking to Him to long to bless us, His children, and realize that He just can't do it. We have not yet grown up spiritually—so the fulness of His power, which raised Christ, must be in large measure withheld. The words which the father in the parable of the Prodigal Son spoke have been with me this winter: "son, thou art ever with me and ALL that I have is THINE." They are worth pondering."—E. C.

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500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Pacific District News

The Oregon Retreat was held from August 14 to 16 at Turner, Oregon. The theme of the retreat was "Christ for the Crisis" based on Col. 2:6, 7. We will accept these words as a guide in our Christian life if we are firmly rooted in Christ. If we are built up in Him we will be able to meet the crisis in our life and in the present day.

Mrs. Paul Wenger taught the class that discussed the vital problems that young people face in the present world with its chaos. One question was, "Why doesn't the Church do something about the present Crisis?" The answer was, "So many of the churches have lost their testimony by disbanding their prayer meetings which are the life and powerhouse of the Church."

Rev. Paul Wenger taught the class on "The Purpose of the Church." Two main purposes were given: following Christ and witnessing.

Miss Etta Davis taught the high school group. Her subject was "Child Evangelism."

Sunday afternoon a good, old-fashioned Saengerfest, directed by Rev. Homer Leisy, was held. Sunday evening the retreat was closed by a short talk by each of the instructors. "Blest Be the Tie" was sung and Psalm 19:14 repeated.

Rev. D. J. Unruh of Pratum was the dean, and Rev. Arnold Regier of Portland was recreational director. There were 46 young people in attendance at the beginning of the retreat and 108 at the close Sunday evening.

Reedley, California

On July 31 three carloads of the Reedley young people went to the Wish-iah Sanitarium at Aubery to give a short program for patients. From there they drove to the C. P. S. Camp at North Fork where they joined with the campees in a supper-sing after supper in camp. The boys had a taste of camp life by spending the night in the dormitories, while the girls went on to Bass Lake and stayed in Lelia Galle's cabin. On the way home Sunday afternoon, the group stopped at a C. P. S. "spike" camp and gave a program for the boys there.. They returned home in time to see the pictures shown by Dr. and Mrs. P. A. Penner at the evening church service.

After the evening services August 30, the Reedley Church had a short program to give expression of appreciation for Rev. Arthur Wenger's work among them and wishes for God's blessing upon him as he begins his work as pastor of the Shafter, California, church.

* * *

JANEY'S COMPOSITION

by *Elaine H. Sommers*

Wait up, Janey," cried Nola as she rushed down the hall with the "Complete History of the United States" under her arm.

"Why, hello, Nola! If I'm late I guess I won't be the only one," laughed Janey. "Are you ready for that oral examination?"

"Oh," groaned Nola, "why do you have to bring that up? I can't even remember the date for the War of 1812." Both of the girls laughed.

They made quite a contrast as they walked down the hall. Janey was dressed in the simple garb of the Mennonite people,—her chestnut-colored braids wound neatly around her head and her face always seeming rather thoughtful and serious. Nola, on the other hand, dressed like a modern co-ed with blond curls flying in every direction could hardly be serious a moment. Yet these two girls were friends in spite of their many differences, for Janey in patterning her life after the life of the Great Friend realized that the first step in leading a person to Christ is to be her friend.

"Here we are," announced Janey, opening the door, "Miss Johnson's history room."

"Ding-ding-ding," rang the bell.

"Whew," whispered Nola as she slipped into her chair on the second row, "that's what I call a close shave, another minute and we would have gone to the office for a tardy slip."

"Please stop this talking," Miss Johnson tapped on her desk with her pencil. "The bell has rung." She cleared her throat. "Now for our lesson. Who can explain to us the provisions and significance of the Compromise of 1850? Jane Miller."

As usual, Janey knew all the answers and outshone her classmates (even Jack Wilson) in the oral examination. "It's really a pleasure to have her in class," thought Miss Johnson, but aloud she said, "Now your assignment for tomorrow. Although we are now studying an earlier period in the history of our country, we as a history class are also very much interested in present-day events. So, for tomorrow, I am asking each one of you to write a composition entitled, "How

I Personally Can Aid in This War Against Japan and the Axis Powers."

Janey stared out of the window. Just then the bell rang and the students forgot about books for a minute as they scrambled off to third period classes. But Janey didn't forget. In fact she thought of that history assignment throughout the remaining part of the day. She was still thinking about it when school closed.

"Please stop off at my house for a little while," Begged Nola as the girls walked home from school. "Peggy and Barbara are stopping, and we want you, too. Don't we, girls?"

"Yes indeed!"

"Oh, please Janey!"

"We certainly do!" rang the chorus of school-girl voices, for all of the girls liked Jane. She had such winning ways and was so pleasant and thoughtful.

"I'd love to," smiled Janey, "but I really must go home and help Mother. Bye! I'll see you all tomorrow." They had reached the end of the block and the girls parted.

"Why did I say that?" thought Janey. It won't be time to start supper for another hour yet. Well, I couldn't tell them how much I've been thinking about that history composition. After all, they just wouldn't understand." Jane stared at the sidewalk and walked on mechanically, oblivious to her surroundings. "It isn't that I don't believe in the Biblical principle of nonresistance. No indeed! I believe that war is wrong and that true Christians can take no part in it at all. It is directly opposed to the teachings of the Master. Yes, I believe that with all my heart! Neither do I want to be disloyal to the church. It's just that this is no time to be indiscreet. After all, there is no sense in subjecting my belief to unnecessary ridicule. Let's see," she mused, "about my composition. Of course, I won't say I'm for the war, but I don't have to say I'm against it either. I'll just make some very general statements like 'Today our country needs people of courage. I can be courageous and thus aid my country.' Oh, I'll fix out some sort of a composition all right even if. . . ."

"A penny for your thoughts, Janey."

Janey jumped. "Jack Wilson! You startled me."

"Do you realize you walked right out in front of Mr. Brown's car? He actually had to stop until you got across the street!"

Janey blushed. She was rather confused as she answered, "I—I was just thinking."

"About what, Jane?"

Jack had always liked Janey. All through high school they had been rivals for the highest test grades. "You can't tell by looking at her what is going on back of those big brown eyes. She almost makes me want to become a fellow of Christ, too," thought Jack.

"Come on, Janey, fess up. What were you thinking about?"

"If you must know, Jack, I was thinking about that composition we are to have for history tomorrow."

"I don't hope you are going to hold to that silly, impractical Mennonite idea of turning the other cheek."

"But it isn't silly or impractical or—" burst out Jane.

Jack wouldn't be interrupted. "Really, Jane. As intelligent as you are, you don't have to hold to that antique idea just because your father and mother and grandparents believe it. This is the twentieth century! Don't defend such a thing just because you are a Mennonite. Think for yourself!"

"Oh, but Jack." Jane's voice was low and muscial. The words tumbled out quickly the way they always did when she was excited. "Nonresistance isn't just something the Mennonite people invented. It is a teaching of Jesus Christ. I don't believe in it just because my ancestors have always believed it. To me it is a personal thing. I want my whole life to show forth the teachings of Jesus, and didn't Jesus say, 'Love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you?' "

Jane explained fully just what the Bible itself teaches on this subject.

The two walked on in silence for some time. It was Jack who finally spoke. "Well, here's the Wilson residence. Good-by, Jane. I just want to tell you that this little talk has given me a different slant on the subject."

Jane held her head high as she walked on home briskly, for her mind was made up.

The next morning she handed Miss Johnson her composition. In it she had stated frankly, firmly, and concisely, her convictions on war.

"You may use this period as a study period. I will read your compositions and hand them back to you tomorrow. I would advise you to make use of this time." Miss Johnson directed the last line to several boys on the back row who were at that moment throwing pins at the globe to see which one could hit the North Pole.

She had graded exactly fourteen papers when she came to Janey's. "Jane Miller, may I see you after class?"

After the bell had rung, Janey lingered on behind. She went up to the desk. "You wanted to see me, Miss Johnson?"

"About your composition, Jane," she smiled. "I can't agree with you in your belief but I certainly admire your courage in stating it at a time like this. Perhaps you would tell me more about your church sometime. I'm very anxious to know more about it.”

“I’d love to, Miss Johnson.” Jane’s voice was full of enthusiasm.

As Janey walked out of the history room, she felt very much ashamed of the composition she had intended **to write. She would never** again miss an opportunity to witness for the Lord. This might be a chance to lead Miss Johnson to Christ.

“What if I had done it?” she said half to herself and half aloud.

“Done what, Janey dear?”

“Oh, hello, Nola!”

Kokomo, Ind. End

—*Youth’s Christian Companion*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 11, 1942

LOYALTY TO CHRIST

Mark 2:14-17, John 6:66-69, Phil. 3:7-11

“Loyalty” is an honorable word, and the spirit and conduct for which it stands are held in high regard. Sometimes individuals, organizations, and even governments have demanded loyalty to unworthy purposes. Loyalty has been demanded when it resulted in injury to personality, even in the commission of moral wrong. The loyalty which Jesus asks of us is on a higher level. His demands which are wide in scope are yet very reasonable and bring to us unsurpassed satisfaction.

Loyalty and Obedience, Mark 2:14-17

Loyalty to Christ involves obedience to His commands and pre-supposes a desire to know them. When He said to Levi—Matthew—“follow me,” loyalty required his leaving a quite profitable business and to go forth to a very uncertain future. The call of Levi may appear to have been sudden, and his prompt acceptance may appear to have been hasty. He must have heard of Jesus and his teachings before this meeting. Jesus was boldly challenging the social prejudices of his day, when He called a tax-collector to be a disciple. Levi was sincere in his loyal response. He honored Christ before his friends—“publicans and sinners”—in making a feast in his house to which he invited Jesus (vs. 15). He wanted his friends to meet and hear Him. These irreligious people had never heard Jesus speak. The critics were there trying to discredit Him (vs. 16). He did no wrong. He was violating their man-made traditions. These self-righteous critics considered themselves whole. Jesus told them that His mission was to those who were morally and spiritually sick and needed Him. He ate with them that He might help them. Loyalty to Christ demands of us that we seek to bring others into touch with Christ, invite the non-church-goers into the church.

Loyalty When Many Forsake Christ, John 6:6-69

A crisis had come in Jesus’ ministry. A period of rejection set in. Jesus spoke of Himself as the “bread of life” and demanded seemingly hard requirements (vss. 60, 61) which gave offense to many. They lost courage and they “went back.” They were not ready for all that was involved in loyal discipleship. Christ’s claims and demands still offend many. They do not believe that He was God’s Son. They do not believe that his death was an atonement for sin. They do not believe in his miracles as recorded in the Gospels. They WILL NOT trust Him for their salvation.

Peter gave three reasons for their continued loyalty to Jesus. 1. No other teacher could mean to them what He had meant. 2. His words had quickened them into new life, even eternal life—a present possession of the believer—and they believed his words. 3. They were sure that He was the Messiah. Loyalty requires that we maintain our faith and walk with Him, no matter what others may do. Neither will we hesitate to let others know where we stand.

Loyalty and Self-Sacrifice, Phil. 3:7-11

In this marvelous lesson passage Paul reveals his complete devotion and loyalty to Christ which has entailed great sacrifices. He had prided himself in his zealous Judaism and his former prospects (vss. 5, 6). He gave up all these for Christ. He no longer trusted in them as they meant so little to him now in comparison with Christ. His life of comparative ease was changed to a life of toil. He wrote this letter while a prisoner in Rome. He has no regrets. He trusts only in Christ with whom he maintains a close intimacy. Christ means everything to him now. He has sacrificed all that he might labor for Christ who is now the center of his life, the object of his trust, the fulfillment of his hope (vss. 8, 9). Eternal fellowship with Christ in the world to come was now the goal of his desire. He was eager to experience the power of the risen Christ in his life now—“victory over the flesh, the assurance of immorality, and a quickening of the whole moral and spirtual being.” (Jas. A. Robertson)

The story of Christianity is the story of loyal sacrifice under persecution. We are shaped by the objects of our adoration; we become like that which we admire.

How may we reveal our loyalty to Christ in our daily work?

How will a really loyal Christian feel and act toward the “publicans and sinners?”

How much am I willing to sacrifice for Christ?

Civilian Public Service Camp No. 25

Weeping Water, Nebraska

By *Allen Stehman*

Work Program

Our work program consists of soil conservation. This program is supervised by the camp superintendent and his staff, employed by the government. Five days a week and a half day on Saturday, covered trucks take the crews of men out to their respective places of work for the purpose of conserving moisture and keeping soil from washing away. Building terraces on steeply sloped hillsides, widening and sloping water channels in fields to slow down the water so it can't carry so much soil, seeding the channels and slopes, changing fences and building fences around fields which involves grubbing of trees and cutting hedges, building diversion ditches to control the flow of water, building contour lines on hillsides to preserve moisture and to keep the soil from washing, and planting of trees for wind breaks and along drainage areas are the projects which enable the farmers to do better farming. In one emergency case thus far, in which a tornado frolicked and devastated an area eight miles from the camp, one week of work was directed to clean up in that area.

This is the work of the project men, while thirty-four of the campees have their work on the camp working as janitors, kitchen force, office force, carpenters, shop men, infirmary attendant and night watchman.

Education

All work and no play might make us dull boys, but with the educational, recreational, and religious activities available, we have no time for idleness. Our educational program offers us a variety of subjects; many avail themselves of these opportunities. The following courses have been offered, some of which are completed: "First Aid" (Standard Course), "Truck and Tractor Driving," "Soil Conservation" and "Foreman Training." The following classes have just started or will soon begin: "Core Course" (Mennonites and their Heritage), "Rug Weaving," a hobby of many fellows, which others are interested in learning, "First Aid" (another section of the Standard Course), "Photography," "Wood-Work," "Forest Fire Fighting" and "Band." During the winter months more classes requiring specific study will be offered as then the nights will seem longer and the weather will be more inducive to class work. Probably some high school and college credit courses will be scheduled. With these opportunities at hand to supplement our work project, we can broaden our program to the benefit of each campee.

Recreation

Does recreation find a place in our program? Definitely, yes. Letter writing finds itself at the top of this list. Some, however, may wish to consider it as part of the work program. The enjoyment and satisfaction of receiving mail is so great that if the writing of letters may not be called recreation, then surely the receiving of letters is re-creating our minds. In our Recreation Hall are three ping-pong tables. The buzz of bouncing balls with players trying to get nearer to the top in the Perpetual Ping-Pong Tournament, may be heard in the evenings. The tables are kept in constant use. Between Dorm 4 and Dorm 5 are two sets of stakes for horseshoe. Competition is keen, and interest runs high with one tournament having been played and another progressing. A sport which involves many, being played several nights per week including Saturday evening, is that of softball. We have had some exciting games such as Kansas vs. Illinois, Kansas vs. Non-Illinois, Single vs. Married Men, Young Men vs. Older Men and Overhead vs. Project Men. One Dorm Tournament has been completed. Now games being started are badmington, croquet, volley ball, and tennis.

Religious Life

Why are we in a camp like this? Yes, we are C. O.'s but primarily we are Christians who try to live the life as exemplified by the Master in the *New Testament* and we feel that we could not do so by taking part in militarism. The religious activities are a vital factor of our camp life. On Sunday morning we meet in the dining hall—a chapel is under construction in the library building—at 9 o'clock for our worship service. Our Camp Director, Erwin C. Goering, is in charge of the church service. Often times we have visiting ministers traveling in behalf of our camps who bring us the message. At 10 o'clock Sunday School, with a campee superintendent in charge, begins. We assemble into three classes for discussion of the lesson. In the evening we have some kind of Bible Service, sometimes a program with speakers, other times with a sermon by a visiting minister. On Wednesday night we have our weekly prayer meeting which shows a favorable attendance. The fellowship and blessings received from these prayer meetings are very vital to our spiritual life.

We have talent in music as shown by the two choruses and several quartets. Chorus "A" is composed of twenty-eight members and is directed by Mrs. Goering. Mr. Wiebe, Educational Director, directs Chorus "B". Special numbers by a chorus or quartet are features of most the religious programs.

Camp Staff

Necessary in maintaining our camp and keeping its order is our camp staff, which the Mennonite Central Committee has very efficiently chosen. Mr. and Mrs. Goering, our director and matron, came here from Kansas. Mr. Goering received his A. B. at Bethel College, Newton, Kansas. He taught three years in rural school and two years in the Walton High School at Walton, Kansas. In the summer of 1941 he attended Garrett Biblical Institute, Evanston, Illinois. Mrs. Goering also is a graduate of Bethel College and acquired her Master of Music at Sherwood Music School in Chicago, Illinois. During the last four years she has been Music Instructor at Bethel College. Mr. Wiebe, educational director, has his A. B. from Greenville College, Greenville, Illinois, and his M. A. from the University of Illinois, Urbana, Illinois. After teaching one year at Tabor College, Hillsboro, Kansas, he served as principal at Baxter School near Pueblo, Colorado. He, with his wife and little daughter, Dotty Jean, live in one of the campus cottages while Mr. and Mrs. Goering live in the other. Serving as Business manager is Donald Gundy, campee, a talented ex-salesman, and graduate of Bluffton, College, Bluffton, Ohio. Keeping us well-nourished and fed is our dietician, Miss Selma Rupp, from Moundridge, Kansas, who for five years was the cook at Bethel College.

The attitude of the fellows toward the camp life varies some, but on the whole they can be commended for the spirit of cooperation and good quality of work. We are here at this type of camp by our choice. It is a school whereby we may teach the world through our lives what we find Christ taught through His, and, we, at the same time, are preparing ourselves for a better service to our God, our home, our churches, and our communities when our school here ends.

* * *

THE WAY OF PEACE

By *R. W. Galle*

The angels and multitudes praising God did not mean, "Peace of arms" nor peace from wars but an altogether different peace. Peace of men's hearts and souls. Peace of men's hearts from the terrible darkness that they had lived in, not knowing whither they were going without the light and saviour, Jesus Christ. And to bring peace of heart to all believers for the things yet to come upon the earth. Before Jesus left this world to join again the Heavenly Father He said in John chapter 14:27, *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."* There was no way to have this peace before Christ came. Not until He left this world and went back to glory and sent the comforter, the Holy Spirit, could all men know the truth and have peace of heart. As Christ's first coming brought and brings peace to men's hearts to as many as accepted Him as their personal Saviour and only then by the assurance that Jesus is mine. I John chapter 5:11-13 and John chapter 20:31. But these things are written, that ye might believe that Jesus is the Son of God; and *know* that you have eternal life. . . Only then will his second coming bring peace upon earth as men desire by His word. And He shall rule them with a rod of iron and on his thigh a name written King of Kings and Lord of Lords. Rev. chapter 19:11-16. Then men will war no more and they shall beat their swords into plow shares and their spears into pruning hooks. This will all happen in the beginning of the Millenium, the thousand years of peace. Christ Himself says there will be wars and rumors of wars in the twenty-fourth chapter of Matt. *"And after all these things come to pass then shall the end be. That generation shall not pass away until these things be fulfilled."* Never has there been a time like this in all the world. It is a sure sign that the end time is near because of all the false cults and creeds predicted: heresies, scepticism and radicalism in the world.

In contrast to the foregoing statement it is interesting to note what the Prophet Joel has to say for the latter day preparation for war. I feel assured that the time will come within the next generation to see these scriptures filled literally. Joel chapter 3:9-16. Some of these things are happening before our very eyes. Watch and pray for the time is at hand. This portrays the last great battle of decision, the battle of Armageddon. Are you going to be there? You need not be if you take part in the first resurrection, which takes place in a moment, in the twinkling of an eye. If you are looking for His second coming and trust in Him for all your soul's salvation you will escape the terrible wrath of God that will begin at the point of tribulation. And you will look down from Heaven with Him instead of at Him and you will not ask the rocks and the mountains to fall upon you and hide you from the wrath of the Lamb, as will those who will not be caught up in the air with Him by not believing that He is coming back again.

People say there will be a peace again. Oh yes; there may be a short peace again like always and there may not be. And if there is one, it will not be for long. Each new peace will be shorter and more falsifying, more dastardly, and more deceiving than the last. They have all been false and always will be until the Lord brings in His Righteous Kingdom. The heart is deceitful above all things and desperately wicked: who can know it? The sermon on the mount was not spoken to the world at large, although perhaps multitudes were listening as Christ taught His disciples the blesseds. And in not one instance does He emphasize one more than the other. They are all very important. The sermon on the mount has no message of salvation to the lost sinner. It is for confessing Christians only. Blessed are the peacemakers, including the world peacemakers. Thank God there are peacemakers to hold the world at bay at short intervals. We need peacemakers among Christians as much as any place and where they righteously belong to keep order and peace among ourselves first as Christians to whom the Sermon is expressively written. Christ knew the awful condition the world was in from the beginning on to His time. For all had sinned and come short of the Glory of God and lived in darkness, and had left God. The world was in chaos as today. There was no more peace among God's so-called people in general than there was in the heathen or Gentile heart. There will never be peace upon earth until Christ comes. There can be a perfect peace in the heart in the midst of all trials and tribulations when you let Christ really come into your heart. Anyone who cares to have this peace can have it by yielding himself completely to God's will. Not what man is trying to bring out by his Social Gospel but through Jesus Christ our Saviour. Then you will not fear for the things that are yet coming upon the earth.

* * * *

Worth Protecting

"When man began his conquest of the world, he found most of the land covered with some species of vegetation, and in our country, at least, most of it was covered with virgin forests—great weather-scarred veterans covering the lush acres of America. In these forests man and beast could find concealment from enemies, refreshment from the sun, shelter from the cold, and protection from the storm. Food and shelter were offered to any creature in need, and there was enough for all.

"But man came with his herds and his plow. To his needs he added his luxuries, and to his luxuries he added his greed. The more the land prospered the more demand there was for land; consequently the trees had to give way to the saw and axe.

"Along the rich bottoms of the Ohio, walnut groves worth a king's ransom were burned at huge log rollings to make room for corn. Along the Shenandoah, virgin forests of poplar and white pine were burned to make way for cultivation. Along the banks of the Mississippi, millions of board feet of Heart Pine—a priceless heritage—were burned to clear land for cotton, cotton, and more cotton.

"The great tragedy, however, lies in the fact that we have not yet learned our lesson. Today we are still slashing, burning, and destroying with a mania bordering on the insane—if we consider the viewpoint of the future of America.

"Our utter indifference to forest conservation and use borders on the criminal. We as a nation have about one-twelfth of the world's population, using one-half of all the wood cut in the world. Will our citizens become awakened to the fact that our forests belong to the nation, and should be wisely used for the benefit of all; or will we continue our prodigal destruction until some day America is finally stripped of her trees? America has been the most blessed nation is history with available forest products. Are we capable of learning to conserve in time?"

—Frank D. Eastham in the *Olive Branch*

The Loyalty of a Christian

I pledge undying allegiance
To GOD, the Father of all men,
who is worthy of my highest loyalty,
whose sacred name I will always reverence,
whose holy will I endeavor to do;
To Jesus Christ, the Saviour of mankind,
who says, "Seek first the kingdom of God,"
pray, "thy kingdom come. . . on earth,"
forgive—take up thy cross and follow me;
To All members of God's one great family,
of every tongue,
in every clime,
on every shore,
I will seek to become a true brother,
a faithful friend,
a humble servant.

Neoga, Illinois. —*Frank D. Campbell*

BETHESDA MENNONITE CHURCH

Henderson, Nebraska

Greetings to all in the name of our Lord and Saviour Jesus Christ with Rev. 12:11.

In the *Mennonite* published August 9th the editorial dealt with the subject "There Is Power In The Blood." How we rejoice in the truth of this message. In these days men's hearts are failing them for fear. Men over this whole earth are looking for power, power for victory, power to crush the enemy. When we think of the powerful artillery, the powerful air corps, and the powerful navies that have power to crush millions of lives but have no power over Satan, man's greatest foe, then our hearts are turned to the verse mentioned above, "for they overcame him (Satan) by the blood of the lamb and the word of their testimony." This power cannot be shaken by Satan. Thank God that each individual may experience this power in his own heart.

If we as C. O.'s who already have gone and as those who are still at home have been redeemed by the precious blood of Christ, then we cannot fail, not now nor in death because our power is in the blood. But if we reject or neglect redemption by the blood of Christ our failure is inevitable, both now and in death.

Thirty-six boys, who are members of our church, have gone to camps. Twenty-nine went as C.O.'s. Our prayer and support are following them. May God keep them in the hour of temptation.

We are also thankful that fifty-nine souls confessed Christ, received baptism, and were received as members this spring.

Our Sunday School suffered the loss of Mrs. P. H. Janzen, who was our S. S. superintendent for the basement classes and also leader of the senior ladies chorus, when the Lord took her home on August 13, 1942. —*Alfred Peters*, Corr.

SHOWERS OF BLESSING

In the midst of the rainy season which has just passed, God opened to us the reservoir of His love and sent us also spiritual showers of blessing that have left the soil of our hearts mellow and waiting before Him as a field, having received fresh waters, waits before the sun for new growth. *There must be growth after rain.*

Blessings from the heart of God cannot be pressed into a few brief paragraphs of print. When God in His mercy leans down to speak to us. When His Spirit rests upon the worshipers of a brief Sabbath hour, when He calls young lives to His service, when He speaks a benediction on a life that has served Him well, when He challenges to more earnest living, when He admonishes, forgives and saves—how can a page of print retell such wonders of His love?

This We Would Share:

Sunday morning, August 23, Rev. J. N. Smucker spoke to us on *The Christian Life As A Way.* Perhaps it was because we knew we would not hear him again so soon, that our hearts received the message well. The term by which the followers of Jesus were first characterized was that they were those "of the Way." Would to God that we were still pointed out as such—that our very living could be plainly seen by others to be the Way, an altogether different path than the usual one which the world was walking. Rev. Smucker pointed out to us that now, as never before, the world stood in need of the *Way of Life* for it walked the *Way of Death.* We are reminded of the admonition of Christ: "Let your light so shine before men that they may see."

Sunday evening, August 30, Sister Frieda Kaufman spoke to us on "These Forty Years," for this year marks the fortieth year of her service as a deaconess. The joy of her face, as she briefly sketched her life history, was witness to the satisfaction of heart that comes to those who freely give their lives as vessels to the divine Servant of God. Her heart overflowed with Thanksgiving for the goodness of God who had led her these forty years as He had led the Children of Israel, Duet. 8:2, 3: (1) that he might humble thee, (2) to prove thee, (3) that he might make thee know that man doth not live by bread only but by everything that proceedeth out of the mouth of Jehovah. Of her it is true: "Jehovah thy God hath blessed thee in all the work of thy hand; he hath known thy walking through this great wilderness; these forty years Jehovah thy God hath been with thee; thou hast lacked nothing." Duet 2:7.

Sunday morning, September 6, was the ordination service for Walter H. Regier who had received a call to serve the Friedensthal Church of Tampa, Kansas. Rev. J. E. Entz, Rev. A. Warkentin, and Rev. A. E. Kreider served at this occasion. Paul's words of advice to the youthful Timothy were also spoken to this candidate for the ministry in the Church of God. It was a holy moment when by the laying on of hands of all ministers present, the young man was set aside for special service unto God. After the ordination Rev. Regier spoke a few words on "My Grace is Sufficient." Yes, if it wasn't that we could launch out for service unto God on the mighty waves of His grace, we would hold back, for, of ourselves, what could we do?

The Friedensthal members had joined us for this morning hour and after the service the relatives and close friends of Rev. and Mrs. Regier and their church members assembled in the basement of the church for the noon meal.

There have been showers of blessing,
Showers of blessing, I know
There have been seasons refreshing,
Seasons that bid us to grow.
Souls that have drunk from the fountain,
The fountain of God's ceaseless love,
Speak of His excellent greatness,
Sing to the Mercy above.

With Greetings from the *First Mennonite Church,*
Newton, Kansas
Joanna S. Andres, Corr.

HOW FAST?

How fast should a hymn be sung? Our answer is that it should be sung a little faster than some congregations sing it and about half as fast as some others sing it. A hymn is a prayer or a confession of faith. It should be sung in a natural, easy style so that the worshippers will enable to enunciate the words and sing them with the spirit and the understanding. To rush through a hymn is a silly performance—about as meaningful as to repeat the Lord's Prayer or the Twenty-third Psalm at a lickety-split speed so as to exhaust the breath and to lose the meaning of the words in a cloud of dust. Sing and pray naturally and without affectation. This advice holds for the rate of speed as well as for the tone of voice. Think of the words as you sing. Let the music wing your prayers to God. A hymn is not sung for show or for a demonstration of breath control. It is prayer and praise. Do not race along as if God were impatient or as if it were your last chance to get through it. —*Rev. Lester Hostetler*

IN MEMORIAM

JOHN BIXLER, 1867 to 1942, was born in Putnam County, Ohio, and lived in this region for over fifty years. His wife and one son preceded him in death. He is survived by one son Milton and two brothers. He was a member of the Ebenezer Mennonite Church, Bluffton, Ohio.

MRS. ABRAHAM SOMMERS, née Dinah Basinger. November, 1873 to July, 1942, was married in 1896. Together with her husband she reared a family of twelve children and later mothered four grandchildren. She was a very consecrated mother and ever ready to seek the welfare of others and especially the Church. She was a member of the Ebenezer Mennonite Church and formerly of the St. John Mennonite Church near Pandora. Eleven children mourn the loss of their mother.

« « JOTTINGS » »

—**Mennonite Deaconess Home and Hospital, Beatrice, Nebraska:** The community nursing course is being taken at the present by the following: The Senior class which will graduate October 1, 1942, consists of Jean Schiermeyer, Dorothy Ruigh, and Eva Thieszen. The members of the class of 1943 are Lucy Jost, Nadine Leeper, Martha Quadhamer, Darleen Preheim, and Linda Graber. Members of the 1944 class which has just begun its studies are Mrs. Elmer Claassen, Henderson, Nebraska; Mrs. Harold Schmidt, Hillsboro, Kansas; Doris D. Kaufman, Marion, South Dakota; and Ruth Goebel, Deer Creek, Oklahoma.

—**Swamp Mennonite Charge, Quakertown, Pa.** The "Through the Bible Study" course will be continued at West Swamp. "Our Bluffton College Mite Boxes are to be turned in each quarter. Can we bring them in. . .We have three colleges in our General Conference. . .Each of thse Christian institutions has helped greatly to furnish lay, missionary, and ministerial leadership in the General Conference. Daily prayers for our schools are greatly needed and much appreciated."

—Bulletin, **First Mennonite Church, Upland, California:** The young people recently had a singspiration after the evening service. The book of Philippians is being studied during the Mid-week Prayer Meeting.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** The board of deacons has decided "To reserve four pews in the rear of the church. . .for parents with little children. Ushers are requested to enforce this decision as much as possible." "A Young Married People's Sunday School Class under the tutorship of Mrs. P. R. Schroeder will be started October 4." The church is collecting clothing for relief. The total remaining debt on the new meeting house was about $15,500 by September 7. By the close of that day about $9000 of the given amount had not been pledged for. In the new drive to pay the debt the church has agreed to accept Civilian Bonds made out to the church in lieu of cash pledges.

—**Regina Marie Hofhienz** and **Elmer Richard Shetzline** were married in the First Mennonite Church, Philadelphia, Pa., on September 5. Their home is at 3232 D Street. Bulletin: "Diamonds are chunks of coal that stuck to their jobs."

—Bulletin, **First Mennonite Church, Reedly, California:** The North Fork Singers (C. P. S.) under the direction of Ernest Lichti led in a service of song during a recent Sunday night service. Later the Young People's Choir of the church had an hour of fellowship with them.—Word from Rev. A. D. Wenger informs us that he is established in his new place of work at Shafter and that he is hard at work. His address is Box 874, Shafter, California.

—The Brethern **Ed. G. Kaufman. P. H. Richert, and Willis Rich** recently visited the Beatrice, Nebraska, Mountain Lake, Minnesota, and Henderson, Nebraska, communities. One goal of the trip was to suggest to friends of Bethel College that Civilian Bonds might be purchased and made out to the college.

—**Berne (Indiana) Witness:** Dr. J. A. Huffman, author, lecturer, educater, recently spoke in the First Mennonite Church under the auspices of the Christian Temperance Union.—Helen Habegger, Esther Habegger, and Howard Baumgartner have enrolled at Bluffton College.—Clifton Sprunger, son of the late Mr. and Mrs. J. F. Sprunger of Berne, has been elected president of the Indiana Association of Y. M. C. A. secretaries. He has been in Y. M. C. A. work for many years.

—**Mountain Lake Bible School** has an enrollment of forty-three children. These are distributed in the Kindergarten and the first six grades. Rev. C. Wall says, "We have good reasons to be happy at work. Every room is in good condition and inviting. Text books and supplies are there, and more have been ordered. Our collection of children's story books is rather small, but new books will find their way into the shelves in due time. On the grounds the equipment is well taken care of. The new surprise for our children this week were the swings . . ." —Mountain Lake Observer

—**Mennonite immigrants who came to Canada** nearly twenty years ago have reduced their transportation debt to the Canadian Pacific Railway by $1,439,500.00 in the past few years. More than $79,000.00 of this sum was paid during the fiscal year of 1941-42.
—Mennonite Weekly Review

—**The Bethel Hospital School of Nursing (Newton, Kansas)** graduated the following senior nurses on September 4: Leona Enns, Meade; Ella E. Fast, Whitewater; Orva F. Graber, Harper; Mary Klassen, Elbing; Helen R. Regier, Newton; E. Janet Soldner, Berne, Indiana; Ruth R. Wedel. McPherson; and Kathryn V. Wiens, Inman.

—**Dr. and Mrs. P. A. Penner** are back at home at 108 South Walnut Street, Newton, Kansas, after traveling for several months in the far western and Rocky Mountain states.

—**John Boehr, son of Rev. P. J. Boehr,** has enrolled as a ministerial student at the Dallas (Texas) Theological Seminary.

—**Rev. and Mrs. P. A. Wedel of Aberdeen, Idaho,** recently brought their daughter to Bethel College and visited a few days with relatives and friends.

—**Rev. and Mrs. Albert Claassen of Beatrice, Nebraska,** recently visited mission stations and churches in Oklahoma. On September 13, Rev. Claassen brought the message in the Eden Mennonite Church, Moundridge, Kansas.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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LETTER FROM OUR PEACE COMMITTEE

(Dated August 31 and sent to all pastors)

Less than two years ago there was no Civilian Public Service. In a few more weeks there will be sixteen well organized camps with their staff of administrators and workers scattered over the United States from coast to coast. These staffs are administering the life of over 1600 young men—more than in all of the Mennonite schools put together. We cannot yet tell what the spiritual possibilities of the religious education program in each of these Mennonite-administered camps will have for these young men of the future Mennonite church. But surely something very important is taking place in the lives and thinking of these young men that will bear good fruit for the future church.

This program costs the fifteen Mennonite groups cooperating under the Mennonite Central Committee $40,000 per month, or $480,000 per year. There are about 120,000 members in these fifteen cooperating bodies. This in itself is an inspiration. This means that every member in these fifteen groups should pay $2.00 as his or her share to keep the C. P. S. program working for the next six months beginning with August 1, 1942. Some of the Mennonite groups are ahead of their quota per membership. Our conference is $23,000 in the arrears. We have done well when we consider the number of churches which have done their share. But we could do much better if each would keenly realize its obligation, for there are those who have given little or nothing.

With the encouragement of the president of our conference, Dr. C. E. Krehbiel, the Peace Committee is sending out this personal appeal to every pastor that if his church has not raised the stated quota that he confer with the officers of his church and learn what steps can be taken immediately to raise the amount needed. We will need to impress our people with the fact that we are living in no ordinary times and that we are FACING AN EMERGENCY. THERE IS A FAITH AT STAKE for which our forefathers suffered martyrdom. Our people have never failed in meeting their obligations. We believe when they once realize the importance of this God-given opportunity to witness for Christ they will not fail now.

BE SURE TO SEND ALL CONTRIBUTIONS FOR CIVILIAN PUBLIC SERVICE CAMPS TO L. J. HORSCH, 529 EAST J STREET, ONTARIO, CALIFORNIA.

Very sincerely,

H. T. Unruh, Chairman
Ernest J. Bohn, Secretary
L. J. Horsch, Treasurer
Emil J. Waltner
PEACE COMMITTEE OF THE GENERAL CONFERENCE

A REQUEST

Editing the *Mennonite Year Book* takes the help and cooperation of many individuals. Will everyone who can, kindly aid in supplying the necessary information. We aim to get a complete list of all ministers of our conference, new and old, and their addresses. We also need a complete list of General Conference and district conference officers, the setup of the local churches, their organizations and officers of the same. So please, help your different secretaries to gather the information. The persons concerned are often too modest to give their own names and state their offices. So, please, help us make the records complete. It is quite essential. We would much appreciate having this information in our hands befor October 24. *Gerhard Friesen, 700 East Broadway, Newton, Kansas.*

The Use of the Bible

Our method of approach to the Bible often determines the profit that we will receive from its study. The following ten suggestions may help in this.

1. Study the Word of God first hand and rely not too much on what commentators have to say.

2. An interview with God in the quiet of the sanctuary of prayer will prepare our minds and open our spiritual eyes to see the way of life more clearly, consequently we should study prayerfully.

3. The Bible is unique, it is not a book, but *the* book. As man is among animals, so is the Bible among books, different not only in degree, but in intrinsic quality. It is in a class by itself, not comparative but superlative. Other books may contain man's thoughts about God, but the Bible contains

God's thoughts of Himself and His thoughts about men.

4. "All scripture is given by inspiration of God" (II Timothy 3:16); therefore we should approach it as it actually is, *the inspired revelation of God to man, and the authority on everything that pertains to the relation between man and God.* For Christ Himself the *Old Testament* was authority; how much more should we accept the entire Bible as our final authority.

5. Approach the Bible as a spiritual book, remembering that spiritual things must be spiritually discerned, "for the natural man receiveth not the things of the Spirit" (I Corinthians 2:14 in R. V.).

6. Approach the Bible with an open mind, and avoid the attitude of looking for proof for your beliefs, since rationalization has been the pitfall of many a truth and a labyrinth for the truth seeker. The most effective key for understanding the Bible is a surrendered heart, a consecrated life, and a spiritually inclined mind in keeping with the words of Christ, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). Yet we should not disparage reverent scholarship, for the consecrated scholar can glean many times more from the scriptures than can the ignorant.

7. A willingness to obey is another essential requisite for the most profitable study of the Bible. The words of the Master in John 17:7, "If any man willeth to do his will, he shall know of the teaching" (R. V.), evidently indicate that the door to an understanding of God's Word swings on the hinges of a willingness to obey.

8. The declared purpose of the Bible is to make bad men good; good men better; and better men the best it is possible for them to be. "It is a book of God for the man of God, to thoroughly furnish him unto all good works." Do not find fault with the Bible because it reveals to you your faults, as the woman who smashed the mirror because it revealed her freckles, rather remove what in your life is not in accord with its teachings. Only conformity with its precepts will make possible the proof of its beauty and its power.

9. Avoid stumbling over difficult passages that you cannot understand. Feed on the precious truths that you do understand and in due time your understanding will increase. What at first seemed difficult, will in response to prayerful, persistent study under the guidance of the Spirit often become a gem of truth that brings both joy and comfort to your soul.

10. In our attitude to the Bible, as in all other matters, we will be entirely safe if we follow Christ; of whom we find that He accepted the Scriptures as the inspired Word of God, as final authority in matters of doctrine as well as in matters of duty and service.

Definitely set aside some part of the day for the express purpose of studying the Word of God. Such a resolution should be made and kept by every Christian that hopes to grow in spiritual matters. Probably the best time is the "Morning Watch," before one enters upon the duties of the day. Others prefer the hour before retiring at night, but the danger of slighting this important spiritual activity is greater at that time. Often very busy people find time for an hour a day for this purpose, others employ less time; for effectiveness it should however not be less than fifteen minutes used exclusively for this study. A good program is to open with an humble request asking God to enlighten you to understand His will from the Scriptures studied, then follow with a period of concentrated study, and close by again thoughtfully appearing before God with the central thought of the passage clearly in mind.

(The above quotation is taken from the booklet, *Mennonites and Their Heritage—Life and Service in the Kingdom of God* by P. C. Hiebert. This is one of the booklets used in the "Core Course" which all Mennonites in Mennonite C. P. S. camps are required to take. Four booklets of the six planned are off the press, and you may get them for twenty cents each from the Mennonite Book Concern, Berne, Indiana. The price is lower in larger quantities).

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PROGRAM FOR THE MINISTER'S CONFERENCE OF THE WESTERN DISTRICT

Main Topic: "The Program of the Church in this Time of Emergency."

Opening by the Chairman, Rev. C. H. Dirks.
Conference Communion Sermon, Rev. T. A. Van der Smissen.
Communion Service led by Rev. P. P. Wedel.
Special music.
Topic: "An Effective Sermon; What Should It Include?" Rev. A. Warkentin
Rev. David Wedel

Noon Intermission.

Afternoon Opening by Rev. Paul Kuhlman.
Business.
Special music.
Topic: "An Energetic Youth: How Are We To Direct It?" Rev. J. E. Kaufman
Rev. Henry Hege
Topic: "An Active Church; How Can It Serve Successfully?" Rev. Walter Goering
Dr. Winfield Fretz

The second person for each topic is to lead in the open discussion.

Time and place of the conference will be announced later. —*Rudolph Schmidt*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SOME OF THE FIRST EXPERIENCES DURING INTERNMENT

By *Wilhelmina Kuyf* from China

In making any kind of report about our field and work for the periods since December 8, I find myself very much handicapped, partly because we were confined to our courtyards after that date, and this lasted six months.

On the morning of December 8 I happened to be at Nanlo, where we (Mrs. Shang, the Bible woman and I) had just spent a very rewarding five days. Our baggage was packed on wheel barrows and the bicycles pumped up and ready. Suddenly three determined looking men, not in uniform, came up and announced that we were not to go, but were to be sent back to Taming. I asked them why. They repeated all they had said, adding that we were to hurry. For a moment I had a sinking feeling, and prayed hastily the prayer I was to pray often, "Lord let me meet whatever this may turn out to be, like a Christian." We mentioned to the guards that we had not yet eaten our breakfast, and that Mrs. Shang had left her warm jacket, and the breakfast behind. They sent over for the food and jacket, and the hot millet comforted and warmed me, but poor Mrs. Shang did not get much down. We were cold, and they brought in a tiny charcoal fire, and we were able to warm our feet. Seven trucks soon left for Taming, and we went along on them, taking even our bicycles along after arguing some about it. We were all taken to the Mennonite Mission house at Taming, including some of the Nazarene missionaries, making a total of eleven people.

They asked us whether we wanted to go home. We said, "No, we want to stay and preach the Gospel." "Afterward," was the remark.

That night as we knelt for our devotion, there was a tremendous sense of helplessness apart from God. But we were comforted then and through the days ahead by the unfailing faithfulness of God. We sang the great old hymns of the church, "O God Our Help in Ages Past," and "A Mighty Fortress is Our God," "Jesus Lover of My Soul," etc. The Bible, too, then seemed more especially written than ever for folks in our position.

The Bible school, of course, had to disband, but afterwards the teachers arranged to teach the graduating class in their home, so that at least that group of students might be prepared for further work. Some of them, in spite of attractive offers of jobs elsewhere, have turned to the work of shepherding the Christians in their own village, without definite promise of support, and found joy in it.

During the Chinese new year season the evangelistic bands went out as usual, but only those on foot. They reported that in some places folks said, "What, are you still preaching that Jesus, when His white followers are virtually prisoners?" Others said, "It's a shame those foreigners (we Americans) can't get out and do their regular work; they preached a good doctrine, didn't hurt anybody, and really went out of their way to do good." Our contribution to the work at this time could only be renewed prayers that each of the Christians who went out might give a good testimony.

Gradually work began to go on more regularly for the Chinese Christians. Instruction classes were held, and as some one in Kaichow said, anyone who came to study the Christian doctrine *now*, really meant business, there were none with ulterior motives. On April 5, a class of nine was baptized at Kaichow, and at Ch'ang Yuan, (in spite of the bitter treatment of the church there), eleven believers were added to the body of Christ. At Tung Ming there were five. The Women's Auxiliary at Shao Chuar financed an instruction class, and some of the folks who had studied there, continued their work at Taming, and were part of the class of eight that were baptized there. Because of unsettled conditions, some of those who were accepted, could not get to Taming, on the day for baptism. It may be they will be included in the next group. At Schwang Ching there were three who publicly took their stand by baptism. Stories of the conversion of these folks make thrilling reading, and show that God's Holy Spirit works in these times too.

Each Sunday we used to ask about the attendance at the church service at the south suburb in Taming, and always got the answer, "It was packed." The fearful of heart don't come, but there are many who have the courage to face community and family disapproval, because of the new life they have in Christ Jesus. (Note: The south supurb chapel is not nearly so large as the city church).

Our Chinese friends assured us of their constant prayers for us, and we continually reminded them that the Church of Christ was bigger and more important than any one of us. We reminded them too of an excellent sermon that young Mr. Ting, the evangelist of the Taming church, preached in November; Jesus Christ is the head of the Church, not the foreign preacher, nor the lady missionary, nor the minister, just Jesus Himself, and we all are parts of His body."

One's thoughts go back to tested co-workers, over the whole field, but to tell of individuals and their stand would make too long a report. However, in summing up, it might be said that affairs of our mission continue in the hands of the Chinese organization, with a new general committee as follows:

Chairman: James Liu
Secretary: Rev. Li Kuang Ming
Treasurer: Rev. Wang Wan Chu
Other members: Rev. Chang Ching, Rev. Sun Ch'ung Sheng, Wang Jui T'ing, Tsao Chien Ch'un, Li Ching Hsien, Rev Yang, (pastor of the Kaichow east supurb church).

They appointed four overseers or superintendents:

Ch'ang Yuan and Tung Ming area	Rev. Liu
Kaichow area	Rev. Li Kuang Ming
Tsingfeng and Nanlo area	Tsao Chien Ch'un
Taming area	Rev. Sun Ch'ung Sheng

The committee has not planned to use any women in paid work, but all over the field they are standing by. Way down in Ch'ang Yuan, Mrs. Chang Jui Te has promised to stay and the people of the church say that while they have food, she will have too. In order not to be a burden, Mrs. Chang has a small business, which she hopes will supply funds for clothing, and yet will not divert too much time from the work.

Mrs. Hsieh and Mrs. Kao at Tsingfeng have decided that all money given to the Widows' Home will be saved for repairs, and that they will eat what the Lord provides. They are being much used in His service.

Mrs. Hsu and Mrs. Shang at Taming go out faithfully to encourage and help the former students, and the Taming area Christians. Mrs. Shang also goes to more distant places on her bicycle, with the evangelists, or by herself.

Local church groups make themselves responsible for their own leaders, in some cases, but one has the feeling that conference loyalty, as expressed by contributions for conference activities, will be a long time coming.

Many of the Chinese, just before I left, gave me greetings for the board, and the constituency at home, and all said so earnestly, "Ask them to pray for us, we don't know what is ahead." As I look into my own heart, and realize what a bulwark your prayers for me have been, and are, I covet for our Chinese brethren in the faith the same 'high tower'.

MRS. CHIA K'O I—"THE RIGHTEOUS" OR "THE UNWORTHY RIGHTEOUS"

(Name given her by her friends).

By *Aganetha Fast*

Dear Mrs. Chia K'o I came to the China General Conference Mission early in its history. Through the death of her husband she was left destitute with her little son and so was driven to beg for alms. Though lowered to a beggar's life, she would not permit herself and her little boy to lower their moral standards. The professional beggars do not only allow themselves to get filthy beyond description, but they actually put forth efforts daily to look their worst in filth and rags in order to induce people to give either by sympathy or in disgust. Daily she would take her son to a pool by the wayside to wash herself and the child before they started out on their humilating task. This also led her to the gate of the mission. Her intellectual face, her cleanliness, and her dire need aroused the attention of the pioneer missionaries. They could well use a woman to help with the home duties so as to enable them to give more time to the many women callers who came daily.

Mrs. Chia watched the children, and did other minor tasks while the missionary lady conversed with the women. During this time she also learned to read. Her lesson book was the Bible. She gave her heart and life to the Lord and became a great inspiration to all who came in contact with her, missionaries and Chinese alike. The illness and death of her little son was a great sorrow to her, but through this experience she was enabled to be a great comfort to the missionary family, who similarly lost a little son of his age a few years later.

Mrs. Chia was the first native woman worker of our mission in China. She soon endeared herself to all the missionaries by her cordial humble ways, by her earnestness, her sincerity, and her understanding heart and mind. Whenever she was not out calling in the villages, her home was like an oasis in the wilderness. Daily we found her room and yard crowded with women who sought her help and counsel. Some years ago, she had what might be termed a breakdown. During her extreme weakness it seemed we would lose her before long, but she rallied, and though she has approached the age of seventy, she now again energetically enters into all the responsibilities of the mission work. Mrs. Chia will walk for miles to visit a needy soul or stay out for weeks at a time living among her people in the villages to preach to them about the Saviour she loves so dearly.

Her request as per her letter: "Please intercede for me in a special way, that I might always have the strength to glorify the Lord."

* * * *

—**Foreign Missions:** Rev. Charles Allen Clark says in the **Presbyterian**, "There would be no Christian Church on earth if it had not been for missionary work . . . Some friends have suggested that possibly God has allowed the work in Asia to meet this setback in order that we might be forced to pay more attention to the 'Neglected Continent' of South America. Scores of the released missionaries have been sent there, and the work is booming. Our board will send thirty new missionaries to Colombia alone this coming year. Brazil is asking for one hundred . . . up until almost today the Bible has been prohibited in South America by order of the Church. Colporteurs trying to sell it have been put in jail. Bibles have been burned in the market places by order of the priests . . . .

(Continued on page 14)

MENNONITES and RURAL LIFE

By J. Winfield Fretz

HOLDING OUR OWN

In practically every large American city in the north and in hundreds of smaller non-Mennonite communities one can find from two or three to several dozen Mennonite families who were once active church members in the local communities. There is no reason why we should continue to look upon such individuals and groups as lost to the Mennonite Church. To do so is to admit that there is nothing to be done about it, and I for one do not see any good reason for such a fatalistic and hopeless attitude. Individuals who leave the home communities are not like birds escaped from a cage forever lost to the Mennonite Church, unless she allows them to be lost.

What Shall We Do?

First of all we should like to see every effort made to find opportunity for expression of their basic interests in the local community. But if that is impossible those going to the cities and other non-Mennonite communities should be encouraged to organize fellowships in the new communities. Two or three or a dozen families can organize effective fellowship groups anywhere simply by meeting in private homes. These groups can meet regularly every week or two if not on a Sunday morning, then on Sunday afternoon or evening or on one evening during the week. At such times Mennonites from various communities and sections of the country can become intimately acquainted with each other through periods of worship and wholesome fellowship. Out of this may grow churches or congregations, but that is not as important as the continuation of regular meetings for the purpose of Christian fellowship and worship. Many of our present churches had their beginnings in a small group meeting in homes. Our forefathers met almost exclusively in homes during the early days of the Brotherhood as did the early Christian churches in Palestine and the Mediterranean world.

What Has Been Done

I attribute not a little of my present interest in the Mennonite Church to my membership in such a fellowship for over three years in the city of Chicago. At the meetings, which were always held on Sunday afternoon and evening, the programs consisted of simple devotional services, Scripture reading, prayer and singing and then a discussion. Frequently a visiting brother led the discussion of a topic of interest to the group, more generally it was led by a member of the group. The discussions were always on topics of a religious nature. Attendance averaged about thirty for the three-year period. Out of this group new friends were made, a deeper appreciation of the Mennonite Church was discovered, the meaning of true Christian fellowship was freshly manifested, and best of all, those who shared in these religious meetings were drawn more closely to the heart of Jesus Christ.

This particular group was composed chiefly of college and university students, but there were three times as many Mennonites in Chicago who could have formed several additional fellowships. At one time close to a hundred Bible institute and university students met at the First Mennonite Church for an Easter communion and fellowship service. What has been done in Chicago can be done in other places. The home churches can help by making membership in a Mennonite Church so meaningful that those leaving the local community will want to organize or join a Mennonite Fellowship as soon as possible.

* * * *

"NOT RICH ENOUGH TO BE A C. O."

The editorial, "Help for Wives of C. O.'s," brings to mind an equally serious problem. We recollect hearing the expression, "I'm not rich enough to go into a C. P. S. camp." Since the monthly allowance of $1.50 to $2.50 has been withdrawn, the personal income of some of the young men in camp is nil. The inability to purchase necessary personal effects naturally looms large. Clothing begins to grow thin toward the end of the first year. Shoe soles wear out quickly. They would like to write more letters, but each stamp costs 3c. A Colorado camp paper suggests a young man's dilemma:

DEAR DAD:

GUE$$ WHAT I NEED MO$T OF ALL. THAT'$ RIGHT. $END IT ALONG.

YOUR $ON, C P $ PAUL

Sensing this need our congregation designated that the September 6 Sunday School offering be divided equally and sent as a gift to our young men serving in C. P. S. camps.

We wish to let you judge the extend to which this was appreciated. The following are excerpts from letters received during the past week:

"It surely feels good to know that all of you are standing back of us."

"It naturally helps to alleviate the acutely flat condition in which our pocket books are found most of the time."

"They (the home churches) know that the campee needs a certain amount of money for personal things and that he will be assured of these needs even if he has no income or reserve of his own which will make it easier for him to remain in a C. P. S. camp or will eliminate the financial question entirely from the mind of the man making his choice of service before he goes to camp."

"We know that the prayers from the home church are necessary, and help us beyond measure. We know also that sometimes prayers must be accompanied by action."

"The idea won favor with the rest of the boys and they said they wished that their churches would do the same." —*Walter H. Dyck*

* * *

The Way to Peace

By *R. W. Galle*

For you know in whom you have put your trust. If you have no more Bible knowledge than that you have heard from the pulpits in a good many churches, God have pity on your souls. Read it for yourselves; it is for you.

It is a marvelous heritage to be peace minded and try to abolish that hellish enemy war. Also to try to live by the sermon on the mount and to lay down your life if need be. But would it not be far more profitable to lay down your life for the cause of Christ? Wearing it out presenting the true Gospel? Is it not one's duty to make the world a better place in which to live as a Christian and have a yearning passion for lost souls and to evangelize it? All for the honor and Glory of God, which automatically would stop greed, hatred, evils, and so forth.

Would you allow me to warn anyone who is not enlightened that it is an altogether different subject to allow oneself to be wrapped up in some peace movement sponsored by Christians and non-Christians including cults and creeds of various breeds thinking they might abolish war? We have no grounds whatever to try to usher in any kind of world peace as to its elasticity. It is both foolish and unscriptural to expect a permanent man made peace. Naturally, most all men including officers that make war would like to have a peace loving world so as to prevent the useless senseless murder and destruction of our loved ones. But more pitiful and sad is the thought of the ones that are blown into an eternal hell not knowing in life where they are headed for, all because of Christians laying down in contentment satisfied with their own selves not telling others of the saving power of Jesus Christ. Do you think the world would be better off in a continued peace without the peace of God and allow it to wallow more and more in sin and debauchery than ever even as now and do nothing about it as usual? How much headway have we made when we have had the opportunity? Have we done our little part to go ye into all the world and preach the Gospel to your next door neighbor? You know, to the other man we are at the other end of the world. Surely to bring about the peace of God, souls would have to be born into the kingdoms of God. Born again not in the flesh, natural, but in the Spirit, supernatural. Certainly no one like Gandhi and others (Gandhi a non-Christian not once believing that Jesus Christ was Diety) could ever hope to bring in peace of any kind since Christians have failed in their efforts to bring in world peace. And while his hobby is that of making some ancient and ancestral image to worship or not believing in killing some animal for food for fear he may be killing his grandmother, to think that Christians would dare to link the name of Jesus Christ, God manifested in the flesh, with Gandhi or any other kind of a non-Christian movement and associate their names with such as their co-workers, is preposterous. In Isaiah Chapter 57:20-21: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." There is no peace, saith my God, to the wicked. It is good work to work toward world peace but don't build any hopes on it.

Christians, don't sell your Denominations. People are not interested. Sell them Jesus Christ without money and without price, and you will reap a bounteous harvest. Teach the wayward soul the way of life eternal; the way of the cross that leads home. Teach them of the One who paid the debt of sin for all, and if only one soul is saved you have gained the whole world and more. And a multitude of sins is covered for Christ took all our sins upon Himself on Calvary by his own blood he purchased us. My friends, you are bought and paid for with the price of blood and no other way.

Folks are trying man's way, clean up the outside, build a new character, have good morals and tell folks to strive to lead a Christian life. Live a life that they may follow your example. Then when you think they are ready, present Christ.

You might just as well try to tell a pig not to go into the mud as to present Christ in this fashion. You can clean a hog up on the outside, brush him, put a blue ribbon around his neck, keep him in your parlour for any length of time and then turn him loose and the first mudhole he sees he will wallow in it with content. Let us contrast the picture and use a sheep in place of a hog. You will find the sheep may step in the mud but its very instinct hates the filth and with all effort gets out of the mud and doesn't get in that same place again. So it is with a true Christian who is cleansed from the inside by the precious blood of the Lamb. You must be born again. Nicodemus, a highly educated ruler of Israel, knowing the Old Testament, failed in his self satisfied life to recognize Christ as the Messiah until he was born in the spirit putting the things of the world behind. He came to himself.

No, thank God, man cannot clean up from the outside and leave the inside a whited sepulcher. Otherwise he would boast what he could do (which he does anyway) by works of his own efforts and work out his own salvation by works of good deeds to others. For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Ephesians chapter II 8-9.

Man someday soon will try to build a world of peace on the Christian doctrine of love, on the principles of Christ, the brotherhood of man. Man is trying to bring about a Federal Council of Churches and some day that will be completed, only to the bitterment of the true church, which will then be taken out by Christ. The Holy Spirit being taken with the church who now dwells in the true church. The apostate church will then be left to reign but without Christ. Man is trying or talking about bringing in a United States of the World and I believe some day it is going to happen. Then they will cry Peace, Peace, and there will be a short peace. They will say, now we are all brothers. Christians, so-called Christians and non-Christians alike will have a mock peace and will say, "See, we told you we could bring in peace." But, beware, then there will be sudden destruction! No, there will never be a peace as the world terms it. For only the Son of God, the King of Kings, when He appears, which according to the scriptures is very close indeed, even at the door, when He appears in the air with His Holy angels will bring peace as He establishes His righteous government on the earth. People of the world will soon be looking very earnestly for a man with brains. In fact they are looking for one now. He may be in the world today, a superman. What a terrible delusion when professing Christians find themselves with a man of brains to bring about a world peace and realize that he is the Anti-Christ. And when they get this man of brains to run the world, they will wish they did not have him. For he will be a dictator of the worst degree and will make Hitler and Stalin appear as a mere shadow. He will make people bow down to worship him. They will have to have the mark of the beast on their forehead or hand, that will be literally too, so they may be able to buy or sell, and to those that refuse he will have killed just as the decree that Nebuchadnezzar put forth in Daniel's time. Folks, look around you. Even now it is at the door. Can't you see it? If it were possible the very elect would be deceived.

My friends, we need to know more than the Sermon on the Mount. We need to go to Ezekiel, Daniel, Isaiah and Revelations and others for prophecy. To the four Gospels for Jesus Christ, the light of the world, the Good News. And to the inspired writing of St. Paul for the conversion of the soul of the sinner, and the acceptance of Jesus Christ as personal Saviour. We need to know the Old and New Testaments alike. It's Salvation, history, poetry, prophetic predictions, promises, hopes, joy, comfort, the experiences, assurances and rewards, too.

But until you know the others, the sermon does not apply to us or mean much. You may ask how to obtain these. You may get them by reading much, searching the Scriptures daily, and asking God in prayer always to lead. Like Timothy 2:15 and hearing and believing the Word. One that knows only part of the Bible or perhaps none is like a man that will sit on one end of a teeter totter and argue himself into believing he is balancing himself. One must sit in the middle and hold on both sides and then you will rock it nicely. So it is with the Bible, my friends. Won't you put Christ above everything else? Your business, your pleasures, your other Gods, money, pride, selfesteem, selfrighteousness, greed, selfsatisfaction and so on down the line. You cannot serve them both. Won't you give Him a perfect chance? Then watch how God will transform your whole life. You will know that He is able to keep that which you have committed unto Him against that day.

—Los Angeles, California

* * *

"In thinking of the urgent call
That sufferers be fed—
The foreign mother and the child
In want of milk and bread;
In helping, too, the "boys" who serve
In our civilian camps,
We hope you'll not forget to buy
Certificates and stamps." —whd.

* * *

IN MEMORIAM

JOHN W. GALLE was born at Franklin, Iowa, October 7, 1862. He was the son of Jacob and Maria Krehbiel Galle, and brother of the late Anna Galle and P. J. Galle.

The rite of baptism was administered to him in his early youth by Rev. Christian Schowalter.

As a youth he accompanied his family to Moundridge, Kansas.

In 1891 he was married to Anna M. Haury. They were privileged to live together more than fifty-one and one-half years, having celebrated their Golden Wedding in February of 1941. This union was blessed with nine children.

In Kansas he was engaged in the milling business, as a merchant, postmaster and farmer at various times until he moved with his family to Reedley, California, in 1912. At Reedley he operated a ranch until his retirement a few years ago.

He joined the church wherever he resided and was a member of the First Mennonite Church at Reedley, at the time of his passing.

He leaves his faithful wife, eight children, ten grandchildren, and one great grandchild. These with his many friends will be both cheered and comforted by the deep and abiding faith which characterized his life.

His death resulted from a heart attack on the morning of September 9, 1942. Funeral services were conducted by Dr. J. H. Langenwalter on Friday, September 11. Interrment was at the Reedley Cemetery.

DAILY DEVOTIONAL MESSAGES

By *Gerald Stucky, New York City, New York*

OCTOBER 8—*"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."* Phil. 2:3.

It is said of D. L. Moody, one of the foremost of all evangelists, that when he was on the platform with other preachers that he took the back seat, and was always pushing others to the fore. Not that he was not able to speak, or wouldn't care to speak, but in his humility he considered others superior to himself. Herein was virtue in that it is no great thing to be humble when one is brought low, but to be humble when one is praised—this is a great and rare attainment. As Ruskin writes it, and as Christ exemplified it, "the first test of a truly great man is his humility."

OCTOBER 9—*"Only let your conversation (conduct) be as it becometh the Gospel."* Phil. 1:27.

Colors that clash, music with discordant sounds, or sizes that misfit have long been distasteful and are things which we avoid. The trouble lies not in the individual color, but rather in the combination of that color with another which it does not complement. Even so it is in the Christian life. All things are lawful unto us, but all things are not expedient. Our conduct is to be such as is in harmony with the gospel, or such as "becometh" the gospel. If we love Him, we are to keep His commandments. And this is the commandment which He gave unto us, that we love one another even as He loved us.

OCTOBER 10—*"And this I pray, that your love may abound yet more and more in knowledge.."* Phil. 1:9.

To be an ignorant Christian is but to manifest a state of spiritual poverty. A person who really loves the Heavenly Father and His Son also *knows* them. Love is the pathway which leads to knowledge. George Washington Carver, the great negro scientist, says that if we love anything enough it will give up its secrets to us. He learned to love the handiwork of God—the great outdoors, the products of nature, the flower, and possibly above all, the peanut. Because he loved the peanut and the God who gave the peanut, he was also given the secret of its possibilities. To really love our Lord is to abound in knowledge of Him.

OCTOBER 11—*"Beloved, if God SO loved us, we ought also to love one another."* I John 4:11.

God's love was an identification of the higher with the lower for the benefit of the lower. Such is the love we should have. We are to be willing to identify ourselves in love with the one who is outcast, the friendless, the publican and sinner, the man who is hated, the woman who has no friends, tac., for their benefit. It is easy to love those who love us; it is easy to love the lovely, the exalted, the popular—but that is not the way God loved us. Humility becomes an essential quality in our love for one another. Let us put our love not into words and vain talk—but into action.

OCTOBER 12—*"Love envieth not. . . ."* I Cor. 13:4.

It is the will of God that we be content with that which the Lord provides for us. The Christian should be able to say with Paul, "Whatsoever state I am, therewith to be content." Envy is the insidious germ which causes discontentment. Envy causes us to be uneasy and jealous at the attainments and possessions of another in accordance with the degree that we think our own happiness would be advanced by the addition of it. In spite of the fact that experience has shown time and again that the "grass on the other side of the fence" is not greener, we still desire that which belongs to others. The love of God brings us thankfulness and gratefulness for what we have in spite of what we have not.

OCTOBER 13—*"That I may know him, and the power of his resurrection. . ."* Phil. 3:10a.

E. Stanley Jones says that "This generation has been innoculated with a mild form of Christianity and is absolutely immune to the real thing." The mild form itself evidences itself in a superficial grasp of Christian ideals, ethics, and activities. It knows *about* Christ, but does not *know* Him as an *experiential* reality. To know Him is to be so identified with Christ that He lives within us as Savior and Lord. It is in this way that we become new creatures in Christ Jesus, and it is as a result of this that all things become new.

OCTOBER 14—*"I thank my God upon every remembrance of you."* Phil. 1:4.

In this little phrase in the beginning of Paul's letter to his friends in Philippi he pays them a subtle and thought-provoking compliment. Could our friends say the same thing of us? Can they say of us, "I am certainly glad to have him as my friend. He has shown me what the real things of life are, and what it means to be a Christian. When I am with him I feel like doing good and my bad thoughts go from me. When I am with him it seems that I learn to know God better. I always feel better after I have been with him. I thank God upon every remembrance of him." Just how do we influence others?

* * * *

"Lord, lay some soul upon my heart,
And love that soul through me,
And may I nobly do my part
To win that soul for Thee."

* * * *

"We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and what came to us as a blossom may go to them as fruit." —*H. W. Beecher*

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General Conference
Editor
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Mennonite Youth

"A United Mennonite Youth in Christ"

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The California Retreat as It Impressed Me

The California Mennonite Retreat is one of the highlights of the year for me, and surely the high point of the summer. To be permitted to spend a week in the beauties of God's own creation and enjoy calm, peace, and quiet in the midst of a world at war, is a privilege indeed. When, on August 8th, we left our ordinary duties and climbed upward, we gained new heights in elevation, but also in our spiritual lives. We had good fellowship with the Lord and with man, along with good fun and good food.

We were especially privileged to have five of our missionaries in our midst. To fellowship with and listen to Rev. and Mrs. Paul Wenger and Dr. and Mrs. P. A. Penner from India, and Miss Talitha Neufeld from China, was an opportunity not often given us. To me the history of our mission in India took on new meaning when I saw one of its founders, and listened to the incidents which he related. Dr. Penner took us all to India for an evening, via the moving pictures which he brought with him.

Another high point was the daily Bible class led by Dr. A. Warkentin of Bethel College. It was encouraging and strengthening to join him in the study of the first part of the book of Romans. Every morning was climaxed by an interesting class in youth problems, also led by Dr. Warkentin. His analytic method of attacking a problem gave us a good principle to follow in our individual problems.

Music held its own place of prominence in the retreat, which I liked very much. At meal time, and especially at lunch, choruses rang through the air; at each meeting there was hearty group singing, as well as several excellent special numbers. The song festival of Sunday afternoon was one long to be remembered.

Recreational opportunities, fortunately, were plentiful, with great variety so that everyone might take part. Vespers and campfires were a fitting close for each perfect day. I am sure that God was glorified in the retreat, and trust that each one of us returned to the valley of daily living more Christ-like.

—*L. W. Jantzen*

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When a car knocks it is out of order. —*P. A. Penner*

Wings or Weight, Which?

By *Martha Beachy Nafziger*

Delwood Miley worked the combination lock on his mailbox to withdraw the letter his keen eyes had spied inside. Mentally he was guessing who the sender might be—his mother, his sister Estelle, Jerry, Harold, Bert or any of a dozen others who wrote him while he attended Zion Hill College.

"Hooray!" His exclamation was muffled to a whisper, however, for classes were in session right off the very hall in which he stood. "From Uncle Charles, believe it or not!" The envelope was ripped open and the contents devoured in great speed.

". . . will be at Zion Hill on the fourteenth." The words literally struck Delwood in the face. Uncle Charles was actually to be at school next week! Delwood was a college junior but some days he felt frisky and undignified enough to be a high-school freshman and this was one of the days. This news was too good to keep to himself; he had to share it with someone.

Just then the bell rang for intermission and students came swarming into the hall, almost stampeding at the mailboxes. He saw his roommate approaching.

"Jim," he addressed him, "you've heard me speak of Uncle Charles Bowman?"

"From India?"

"Yes; he's to be here next week."

Jim's face lighted up with unmistakable pleasure. "Lucky nephew," he rejoiced and extended his hand.

"That's what I think," Delwood grinned back.

Jim passed his hand over his patent leather pompadour, then rested it on his hip. "I'm surely glad for you, old boy."

"None of my family has been to see me this year, and Uncle Charles,—well you know my opinion of him."

"Quite well, I believe."

The boys separated at that, Jim on his way to the mailbox and Delwood for the science building where his next class met.

Late Saturday afternoon Delwood enjoyed a game of tennis with Barbara Reedy. Several times this spring this had occurred. Babs was a refreshing sort of a person, friendly, and vivacious. Her dark eager eyes fairly snapped when she spoke, and she had the ability to make her companions feel important in her presence. One thing about her puzzled Delwood.

She had so little to say about spiritual things. Although she was usually present at all the religious meetings on the campus she rarely took part in any of them. He had been deliberate in choosing between Barbara and Elva Gray, the only two grls which he considered eligible for himself. Elva had not so striking a personality as Barbara, but she was refined, gracious, and intellectual, not the kind of girl one would call by a nickname. She had a natural air of sanctity about her; it shone out of her eyes and was evident in her speech, conduct and appearance. Elva topped the student list for participating in extra-curricular activities about the school, especially the religious ones.

Now Delwood tremendously enjoyed the game with Barbara. She was a keen play-fellow. Her wit and energy pepped a person up after one had studied hard and long. As they walked to the dorm after the game they passed Elva on the flagstone path with a Greek textbook in her hand. She smiled a friendly greeting to the two.

"Miss Studyhard," Barbara commented almost sarcastically after they were out of her hearing.

Delwood said nothing, but he wondered why this particular inflection. Elva was an A student; he admired folks who applied themselves and got good grades.

After leaving Barbara at the foot of the women's staircase he went to his own room and prepared for dinner. He continued to wonder about the remark Barbara had made concerning Elva. He had never publicly or otherwise shown any particular interest in Elva even though he had plenty of interest for her in his heart! How could two girls be so entirely different, and yet both appeal to him so much?

Often during the school year he had prayed about the matter. A few more minutes remained till the dinner bell. Jim, his roommate, was out; so Delwood decided to spend the time in prayer. He begged God to show him what to do in his difficulty. Should he discontinue his interest in Barbara in favor of Elva? Earnestly, he beseeched God to direct him. Suddenly, during his prayer the thought occurred to him to discuss his problem with Uncle Charles when the latter came to the school next week. This thought seemed so good to Delwood that he considered it a direct answer. He thanked God for it and arose.

But when Charles Bowman reached Zion Hill for a three-day stay it seemed that no one saw less of him than his nephew, Delwood Miley. Uncle Charles was usually invited off the campus for meals, and at other times students fairly swarmed around, so that a private interview with him was out of the question. Just when Delwood began to think he could have no interview at all with his uncle, that person said all out of turn,

"Delwood, one of the privileges I had looked forward to most in coming back to my Alma Mater was to spend sometime with my only nephew. Will your schedule allow you an hour off this afternoon?"

"It certainly will, Uncle!"

"This is what I have in mind. There's a point along the river," Uncle Charle's voice dropped to a low whisper, "we used to call it the 'Willows.'"

Delwood nodded, indicating his familiarity with the place.

"When I was a student here we often went there alone and in groups to pray and to spend time in meditation. The most important decisions of my life were made at that spot. . . I'll tell you more about it this afternoon. How early can you get away?"

"By 3:16."

Uncle looked at him. "Class ends at 3:15 I venture to guess." A jolly little twinkle lighted his blue eyes. "Where shall I meet you?"

"At the drinking fountain. I usually make a bee line for it after a class."

"Very well; I'll see you at 3:16."

Delwood rejoiced to see his uncle at the drinking fountain at the appointed time. Now for once they could be free and alone. They slipped out the back way and took the river path leading to the "Willows."

The "Willows" marked the junction of the diminutive little stream known as Spring Valley Creek and the Dewey River. Next to the river stood several large willow trees from which the point drew its name. Flags grew in the water and violets dotted the mossy banks. It was shady, cool and quiet. To be sure there were spots more beautiful, but few more sacred. To the students of Zion Hill this was a sanctuary rather than a recreational spot. Some college class in more recent years had graveled the paths and outfitted the place with rustic seats and benches.

"Reminds one of an old friend who has had a fresh shave and haircut," Uncle Charles tendered appreciatively as he beheld the improvements. "How good to be back,—back at the Willows!"

Then for several minutes no utterances were made. Instinctively Delwood knew that memories beckoned to his uncle from every foot of ground around them. It was a time too sacred to profane with conversation.

Presently Uncle Charles settled down on one of the benches and invited Delwood to share it with him. At once they began to chat on topics of mutual interest, their families, their church, their beloved school. Among other things Delwood shared with his uncle his convictions to be a foreign missionary and his present preparations for that work.

As Uncle Charles looked into the eager, hopeful face of his nephew he could see himself as he had dreamed and planned of his own life work twenty-five years before. He placed a hand on Delwood's shoulder and invoked God's blessing upon him. Then the elder man cleared his throat and in a voice low and reverent said,

"There is another matter of great importance. You are a normal young man and before many years you will want to choose a wife. A woman holds in her hands the power either to make or mar a man's career. Be sure to find the right woman. Entreat God to help you, and He will see that you make no mistake. The real God-chosen wife will take your work to heart as though it were her very own. She will inspire you as no one else can."

Delwood smiled. He had been trying to imagine how to begin talking about his problem. Now his uncle was opening the way and making it easier for him. "You are coming close to home," he said a little self-consciously.

"Is that so? I was not aware of it."

And then in detail Delwood explained the problem to his uncle. "I have felt led to tell you about it," he concluded, "though you and the Lord are the only ones who do know. Of course you will consider it confidential."

"Yes, certainly. I am reminded of my bosom friend, Clyde Summers," Uncle Charles began. "Two years we roomed together here at Zion Hill and many were the hours we spent talking and planning about our futures. After graduation I taught school several years until we were sent abroad. Clyde who was preparing to be a missionary doctor continued his studies in medicine in the meantime. We had cherished the happy thought of going abroad together. While I was here in school I sought the Lord's choice for me for a life companion. He graciously led me to your Aunt Elizabeth. We were married soon after I started to teach. A truer, more devoted helpmeet I could never have found by myself.

"But this is supposed to be Clyde's story," Uncle Charles interrupted himself. "Clyde went on to medical school. And it was during that time that he met a girl who pleased him well. Prudent and rational as he always seemed to be, I am still surprised that he ever lost his head over her as he did. But at any rate their friendship progressed. In time they were married. Apparently Clyde neglected to make clear to Elaine that his extensive preparation was to fit him to serve the church as a foreign missionary and that he expected her to share his calling. For when his training was completed and he was ready to go, she would hear nothing of it. She realized that Clyde was brilliant and that a wonderful future lay ahead of him. 'Let's stay here and make money,' she pleaded. What could he do? She was his wife. He could not go abroad without her. Finally he consented to her wishes. But with his chief aim in life defeated, Clyde was defeated too. He lost heart in his work. His conscience goaded him. And his covetous wife continually berated him for being a failure. His home was unhappy and his practice did not prosper. And Delwood, I firmly believe that ill-chosen wife was the root of the whole trouble. A woman can be wings or she can be weight to a man and Clyde's wife was absolutely a dead weight to him. When I think of how loyally your Aunt Elizabeth has stood by me and of how many sacrifices and hardships she has endured without even a murmur I know whereof I speak when I advise you to have the Lord choose the person to share your life on the mission field."

"What has become of Clyde?" Delwood wondered.

"He is no longer living. Last winter when he returned to the states we passed through the city where he lived. We stopped, intending to look him up. But from another source we learned that he died several months before, so poor that the business men of the community raised enough money to pay his funeral expenses."

Uncle pulled out his watch. "Our hour must be up—it's twice up, in fact!"

They rose and returned to the school. On the way Delwood said,

"You cannot know what this has meant to me, Uncle. I know not how to thank you."

"It has meant much to me also. I trust our little visit will help you to arrive at the right decision."

When they reached the campus, Uncle Charles proceeded to the dean's home where he was to be a dinner guest that evening. Delwood hastened in the direction of the dining hall; there was a new spring in his step and a new note of joy in his whistle for did he not know which maiden would be his missionary bride, the Lord willing it so?

Kansas City, Kansas.

—*The Youth's Christian Companion*

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C. P. S. MEN AND HEALTH WORK

CPS men are in the following hospitals: Alexian Brothers, Chicago; Williamsburg, Virginia; Staunton, Virginia; and Philadelphia, Pennsylvania.

Twenty-eight CPS men are cooperating with the Rockefeller Foundation by nursing lice on their bodies in a research on louse control. The ultimate objective of the experiment is the control of typhus fever which has already appeared in epidemic proportions in Europe.

The louse is the carrier of the dreaded disease and the hope of its control seems to lie in finding a substance to eliminate the lice. To that end a number of lice powders have been prepared and will be tested on these lice-infested CPS men.

—*Pike View Peace News*

SENIOR DEPARTMENT

Series for September; Stewardship

STEWARDSHIP IN THE USE OF MONEY AND MEANS—Luke 16:10, 11

I. Worship Service:

1. Songs: "O the Unsearchable Riches of Christ," No. 454; "We Give Thee But Thine Own," No. 213.
2. Reading of leading topic, prayer, leader's remarks.
3. Pageant, "Stewardship or Selfishness," at ten cents.
4. Offering for Home Missions.

II. Leader's Introduction:

How some people long for the day to come when they will not be asked to give any more. They are tired of it, the endless round of giving, and giving again. These people have not begun to comprehend that "Giving is Living." Jesus said, "It is more blessed to give than to receive." Giving enriches the heart, it satisfies, it brings joy and jest for living. Who would not want to give—his heart must be barren of sympathy, his eyes must be closed to the needs about about him, his ears deaf to the calls of the unfortunate. A gift gladly given and graciously received creates a bond between two souls. It is well worth while to put forth an effort to earn more so that you can give more, and if you give according to your means it is surprising how God often increases opportunities to earn.

III. Suggested Topics for Short Talks:

1. What about tithing? Luke 11:42, Malachi 3:10.
2. Reaping according to sowing, II Cor. 9:5-8, 10.
3. Giving regularly, II Corinthians 16:2.
4. Using money as a means, unwisely, Lk. 12:41-44.
5. The rich young ruler, Luke 18:18-30.

IV. For Discussion:

1. What value is there in tithing? 2. What is the best method of giving? 3. In what ways are we to be stewards of all our possessions?

V. Facts for Study:

Tithing is one method of systematic giving. Many who have practiced it atest to its value. Those who have tried it will generally keep it up. Often a testimony comes in saying that God has literally made true His promise in Malachi, and blessed them materially.

Others say that tithing makes for very unequal giving, for a man with five hundred dollars income giving one-tenth of it has four hundred fifty dollars left, whereas a man with two thousand dollars income giving one tenth of it has eighteen hundred dollars left. Some few people with big generous hearts and generous incomes have made for themselves a definite allowance on which they live, giving the rest to the Lord—and are happy in doing so.

Some few, and I would include the deaconesses in this group, give the widow's mite—all they have, and the Lord's appreciation rests upon their unselfish giving.

Some still want to "give as the heart prompts" they say. "God loveth a cheerful giver" and they want to give as they are moved to "occcasionally." If these people would check up they would find, as a rule, that they give far less relatively than those who tithe, leave alone the other two groups we have mentioned.

What you give of your money and means is between you and your God, and He sees the "inward parts" and will bless the "little" if you can not give the "more" as you would like to.

VI. Illustration:

Why Give?

It is said that when Andrew Fuller went to his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I can't take anything for this cause, seeing it's me," and handed the money back. The man felt reproved, but in a moment he said, "Andrew, you're right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

VII. Food for Thought:

Christ says, "To whom little is forgiven, the same loveth little."

INTERMEDIATE DEPARTMENT

SUNDAY ACTIVITIES

Bible References

Care for dumb animals	Luke 13:14, 15
Rest for Man	Exodus 34:21
Do good on the Sabbath	Mark 3:4, 5
The day should help us	Mark 2:27
A sign of perpetual covenant	Exodus 31:16
A time for communion	Revelation 1:10
Topic	Exodus 20:8-11

Quotations:

Sunday is the golden clasp that binds together the volume of the week. —Longfellow

He that remembers not to keep the Christian Sabbath at the beginning of the week, will be in danger of forgetting, before the end of the week, that he is a Christian. —E. Turner

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week. —H. W. Beecher

I feel as if God had, by giving the Sabbath, given fifty-two springs in every year. —S. T. Coleridge

I never knew a man escape failures, in either mind or body, who worked seven days in a week. —Sir Robert Peel

God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other—it is for rest. The whole seven are for religion, and one of them for rest, for instruction, for social worship, for gaining strength for the other six. —H. W. Beecher

JUNIOR DEPARTMENT

JESUS' FRIENDS—John 11:15; Mark 10:13-16

Memory Verse: "Ye are my friends, if ye do whatsoever I command you,"

This should be a meeting closely connected with our scripture story. Jesus had many friends, some of whom we know by name—**Mary and Martha, Lazarus, The Disciples** (especially John and Peter), **the woman of Samaria, Nicodemus, Zaccheus,** and **the little children.**

We are Jesus' friends if we do what He commands us to do. Don't we fall short in being a true friend, because we don't win souls for Him as he commands us? We don't give of our time and money as belongs to Him.

"Ye Are My Friends"

One evening Dr. R. A. Torrey was told that a minister's son was to be present in his congregation. This young man professed to be a Christian but did not live and work as a Christian should. Dr. Torrey watched for the young man, and soon saw him come in. At the close of the service, he hurried to the door to greet the people as they passed out. When this young man came, Dr. Torrey took his hand, and said, "Good evening, I am glad to see you. Are you a friend of Jesus?" The young man answered, "Yes, I consider myself a friend of Jesus." Dr. Torrey replied, "Jesus said, 'Ye are my friends, if ye do whatsoever I command you'." The young man's eyes fell as he said, "If those are the conditions, I guess I am not a friend of Jesus."

The Question Bee

1. Which one of the disciples proved to be a wrong friend of Jesus?
2. Who were the friends of Jesus at the Cross?
3. Why was Nicodemus Jesus' friend?
4. Why should we be a friend to the despised?
5. How did Peter and John show themselves as special friends of Jesus?

The Prayer List

1. To make Jesus our best friend, 2. To make Christ attractive to my friends through my life, 3. Never to be guilty of ridicule when our friends stand for what is right.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 18, 1942

GROWTH IN CHRIST

Luke 2:40, 52 II Peter 1:1-8

Growth in spiritual attainments, in Christian graces and fruits is highly desirable; yet it is necessary. Anyone who is a Christian will try to be as good a Christian as is within his power. His ambition will be to grow. If he has no ambition to become more Christlike, he is in a dangerous condition. Growth is a law of healthy life—physical, mental and spiritual. Arrested development is a tragedy, and especially so in the spiritual realm. Spiritually we need to grow as long as we live. Religion is the principle of growth. Our age puts much emphasis on "progress," pressing forward to the still better, constantly improving. Religion, Christianity is a principle of constant growth and progress. "Grow in grace," is Peter's injunction (Golden text). A variety of graces combined in one life, gives charm to Christian character when these blend in glorious harmony.

Jesus Grew, vss. 40, 52

These two verses are a brief record of Jesus' growth from small boyhood to manhood. Jesus was perfect in his humanity as well as in his deity. He was filled with wisdom, which always edifies. He consciously chose the right, which pleased God. He won the favor of God and man. His moral qualities of purity and unselfish sympathy attracted men. Our growth in Christ begins when we are born again, and it usually increases our wisdom.

Growth in Christian Graces, vss. 1-8

The second Epsitle of Peter seems to be addressed to the same readers that the first one was cf. 3:1). Peter was informed of a new outbreak of heresy among the Christians to whom he had written the first letter. The word "faith" has many shades of meaning. This "precious faith" (vs. 1) was the gospel that had been accepted by these Christians to whom he was writing. Like precious faith will produce like precious practice. Peter declares that he and his readers are on the same plane of spiritual earnestness and experience. God is just and impartial in providing the gospel for all who will receive it.

Christian growth involves an increasing knowledge of divine things. The word "knowledge" in the Greek is a strong one and implies an intimate and personal relationship with God and Christ. This will multiply grace and peace. Peter is speaking of experimental knowledge, a result of fellowship with Christ and of putting his promises to the test. Christ's power working in us makes possible a spiritual life and Godly living. This comes through a personal knowledge of Christ. God has given us *all* things that are necessary for the highest life. He gives *all* our ability to win the virtues that follow in the context.

Those who respond to the divine call and appropriate God's promises shall become, through an inward transformation, like God in their inner nature. Only by continual growth can the Christian attain that accomplishment. God has promised us so much. We on our part should be the much more diligent. The Greek word translated "add" means literally to supply, to supplement. God bestows gifts which we have to supplement by using them. Verses 5-7 suggest the picture of a master musician who adds voices until a splendid chorus singing in pleasing harmony has been assembled. God's gift of faith is to be evident by its fruit. Faith must be supplemented with courage, moral excellence. In addition there needs to be understanding and skill in Christian duty. Self-control should extend over the whole life, keeping every sense under proper restraint. To this the Christian needs to add patient steadfastness, persevering through all trials. Beyond this there should be a deep reverential piety, reverence for God, expressing itself in worship and in an obedient life.

Godliness and brotherly kindness—love of the brotherhood, plus love toward the whole human race, form the climax of the chain of Christian virtues. These begin with faith and end with love. They will lead us toward a fuller knowledge of Christ. The result will be progress in spiritual life. Increased knowledge of God increases our confidence in Him. Complete confidence in God is most important in the Christian life. The mark of a mature Christian is a strong faith in God. The more we grow Christlike the more we honor Him. Important means of growth are private prayer, family and public worship, witnessing for Christ, and personal work in behalf of others. In continued growth lies our safeguard against failure.

What must our youth be led to do in order to grow aright spiritually?

How well am I using God's means of spiritual growth?

What are some outward evidences of growth in grace?

* * * *

AN OLD ROCKING CHAIR

A friend of mine had one old chair.
"What shall I do?" she mused,
"For clothes and stockings do get torn
When that old chair is used."

She started then to work with zest
With sandpaper, and lo,
Rough places thus were all made smooth
And did not even show.

As coats of paint were thus removed
We saw the grain of wood.
"How beautiful!" my neighbor gasped,
"It really does look good."

And so, friend, cares and trials come
Through days of loss and pain.
Why wish to run away from them. . .
For they bring out the grain.

—By*Amanda Friesen* in *Good Medicine Poems*

* * * *

"The Lord's Day is a happier day when you put God first."

—Foreign Missions:

(Continued from page 4)

from December 6 to 10 there is to be a great convention in Cleveland of all the Churches and Mission Boards of America, where it is hoped to plan a world-wide strategy for winning the world to Christ when the dust of this present war has settled."

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Much valuable time is wasted trying to induce careless and indifferent church members to attend services which could better be spent in preaching Christ to sinners. —*E. B. Holloway*

* * * *

"Love is the most beautiful flower in the garden of God."

« « JOTTINGS » »

—**Brother Marvin Eck,** who has been attending the Moody Bible Institute, has received a call from the Mennonite Church at Turpin, Oklahoma. He was ordained as elder in the Zoar Mennonite Church, Goltry, Oklahoma, on September 27. He is a member of the latter church.

—**The Year Book** will again be edited by Rev. Gerhard Friesen this year. All subscribers who want to secure a copy of it should renew their subscription before the new year. Why not do it right now? **Ministers and church leaders** see Rev. Friesen's request in another part of this paper.

—**Gerald Stucky** who is writing the devotional messages for October is again attending Biblical Seminary, New York. It is his third year. He is president of the student association. His address is 235 East 49th Street, New York City. Brother Stucky is a member of the First Mennonite Church, Berne, Indiana.

—**Helen A. Penner,** former relief worker in France, has accepted the position of Assistant Dean of Women at Bethel College.

—**Rev. Jacob Unruh** writes, "Will you, please, put a notice in the paper to the effect that our address for the next several months will be 3218 Blossom Street, Columbia, South Carolina, instead of Kingman, Kansas, as in the past two years and a half. Having resigned as pastor of the Zion Church in Kingman I am now taking a two-year graduate course at the Columbia Bible College, Columbia, South Carolina. There are four other Mennonite students here."

—**The Mennonite Ministerial Association of Freeman, South Dakota,** sponsored evangelistic services in Freeman College Auditorium from September 20 to 27. Rev. P. R. Lange, Bible teacher in Tabor College, Hillsboro, Kansas, was the speaker.

—**Spiritual Exercise:** "Exercise thyself unto Godliness." I Tim. 4:7. "Everyone is exhorted to exercise, not only church members. For, without exercise life weakens and dies out. By exercise we discover often times hidden talents, or develop those we have. What talents have you to exercise? Singing, teaching, willingness to work, leadership or influence for good; use it and exercise it for Christ and for the Church."—Bulletin, First Mennonite Church, Philadelphia, Pa.

—**Rev. Erland Waltner** is a member of the Advisory Committee for the C. P. S. camp at Denison, Iowa. The committee recently met with the camp staff to discuss problems and improvements. **Rev. Gideon Yoder,** director of the camp for nearly a year, has resigned and will attend Friends University in Wichita, Kansas. Rev. Yoder also resumes his pastorate. **Henry Guhr,** graduate of Bethel College had to forgo a scholarship for graduate work in physics at Kentucky University when he was drafted. Brother Guhr served nobly as cook at Denison, although his ability and learning fitted him for mechanical work. Now he has gone to the Pauterxant Research Refuge at Bowie, Maryland.

—**C. O.'s** are concerned about a "moral equivalent to war." Isn't the Christian's fight against the devil with the Sword of the Spirit an acceptable one? Logically the experience of many in the C. P. S. camps should lead them into the Christian ministry, to give their life in one of the "highest types of service."

—**Rug-weaving** has taken hold of the C. P. S. camp at Denison. A report says, "By just walking through the dorms, I counted twenty-eight rugs in various stages of completion, several empty frames awaiting new ideas, and five completed rugs waiting to be sent away to thrill the hearts of mothers, wives, and sweethearts." The **vegetable garden** at this camp has already yielded more than $150 worth of produce. Not nearly all the main crops have been evaluated as yet. A large garden for a large number of men also yielded a description like this: "About May 10 when the lettuce and onions began to yield, work began in dead earnest. It is a real job to clean leaf lettuce, onions and the rest for one hundred men. It takes one man three hours to clean lettuce for that many people. One could go on at great length about shelling peas, stringing beans, husking roasting ears (40 dozen for a meal), cutting kraut, etc . . . Miss Yoder, with the help of the kitchen force, has canned 425 quarts of vegetables already. We made two barrels of sour kraut . . . We are taking care of at least four bushels of pickles a week now . . . Our potato patch should give us two hundred bushels as our share . . . Twice the garden was flooded, but lived through it . . . It has not all been drudgery . . . We all had a lot of fun watching the boys eating roasting ears, look at the plate, sigh and shake their heads."

—**The Salem Mennonite Church, Freeman, South Dakota,** was host to a Sunday School Conference on September 12 and 13.

—**Rev. Walter H. Regier** was installed as pastor of the Friedenstal Mennonite Church near Tampa, Kansas, by Rev. J. M. Regier on September 13. A full church listened to Rev. Regier give the installation sermon. At noon all enjoyed a meal prepared by the women of the church. The membership of this church is 116 according to the **Year Book.**

—**The Bethesda Hospital and Home for the Aged at Goessel, Kansas,** observed its twelfth annual Gift Day on September 24. Several sewing societies from surrounding churches served noon and evening meals. Choirs from various churches sang in the evening and the Goessel high school band played. Addresses on the work of the institutions were given in the afternoon and evening.

—**Rev. Harold Gross of Freeman, South Dakota,** who had planned to enter Garrett Biblical Institute, Chicago, this fall, has consented to join the faculty of Freeman Junior College. The position he will fill was formerly held by Miss Marion Wipf.

—**The "South" Church, Freeman, South Dakota,** plans to hold a series of meetings during Thanksgiving week it is reported. It was voted that Dr. A. Warkentin of North Newton, Kansas, be invited to conduct the meetings.

—"**A small Indian boy** from the Mennonite mission at Hoteville, Arizona, attended the rural school north of Elbing, Kansas, for two weeks recently. He is the adopted boy of **Miss Mary Schirmer,** missionary among the Indians, who spent some time with her relatives at Elbing and brought along her two adopted Indian children. **Miss Esther Ratzlaff** is the teacher in the Elbing school"—Mennonite Weekly Review.

—**Dr. I. W. Bauman,** who served as pastor of the Wayland Mennonite Church, Wayland, Iowa, this summer, has returned to his teaching duties at Bluffton, College. The Wayland congregation was served by the Rev. Willian Penner family until this spring when they left to take charge of a two-church parish in Maine.

—**Rev. and Mrs. J. B. Ediger,** missionaries among the Indians at Clinton, Oklahoma, attended an Ediger-Martens family reunion at Buhler, Kansas, on September 2.

—**The Hoffnungsau Sewing Society, Inman, Kansas,** recently was glad to have Miss Mary Schirmer from Arizona as a visitor.

—**The First Mennonite Church, Newton, Kansas,** heard Dr. P. A. Penner give a sermon on "Broken Hearts" on the morning of September 13. In the evening Dr. A. Warkentin spoke on Romans 1:17-19.

—**Rev. John Bartel of Delft, Minnesota,** recently conducted revival meetings in the Zoar Mennonite Church, Goltry, Oklahoma. Rev. J. W. Bergen, a member of the Western District Peace Committee, is the pastor of the Zoar church. Its membership is 286 according to the **Year Book.**

—**West Zion Mennonite Church, Moundridge, Kansas:** At the Sunday School business meeting held on Sunday afternoon Alfred Meyer and J. Warren Regier were re-elected as superintendents. The young married people's Sunday School class had dinner Sunday in the church dining room. Forty-eight were present. Curt Siemens, superintendent of the Moundridge High School, is the teacher of the class. The membership of the West Zion church is 300 according to the **Year Book.**

—**Of Dr. C. H. Suckau's** eye operation it is reported, "Although the recovery is rather slow and the patient must continue to rest, there are encouraging signs that vision will be restored. The other eye has profited by the long rest and is much stronger than formerly.

—**Berne, Indiana: "Rev. and Mrs. Alfred Habegger,** natives of this community and now missionaries to the Cheyenne Indians in Montana, brought their children here last week. The two youngest, David and Lois, will attend Berne high school and Helen and Esther will continue their studies at Bluffton College. Rev. and Mrs. Habegger spoke at the Wednesday evening service of the Berne church.—A number of definite decisions for Christ were made during the young people's conference of which Dr. Vance Havner was speaker.

—**Rev. E. J. Neuenschwander,** sons Elbert and Gordon, of McPherson, Kansas, accompanied the former's son and daughter, Elmer Jr. and Anna to this state (Indiana) where they will be students at the Fort Wayne Bible Institute. The family was reunited with Mrs. Neuenschwander who had been to Detroit, where another daughter had become the mother of a daughter, Karen Susan Richert.

—**Corn, Oklahoma:** "From Sunday morning, August 23, to the following Friday evening, the Bergthal congregation was privileged to have with them Dr. A. Warkentin of Newton. Twice a day for the entire week we could enjoy the inspirations which only such meetings and such an able teacher can bring. We hope that the Doctor's service will long remain available to the colleges and churches of our conference." —H. A. Unger

—**Sichar Mennonite Church, Cordell, Oklahoma:** This church had its annual S. S. picnic recently. A short program was rendered after the Sunday School. After the sermon by Rev. Menno H. Kliewer the group went to a small creek not far from the church and enjoyed a dinner. After an afternoon of visiting Mrs. Walter Foth led the group in singing choruses. The church membership is listed as 93.

—**A Wheat Memorial** has been erected in **Newton, Kansas.** On it are these words, "Commemorating entry into Kansas from Russia of Turkey Red Hard Wheat by Mennonites, 1874."

—**Please, renew** promptly your subscription to **The Mennonite.** You can be of great aid to the publication work of our conference by taking care of this important matter. One unpaid subsciption multiplied by many more soon runs into a large figure of money that is very urgently needed in these days of higher printing costs.

—**"Mennonite Rural Life"** is the heading of a very delightful and profitable page now appearing once a month in the **Mennonite Weekly Review.** The page's editor is **J. Winfield Fretz.** Associate editor is **Melvin Gingerich.** The first page appeared in the Septeber 17 issue. This page definitely helps to fulfill a need of the Mennonites.

—**Bethel College:** Brother Charles Kauffman, curator of the museum, and Brother P. J. Wedel, Registrar Emeritus, have spent many hours cataloguing all the specimens in the museum. The cards indicate where each specimen came, how it was obtained, and where it may be found in the museum.—**Dr. R. C. Kauffman** spoke at a community meeting held in Goessel in connection with the opening of the schools.—**Dr. J. Winfield Fretz** filled the pulpit of the Tabor church while Dr. Richert was gone to Nebraska and Minnesota.—The chapel services are again under the direction of **Prof. A. E. Kreider.** All students have been assigned seats and regular chapel atendance is required.

—**Dr. David Eitzen,** former pastor of the Immanuel Mennonite Church, Los Angeles, California, and now on the faculty of the University of Southern California, writes a weekly column in the **Mennonite Weekly Review** called, "Clasping Hands with God."

—**Oklahoma Bible Academy, Meno, Oklahoma:** On September 14 the enrollment stood at sixty-four. The teaching staff of **Rev. Paul Kuhlman** and **Rev. Rubin W. Jantzen,** who teach in the Bible department; **Rev. August Schmidt** who teaches the social sciences and history; **Miss Anna Regier,** English Instructor; **Mr. Gerhard Neufeld,** mathematics and science teacher.

—**Your church bulletin** helps to make good news in **The Mennonite.** Won't you see to it that it is sent in if that isn't already being done. A number of churches which use bulletins have not yet made a practice of sending them in. You like to read about others. Remember that others like to read about you.

—**First Mennonite Church, Reedley, California:** A committee has been appointed to arrange for the entertainment of C. P. S. campees who come to visit. Brother **D. C. Krehbiel,** brother of the late Rev. H. J. Krehbiel, is chairman. The catechism class meets on Saturday afternoon.—Mention is made in the bulletin of the golden wedding anniversary of **Rev. and Mrs. S. S. Baumgartner** of Portland, Oregon.—Speaking of the restricted driving that is coming, the pastor suggests, "Meetings of some kind could be held at 9 a. m. Others in the early afternoon with a lunch for those who cannot go home because of distance in between. A vesper service might take the place of the evening service. Committee meetings and practice meetings could be held sometime during the day on Sunday thus making fewer trips necessary during the week."

—**Rev. David Wedel, Statistician of the Western District Conference,** should have all the necessary reports by this time. If some pastor has not sent in his reports, he should do so right away.

—**Rev. P. K. Regier** is teaching in the Henderson, Nebraska, high school. The pupils of this school system are mostly Mennonites.

—**Of about sixty young people** who have gone away from **Mountain Lake, Minnesota,** this fall to attend school, the following ten have enrolled at Bethel College: **Lola Mae Regier, Eugene Dick, Adeline Quiring, Harold Buller, Abe Wiebe, Edna V. Buller, Erna Fast, Esther Ruth Schroeder, Donald Isaac,** and **Jacob Friesen.**

Ja 4

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kan[illegible]s

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON' KANSAS, OCTOBER 13, 1942 NUMBER 40

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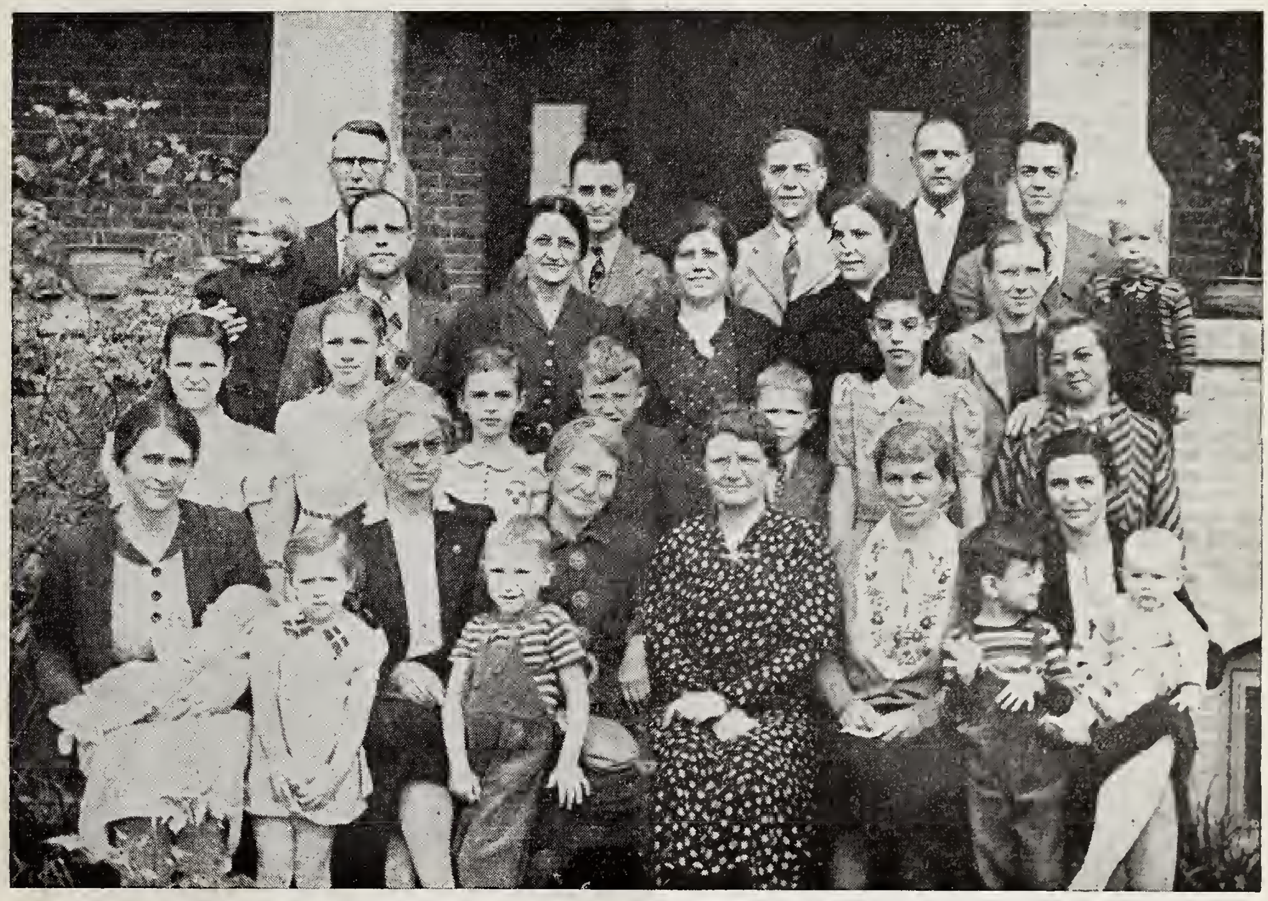

OUR MISSIONARIES ON THE CHINA FIELD IN THE FALL OF 1940

Front, first row, left to right: Children: Baby Lyman Jantzen, Grace Joan Jantzen, Philip Ewert, Donald Pannabecker, and Dannie Pannabecker.

Grownups: second row: Mrs. A. L. Jantzen, Miss Aganetha Fast, Mrs. H. J. Brown, Miss Elizabeth Goertz, Mrs. S. F. Pannabecker, Mrs. C. L. Pannabecker.

Third row: Irene Ewert, Alice Ruth Pannabecker, Anita Pannabecker, Ralph Ewert, David Ewert, Betty Jean Pannabecker, and Miss Wilhelmina Kuyf.

Fourth row: Martha Ewert, Rev. S. F. Pannabecker, Miss Marie J. Regier, Miss Etta Davis, Mrs. August Ewert, Mrs. Marvin Dirks, and Marvin Dirks Jr.

Fifth Row: Rev. August Ewert, Rev. Albert L. Jantzen, Rev. H. J. Brown, Dr. C. L. Pannabecker, and Rev. Marvin Dirks.

Rev. and Mrs. Lester Wuetrich are not on this picture, since they were in Peking Language School.

WESTERN DISTRICT CONFERENCE

North Newton Kansas
Memorial Hall
October 21, 22, 1942

Conference Theme: "Showing Forth the Praises of Him Who Called Us." I Peter 2:9, 10.

Wednesday Forenoon Session—9:30 A. M.

Devotional Service .... *A. J. Dyck*
Conference Sermon by the President .. *A. E. Funk*
Reading of Minutes .... *Secretary*
Order of Day and Appointment of Committees
Election of Officers
Election of Program Committee Member
Music .... *First Christian Church*
Report of Statistician

Afternoon Session

Devotional Service .... *H. U. Schmidt*
Address, "Our C. P. S. Camps" .... *H. A. Fast*
Music .... *Goessel Church*
Reception of New Churches
Report of the Mission Committee and Election

Thursday Forenoon Session

Devotional Service .... *J. J. Voth*
Address .... *Dr. H. E. Dana*
Report of Peace Committee and Election
Music .... *Bethel College*
Report of Educational Committee and Election
Report of Bethel College
Nomination of Bethel College Board Members

Afternoon Session

Devotional Service .... *Henry Hege*
Address .... *Dr. H. E. Dana*
Report of Board of Trustees and Election
Memorial Committee
Music .... *Hopefield Church*
Report of Deaconess Committee and Election
Report of the Relief Committee and Election
Report of other Committees

WESTERN DISTRICT YOUNG PEOPLE'S PROGRAM

Wednesday Evening, October 21,
7:30 o'clock

Theme: "Stand Fast in the Faith," I Cor. 16:13
General Singing
Worship Service .... Ronald von Riesen
Young People in Relation to Conference Wide Efforts for Christ and the Church .. *Helen Mueller*
Relief Now and After the War ...... *Ted Claassen*
Quartet .... *Weeping Water C. P. S. Camp*
What Happens in C. P. S. .... *Erwin C. Goering*
New Horizons .... *Willis E. Rich*
Quartet .... *Weeping Water C. P. S. Camp*
Closing Prayer .... *Henry Fransen*

MISSION PROGRAM

Thursday Evening, October 22,
7:30 o'clock
Chairman: Mrs. J. E. Entz

Congregational Singing led by Mrs. Weldon Rupp
Invocation .... *Dr. E. G. Kaufman*
Ladies Chorus
Mission Societies of the Alexanderwohl Church
"It Must be Told"
"The Kingdom is Coming"
Address .... *Miss Wilhelmina Kuyf from China*
Special Music .... *Mission Society, Enid, Oklahoma*
Address .... *Miss Augusta Schmidt from India*
Home Mission Play, "Seek and Ye Shall Find"
Young People of the Lorraine Mennonite Church, Wichita
Offering—Offertory Prayer .... *Dr. P. H. Richert*
Trio, *Mission Society, West Zion Church, Moundridge*
Closing Prayer and Benediction *Rev. Wm. F. Unruh*

BUSINESS MEETING OF THE WOMEN'S MISSIONARY SOCIETY

Wednesday, October 21, 9:30 A. M.
Bethel College Chapel
Chairman: Mrs. J. E. Entz

Devotional Period in Charge of the Chairman
Quartet, "Joy in Service" *Mission Society, Brudertal*
Reading of the Minutes of the 1941 Session
Mrs. Weldon Rupp
Roll Call
Reports
—of the Nominating Committee
Mrs. William C. Voth
—of the Treasurer .. *Mrs. Alvin Van der Smissen*
—of the Literature Committee
Mrs. A. E. Kreider
—of the Editor of the *Missionary News and Notes*
Mrs. R. A. Goerz
—of the District Supervisor
Miss Elizabeth Andres
—of the Secretary of the Junior and Intermediate Department .... *Mrs. P. K. Regier*
Special Music—Octette .... *Mission Society, Lehigh*
Discussion, "How Can the Women's Missionary Society Help with C. P. S. Problems"
Dr. H. A. Fast
Problems, Questions, Suggestions
"Reminders" .... *Mrs. A. M. Lohrenz*
President of Women's Missionary Association of General Conference
Consecration Service
—Call to Consecration .... *Mrs. S. S. Haury*
—Prayer of Consecration .. *Mrs. Joanna Andres*
—Song of Consecration
Mennonite Hymnary, No. 475, *v.* 2

Personal Watchword
Mark 12:30, 31
"Love the Lord, thy God . . . Love thy Neighbor"

* * * *

ATTENTION

Attention ministers and deacons. The 1942 Fall Ministers' Conference of the Western District will meet, the Lord willing, at the Hoffnungsau Church near Inman, Kansas, on October 20 at 10 a. m.

Rudolf Schmidt

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CRYING IN THE NIGHT

There were seven mouths to feed. The head of the house has been doing evangelistic work in Janjgir Tahsile, rural India. He is receiving $3.60 per month. In normal times this would have been sufficient. For prices were low, food was cheap, and his cash income was supplemented by his rice fields and his garden.

But now, alas! For two years crops have failed. The surplus stored up by the rich dwindles away. Prices soar. The hungry stomachs of children cry out for food. What can he do?

In his straightened circumstances he sold his only remaining ox. It was his draft animal, a dwarf at that. Its mate had died earlier in the year. The cash tided him over for two months—then again there was crying in the night. Again hunger pinched. His largest calf went next, then the youngest and last calf. In the meantime he had to borrow all seed rice, and at exhorbitant rates, as well as the labor to plow his fields. In the meanwhile hopes of his getting on a self-supporting basis dwindle away. What is our word in this situation?

Nehemiah earns about $1.50 per month as watchman. In addition, he tries to run a passanger transport cart from the railway station two miles distant. This is a precarious enterprise, and, with fodder scarce, it is an expensive source of income.

"What are you going to do with this corner bit of land, brother?" I asked him. It was about fifteen feet long and nine feet deep. He replied, "I've sold it to a shop keeper for his shop for $9.00." Wishing to encourage gardening, and seeing in this very plot of land garden and food possibilities for hungry India, I asked in dismay, "Why did you sell it?" He replied, "What else could I do? I was dying of starvation."

Many of our Hindu neighbors eat one or less meals per day nowadays. This is no full meal at that, but a mere snatch of rice with or without salt. This is not living. It is not existance. It is sub-existance. Two years of crop failure. Cholera all around. Marketing stopped. Trade almost at a standstill. The tightest time of the year.—These things cry out for relief.

In normal times I insist that the Christian community must be integrated economically in its Indian setting. To fail to do so is to warp character and to loose a most potent opportunity for the spread of the gospel.

But during abnormal times, with war, cholera, repeated crop failure, exhorbitant prices for basic food stuffs, a very very hot hot season when shrubbery and trees withered away and wells ran dry, and the tightest time of the year at hand, what then?

To send relief during these times is Biblical, is Christian, is Mennonitism. To use it in work productive is not character deteriorating. And when these abnormal times pass away, and normal times come again, Indian Christians must again find means of livelihood in their own Indian setting, and not parasitically live off foreign missions. Then we will have bigger tasks on hand than being managers of coolie labor gangs. —*S. T. Moyer*

Janjgir, C. P. India
July 14, 1942

* * *

HARD TO BEHOLD

During the daily routine some features are pleasant to observe; others threaten to undermine the joy of life and work, if it were not for the undeniable promises in His Word. The effects of the two-years crop failures drastically press home. Just a few incidents, scores could be related.

Two consecutive days a boy with a distressed face frequented our door repeatedly. Upon inquiry he replied, "Mother and I have not eaten a bite! I am so hungry, could I beg for something to eat?" The mother earns five cents a day; rice sells for three cents a pound; both need two lbs. daily, equaling six cents without peppers, salt and a tiny bit of vegetables. Daily a debit balance registers. The shopkeepers are seriously pressed on all sides and refuse to sell on credit. Before sufficient is accumulated to purchase, several days fly by. The mother likewise felt the pangs of hunger. How they relished this given meal with the tiny baby in her arms!

Last Sunday a Christian brought his Hindu wife to be baptised. She had sought this opportunity for some time. He became a Christian more than a year ago. The good woman wore no clothes but just a few dirty rags insufficient to cover the most necessary portions; the husband had likewise wrapped rags about him. To her a loin cloth was given. The three children from five years down to seven months should be blessed. All were completely naked. The two older ones were supplied with small pieces of cloth to cover the loins, the youngest, however, blessed unclothed. The middle child suffered frightfully from a carbuncle-like sore in his upper leg. Poor thing! The family has nothing. Oh, how shall they live? It is actually surprising that they somehow manage to exist. The children were much undernourished; their faces told the story.

A peep was made into an evangelist's house. The flock of children whining about for food. Not a kernel of rice, not a drop of milk to depend on; the mother was sick and weak. A few pieces of money were given to purchase rice, but, alas, so expensive, "What is that among so many?" The mother finally dragged herself to our door, telling that for three days nothing had come between their teeth. She barely had said that, weakness overwhelmed her; if not grabbed, she would have dropped on the stone veranda. A little milk now is shared for the baby daily. How shall growth and strength prosper? This family of eight how shall they with $3.00 monthly exist—can one say live? Insufficient for food, nothing to replenish the rags while apparel calls for a double or triple price!

May the reader not think these lines were composed with an unburdened heart, nor permit within even some reproachful thoughts against such distressing stories and why they are reiterated in the papers. One sits at a decked table while others starve, retards even the appetite, or how to face the haggard ones. A child of Christians succumbed to starvation in our field. "Oh, Lord, forgive where the hand has not opened sufficiently to ease someone's condition!"

—*P. W. and Mathilde Penner,*
Champa, C. P., India

RELIEF

CONSTRUCTING THE CHACO ROAD

With the cooperation of the Mennonites of the Fernheim and Menno colonies, Brother Vernon Schmidt is proceeding with the construction of a much-needed road on the boundary between the two colonies. The colonies jointly are donating the labor, while the Mennonite Central Committee is providing some funds for a grader and other needed equipment.

Brother Schmidt remarks in his August 21 letter: "Orange trees here are blooming good, so if there is no more frost this winter, maybe they will have a good crop of them here. It is too dry yet to do any planting, and too early too, so it is a good time to be working on this road."

* * * *

A GLIMPSE OF THE MENNONITE BIBLE SCHOOL IN THE CHACO

Village No. 7 of the Mennonites in the Chaco in Paraguay is the Seat of the Bible School of which Brethren Bernard Wall and Nicoli Siemens are the teachers.

Dr. John R. Schmidt's letter of September 3 tells of a visit which he and Vernon Schmidt paid to this school. A total of thirty-seven pupils are enrolled, and according to Dr. Schmidt, are happy and appreciative of their opportunity.

Quoting from Dr. Schmidt: "The course of study calls for five hours each day with new subjects every hour. Subjects taught are Bible, Bible History, Characters of the Bible, Biblical Geography, Mennonite History, and German grammar besides short topics and singing."

Canet Plage, France

Dear Friends at home:

Just what news from our home would you be interested in today? I believe you might enjoy an account of a day that comes about twice a month—the time when we exchange children whom we have kept during a couple of months for new ones from the camp. We had such a day last week. I shall describe it to you as being a typical one.

The returning group numbered ten, and included an assortment of ages and types. Several of the big boys—Walter, Alberto, and Adolph—were fortunate enough to have warm clothes to wear and some left over to pack in their small bags. Little three-year-old Leopold also had a midget-sized knapsack thrown over his shoulder. Along with them were the four Masso sisters who had no clothes except what they were wearing, and even at that they were quite scantily dressed. Only the smallest one was wearing a coat, and Marie's toes were peeking from the tips of her cloth sandals. In their hands were clutched the toys they had received for Christmas—nothing more. But all of them looked well and strong. I accompanied this little tribe to the train station a couple of blocks away where I gave them into the charge of a camp nurse who was just arriving with the new group. After giving good-by kisses to those returning to the camp, I started back with those who were arriving at the convalescent home. When we entered the gate, there was the whole colony lined up to see who were the newcomers, for often among the latter they find friends or brothers or sisters. However, before they had time to get together, the strangers were given their dinner and then were whisked up to the bathroom to be washed and examined; in the process those who had lice lost their hair. Although most of them soon found a companion; one little boy who felt quite alone began crying for his mother. A few kind words and friendly gestures sufficed to comfort him. And so ended another population change in our home.

By this time all of them have become familiar figures about the place. The experiences of returning a group to the camp is always a bit difficult, for one wishes that it were possible to keep all who come and still continue to take in new ones. But we are glad for this system whereby we can multiply the number of those to whom we can give our witness of Christian love. At the same time we can feel sure that we are serving those who really need help. We earnestly desire that at all times our lives may manifest the spirit of Him who said, "Suffer the little children to come unto me."

With sincere greetings to all, *Lois Gunden*

* * * *

It is better to be small and shine than to be great and cast a shadow.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE RIGHT SIZE CHURCH

What is the numerical size of a Christian church at which point it can do its work most successfully? At the present time churches vary in size from a few dozen to several thousand. Among Mennonites churches range in size from a small group of fourteen in Maryland to the large Mennonite Church in Amsterdam, Holland, with over 7,000. The answer to the question raised depends on what one's conception of the Christian Church is.

Early Christian Churches

The early Christian groups were small in number, but they knew what it was "to be all with one accord" daily ministering to one another's needs. They knew what it was to experience the visitation of the Spirit together, to be branches of a common vine, to partake common meals together, and to look forward to dwelling together in the Father's house of many mansions. The size of these early Christian groups was such that it permitted intimate relations one with another such as those found in the ordinary family. No wonder they were of one mind and of one spirit. When the members of a Christian fellowship know one another, lift one another up in prayer, feel responsible before God for one another, then when they meet together for worship they are truly "the body of Christ" through which the deepest working of the Spirit can operate.

The Communion of Saints

Now it is this very pattern which Mennonites originally sought to mould on. Believing in adult baptism, they conceived of themselves as a "Communion of Saints;" as a lay-body of those in whom the indwelling Christ is at work effecting mighty spiritual changes. Those who joined Mennonite fellowships were touched on every side of their lives. Membership in such a body resulted in a genuine feeling of membership in the body of Christ. It meant security, satisfaction, and solidarity in as great a measure as it could anywhere be found on earth.

To-day

In 1906 the average size of the American Mennonite Church was 90; in 1916 it was 94; in 1926, it grew to 106; and in 1936 the average size was 125. This clearly indicates the growing size of Mennonite churches. In some branches of the Church have come other changes, among them that of a paid minister, paid choiristers and organists. To pay for these it has been necessary to solicit larger memberships and large memberships have in turn required the building and maintaining of huge and expensive buildings. This trend in size of churches along with numerous other characteristics illustrates how we are imitating the pattern of Protestant churches in general rather than the early Christian brotherhoods and the Anabaptist fellowships. It is the genius of Mennonites to be small vigorous Christian bodies rather than large groups with half the members socially inactive and spiritually unmoved.

VACANCIES FILLED

In case of occurring vacancies in the organization of the General Conference, the constitution provides that the conference officers fill them by appointment till conference meets again.

In accord with this the following appointments have been made and accepted: Brother Walter Gering, Moundridge, Kansas, will serve on the Business Committee in place of Brother Edgar Toevs, who has resigned. Brother J. N. Smucker, Bluffton, Ohio, will serve on the Peace Committee, representing the Middle District, in place of Brother H. T. Unruh, Hillsboro, Kansas, who has moved from that district to the Western District. Brother Unruh will serve in place of Brother E. L. Harshbarger, deceased. Brother Elmer Basinger, Summerfield, Illinois, will serve on the Committee on Doctrine and Conduct in place of Edgar Toevs, who has resigned.

May the Lord richly bless these brethren and all others who are serving Him in the various boards and committees in these times of stress and heart searching. —*C. E. Krehbiel, President*

HOME LIFE

"This ideal of the home as the real center of life for the members of the family is one that is worth cherishing and cultivating today. One thing is evident, that unless parents definitely plan to make their home the center of family life, it will hardly be such a center in this modern day when so many outside attractions and interests tend to move the family's focus of interest outside the home itself. The principle of the simple life needs to be carefully cultivated in the interest of keeping up the traditional Mennonite emphasis on a vital and effective home life. Parents and children can well afford to forego many outside interests and activities, such as clubs, athletics, amusements, outings, and so forth, in order to make home more attractive for all members of the family."

(Edward Yoder in a booklet used in Mennonite C. P. S. camps).

We are living in a time when reverence has almost become a lost virtue. Modern literature has no reverence. Nothing is sacred. Social life, the hallowed things of religion, God Himself, are all alike dragged out and exposed to the gaze and jest of Main Street. We are told that our age is franker than those that have gone before. It is not so much frankness as superficiality. Irreverence is the sign of a shallow mind. —*Stuart Nye Hutchinson*

HOME MISSIONS

A. J. Neuenschwander, Secretary

EVANGELISTIC MEETING, FIRST MENNONITE CHURCH, CHICAGO, ILLINOIS

The First Mennonite Church has been planning and praying for weeks for a fall campaign in evangelism. Rev. J. J. Esau, blind evangelist, Bluffton, Ohio, has been engaged to conduct two weeks of services, covering three Sundays, October 18 to November 1. The congregation is asking for an interest in your prayers for a rich and abiding spiritual ingathering. Rev. and Mrs. Erwin Albrecht, 1500 West 72nd Place, are laboring here.

Three goals have been set up to be reached: First, a deepening of the spiritual life and a greater willingness to cooperate in the religious work among the members of First Mennonite Church.

Second, it is the earnest hope to reach many of the friends and neighbors in our community who are unsaved and outside of Christ. It is our hope and prayer that many might be touched and that they might respond to the call of Christ.

Scattered Mennonites in Chicago Invited

The third hope of the church is to make these meetings a rallying point for the many Mennonites who come from General Conference and other churches to come together for spiritual fellowship, consecration, and mutual encouragement in these meetings.

This might be the occasion for pastors who have members in Chicago to write a personal letter to them and encourage them to come to these meetings at the First Mennonite Church, 73rd and Laflin Streets. Remove a live coal from the rest on the hearth and it soon cools off. Kept together, all will remain warm and shed a radiant glow of warmth and comfort to those in the room. Even so individuals and lone-standing Mennonite families, fare likewise. It is, indeed, a tragedy to know that many from our churches go to the large city for work and there often become lost in the mass of people—lost to the home church very frequently, lost to the city church where they would be very welcome and needed to help—lost to Christ and His Cause all too often.

Mennonites rally to one of the churches of your faith! Rally to these evangelistic meetings! Evangelistic Esau is widely known as a sane and earnest preacher of the Gospel of Christ. For more than three months this summer he was constantly holding meetings in our Canadian Mennonite Churches with success. The call for salvation and consecration will be made. Is there anyone who does not need to respond?

May the Lord bless the efforts to attain the three goals for His glory and for the good of many souls.

Yours for a spiritual ingathering,

—*A. J. Neuenschwander,* Secretary
Quakertown, Pa.

* * *

Take Thou My Hands

Take Thou my hands and lead me, O heav'nly Friend,
Until the end of day and eternally,
I cannot walk alone, ev'ry step attend,
Where thou wouldst go or tarry, there would I be.

In Thy rich grace enfold thou my fainting heart—
A quiet spirit yielding in joy or pain;
Lord, to Thy weary child e'er Thy strength impart,
When dark, the way unknown, Saviour, lead, sustain.

Though I feel not Thy strength, though the night descend,
Still Thou wilt bring me home, Thou wilt near me be;
So take my hands and lead me, O precious Friend,
Until earth's journey ends, and eternally.

—*Monica Horsch*

(A Translation)

* * *

—**The Marietta, Ohio, C.P.S. camp** paper states, "One of the most active committees in our camp is the Religious Life Committee. . . Since there are many religious services in one week, the quantity of the work is very great. Consequently the group must meet frequently and must have a carefully organized work schedule." It is the aim of this committee to use every campee in some religious service.

A LIBERAL OFFER *to* NEW SUBSCRIBERS

New subscribers to *The Mennonite* can now have this *Official General Conference* weekly paper from NOW UNTIL JANUARY, 1944, for only $1.00. This Christian denominational paper should be in every Mennonite home, so that it can be read by both young and old. It is of special interest to Mennonites at this time, because it brings regularly the latest information on the draft and news from the C.P.S. camps and relief work carried on in Europe under the direction of the M.C.C.

Please, subscribe now and obtain the benefit of this liberal offer. An order blank will be found on the last page of the paper. Address all orders and payments for *The Mennonite* to the *Mennonite Publication Office*, Newton, Kansas.

DAILY DEVOTIONAL MESSAGES

By *Gerald Stucky, New York City, New York*

OCTOBER 15—*"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.* Eccles. 10:1.

A hundred virtues may be obscured by a simple prominent vice. The best character is weakened and is often made unstable by a single careless habit. An otherwise excellent Christian testimony is often made of non-effect by foolish and inopportune words spoken in unguarded moments. The grace of God coupled with eternal vigilance alone can overcome the inclinations of the flesh and the sinful desires of the human heart.

OCTOBER 16—*"Then came the disciples to Jesus apart, and said, Why could not we cast him out?"* Matt. 17:19.

Man is ever perplexed at his failures. His never ending surprise at his own weakness amidst seeming strength is one of the most significant and pathetic sights in human history. And what makes the situation still more pathetic is that the only lesson he learns from history is that he learns nothing from history. How then can we overcome failure— how shall we learn to cast out hate, greed, lust, and war if not by the power of our own will? "This is the vitcory that overcometh the world, even our faith, who is he that overcometh the world but he that believeth that Jesus is the Christ the son of the living God?"

OCTOBER 17—*"Do all things without murmurings and disputings:"* Phil. 2:14.

Murmurings and disputings are acts of the tongue brought about by a condition of the heart. If we would not offend in this way it will be necessary that we have the right attitudes within us. We do not paint the pump in order to get clean water from a well, but rather we clean out the well. It is an endless job to endeavor to have clean water in a river if the fountain of the river is polluted. Yea, it is an impossibility. No doubt, the Holy Spirit was correct when He recorded in the book of James, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The perfect control of the tongue is indicative of a clean heart, a heart cleaned by the blood of Jesus Christ.

OCTOBER 18—*"And let us not be weary in well doing: for in due season we shall reap, if we faint not."* Gal. 6:9.

Jacob A. Riis once said, "When nothing seems to help, I go and look at a stonecutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the one hundred first blow it will split in two, and I know it was not that blow that did it, but all that had gone before." In the Christian life we have not been promised immediate phenomenal success in all things that we undertake to do, nor instantaneous answers to all of our prayers, but we may be assured that if we are faithful we shall reap that which we have sown.

OCTOBER 19—*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.* Gal. 2:20.

In each heart there is a cross and a throne. If self is on the throne of our heart, then Christ is on the cross. If Christ is on the throne, then self is on the cross. It is only as Christ sits on the throne that we begin to realize the fullness of the Christian life. In His presence and guidance our lives become integrated, purposeful, useful and blessed. When self is on the throne, defeat is certain, but with Christ on the throne the ultimate victory is certain. Truly it should be with us as it was with one when he said, "I would a thousand times rather be losing now in a cause which will ultimately win, than be winning now in a cause which will ultimately lose."

OCTOBER 20—". . . . *the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth!"* James 3:5.

God has given us two eyes, two ears, but only one tongue to the seeming intent that we should see and hear more than we should speak. A young couple that lived in the time of old dobbin were one evening coming home from a social engagement in their two-horse carriage. Having only been married a few weeks they had found some of the places a little steep and had occasionally found themselves quarreling. As they rode along in their carriage they watched their two horses slowly wend their way up the steep and rocky hillside and finally reach the top in safety. "You know," said John, "if we would work together as our two horses did going up that hill we should be able to mount any hill or trouble that confronts us." "Yes," replied Mary, "Maybe we could if there were only one tongue between the two of us."

OCTOBER 21—*"forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* Phil. 3:13b, 14.

Aughey writes, "What a blessed thing it is that we can forget. Today's troubles look large, but in a week they will be forgotten and buried out of sight. Says one writer, 'If you should keep a book, and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you.' " But not only are we to be able to forget our anxieties, it is equally important that we forget our successes so that our eyes may not be clouded by them as we face the future, but rather let us continuously seize the opportunity of the day that thereupon we may build the successes of tomorrow.

FACTS ON MENNONITE EDUCATION PAST AND PRESENT

The early leaders of the Anabaptist Movement (which later became the Mennonite Church), were not only men of religious fervor, but also men of high scholarly attainments. Their scholarship as well as their spirit helped to make the early Mennonite Church what it was.

The first book in America on the art of teaching was written by a Mennonite, Christopher Dock. The book was called **Schulordnung** and was printed in 1770 after the author's death. Many of his ideas closely resemble educational methods which today are considered modern.

Ursinus college in Pennsylvania has become a strong school in the Reformed Church. It was first called Freeland Seminary and was founded by Abraham Hunsicker, a Mennonite, in 1869. It was his hope that in time the church would adopt that institution as its own. Instead, the brethern of the church, with less vision than he, not only refused to recognize the school but excommunicated him from the church.

John F. Funk, another pioneer in Mennonite education, was one of the leaders in starting Sunday schools. In 1864 he also started the publication of the **Herald of Truth."** In its pages he expressed teaching methods which seemed to be very ahead of his day.

One of the first institutions of higher learning organized by the Mennonites was the Wadsworth School, located at Wadsworth, Ohio. The life of the institution was short, lasting from 1868 to 1878. Our own Rev. Fretz is one of the few remaining students of that school.

Today there are about twenty Mennonite schools and colleges. In 1938 a study revealed that there was a total enrollment in these institutions of about three thousand.

The percentage of Mennonites attending these schools and colleges is increasing. Especially, is this true of Bluffton and Bethel. This would indicate a growing interest of Mennonite young people in education and in Mennonite institutions of learning.

Our leaders in Mennonite education are considering the possibility of establishing a Mennonite seminary to train ministers. It is believed that if we are to understand the "Faith of Our Fathers", as well as the tasks for today, we must have our own institutions to train our ministers.

The war is adding an additional burden on our colleges in the way of decrease in enrollment and higher operating expense.

If all this is true, what then?

The story of Mennonite education from the beginning until now is one of hardship and sacrifice. It will continue to be so if Mennonite education is to go on. Does it pay? Is it worth the price? Is it a concern of mine?

If we are to answer in terms of interest-on-the-investment, in terms of hard, cold dividends, perhaps it does not pay. But if we are to answer in terms of human personality and spiritual values, we say it not only pays but it is absolutely indispensable. **—Bulletin, Deep Run Mennonite Church, Deep Run, Pennsylvania.**

THINGS WE CAN'T AFFORD

We can't affort to win the gain
  That means another's loss;
We can't afford to miss the crown
  By stumbling at the cross.
We can't afford the heedless jest
  That robs us of a friend;
We can't afford the laugh that finds
  In bitter tears an end.
We can't afford the feast today
  That brings tomorrow's fast.
We can't afford the farce that comes
  To tragedy at last.
We can't afford to play with fire
  Or tempt a serpent's bite.
We can't afford to think that sin
  Brings any true delight.
We can't afford with serious heed
  To treat the cynic's sneer;
We can't afford to wise men's words
  To turn a careless ear:
We can't afford for hate to give
  Like hatred in return;
We can't afford to feed such flame
  And make it fiercer burn.
We can't afford to lose the soul
  For this world's fleeting breath;
We can't afford to barter life
  In mad exchange for death.
But blind to good are we apart
  From thee, all-seeing Lord;
O, grant us light that we may know
  The things we can't afford.

—Selected by Rev. Mrs. Hazel Fager

THE MENNONITE

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Mountain Lake, Minnesota, Y. P. Retreat

The 1942 Young People's Retreat, which was sponsored by the three General Conference churches of Mountain Lake, was held in the Bethel church in Mountain Lake, on August 23 to 26. Over a hundred young people registered during the retreat.

The theme of the retreat was "The Consecrated Life." Rev. Walter Dyck of Beatrice, Nebraska, gave us two very inspiring messages on Monday and Tuesday evenings, dealing with the theme of the retreat. His messages were entitled "Consecration, God's Side" and "Consecration, Man's Side."

The motto chosen for the retreat was "Not I, But Christ," and this motto was the theme of Rev. Erland Waltner's heartsearching message to us on Sunday evening, the first evening of the retreat. This motto was very deeply impressed upon our hearts during the entire retreat by our various teachers.

We began each day of the retreat by having chapel. Students of various schools spoke to us during chapel. Mr. Arnold Fast of the Moody Bible Institute spoke on John 3:0 "He must increase but I must decrease," Mr. Ben Rahn of Bethel College spoke on II Cor. 5:9-15 in which he pointed out to us motives for Christian service. The last morning Miss Emma Linscheid of the Northwestern Bible school discussed II Tim. 1:12 "That ye may know."

Our regular classes were filled with spiritual food for our souls. Rev. Albert Schultz of Butterfield was in charge of our Bible Study class and in this class three very important subjects were explained to us. They were "Regeneration," "Justification," and "Sanctification." Rev. Walter Dyck's subject for this day classes was, "What Does It Mean To Be A Christian?" Rev. Erland Waltner gave us two messages on practical Christian work entitled, "The Winsome Life" and "Problems and Methods of Evangelism." The young women of the retreat were under the instruction of Mrs. Erland Waltner during our divided group discussions. She chose the two subjects "Women God Chose For Crisis" and "Women God Chose For Humble Service." Missionary Aganetha Fast of China led the discussion on missions.

On Wednesday afternoon a "retreaters" picnic was held in the park near the Bethel Church.

Officers were elected to plan the retreat for next year. Jacob Friesen was elected as our president.

For the last evening of the retreat we gathered at the lake shore. A very impressive service was held with Rev. Dyck as the leader of an "open forum" discussion. He also was in charge of the candlelight service.

Our hearts are filled with gratitude and thanksgiving to the Lord for the showers of blessings He bestowed upon us during our retreat. May we remember and pray that the motto of the retreat may be true in our lives, "Not I, But Christ."

The retreat theme chorus bears the testimony of the retreaters:

I am crucified with Christ, at the cross of Calvary,
Still I live, yet not I, but Christ in me,
And the life which now I live shall for Jesus only be,
For I live by the faith of the Son of God,
Who gave Himself for me.

—*Wilma Franz, Sec.*

* * * *

Civilian Public Service Camp No. 31

Camino, California

By *Arnold Claassen*

Snowline Civilian Public Service Camp No. 31 is situated at the foot hills of the Sierra Nevadas, ten miles northeast of Placerville, California. It covers an area of approximately 8 acres and is also an abandoned CCC camp with a capacity of 200. Since one barrack is used for storage by the Forestry Service, the present capacity is 150. The immediate surroundings of the camp include the tall Pondarose Pine, Cedar, a few Oak, besides the homes, tourist camps and service stations found along Federal Highway 50 which passes our camp. The camp is quite well equipped with buildings including five barracks, of which one is partly used as chapel and the remainder in inhabited by the kitchen force. Along the north ends of the barracks is the mess hall and kitchen and next the washroom and laundry to the west. Going around to the south is the director's home and back east are the office, assistant director's and dieticians quarters, the recreation hall, hospital, and library. A barber shop is also found among the buildings and is often used by a graduated barber and other amateurs among the campees. Down the slope to the south are found the Technical Agency's quarters, truck sheds, tool house, and a soft ball diamond.

The camp site is neatly marked off with crushed rock walks, lined with rocks which have been white washed. Beside the rocks, irises have been planted. The grounds are neatly kept by Robert Oswald and his helpers. Garbage cans have been placed in various places to prevent scattering candy wrappers and other litter about the camp grounds. We also have a concrete tennis court, a volley ball court, and horseshoe stakes. The latter have had many a shoe hurled at them since the tournament began July 14.

Our work is wholly with the U. S. Forestry Service in the El Dorado National Forest which covers about one million acres. There are three major groups from the main camp working on projects.

One group works at the Pacific Ranger Station. Their work includes road building, maintenance of station grounds, office, electrical and telephone work.

The second group works at the Institute of Forest Genetics. The purpose of this institution is to develop faster growing and higher quality trees to use in replanting burned-over areas. So far, the work has been mainly caring for seedlings which have required careful pollination, starting, and transplanting. This care includes pulling and hoeing weeds, watering, building backfires, and even scattering grasshopper poison in the wee hours of the morning. Much laboratory work is required in connection with this project and some has been done by a few campees, but more of that is expected to be done during the rainy winter months. Incidently, this is the only institution of its kind in the country.

The third group works at the Forestry Service Warehouse in Placerville. The work here is mechanical, washing and greasing Forestry equipment, carpentry, and caring for tools.

In addition to these projects, a few men do various types of necessary work about the camp including kitchen, laundry, janitor, care of tool house, office, camp maintenance, etc. And 45 of the boys are equally distributed in three spike camps located from 30 to 60 miles from the main camp. The purpose of this is to be better prepared to combat fires anywhere in the El Dorado National Forest which is our job under the "Rangers" and "Fire Guards" should fires occur. Fortunately, thus far we have not had any real forest fires to fight, but the fellows are not having a vacation in the absence of them. They eliminate fire hazards i. e. burning brush, etc., fall snags, build roads and repair telephone electric lines, and fences. Practically no complaint is heard from the boys at the "Spike camps" except about the mail situation, which is very irregular—often only once a week.

The campees hail from eight middle west and western states in the following numbers: Colo. 10; Calif. 53; Okla. 23; Neb. 17; Ariz. 4; Utah 2; and Wyo. 1.

The educational program had its beginning in the middle of June. Two First Aid classes were started with approximately twenty members in each class, some of which have dropped out. We have a two hour class period once a week and a total of twenty hours of class instruction is required in the courses. It also involves a test given by a local Red Cross Chapter. Each of the classes is conducted by a licensed First Aid instructor who is also a campee.

The camp also has a wood-working shop equipped with a lathe, circular saw, jig saw, band saw, and other tools. Two evenings a week, those interested may work in there under the supervision of one of the two campees, who are experienced in that type of work.

Those interested in photography meet on Friday evening and receive instructions on film developing and photography in general from a campee. We have a dark room, which is equipped with necessary equipment for film developing partly given by the M.C.C., and the remainder was given or made by the campee who has chosen photography as his hobby. Many of the fellows find developing their own films both interesting and economical.

The educational program is expected to be enlarged during the winter months with some Bible study, etc. It is under the supervision of Bill Ramseyer, the Assistant Director.

The formal education of the campees varies from less than the eighth grade to nine years of college.

Various hobbies are practiced by the fellows. Photography as was mentioned, stamp collecting and quite a number of different musical instruments are played, such as violins, guitars, accordians, piano, mandolin, mouth harp, trombone, etc., we have a quartet, which has sung outside once. We also have a chorus which practices each Friday evening.

The recreational activities are of quite a wide range. The horseshoe tournament has many enthusiastic participants. We have some softball games between dorms on Saturday afternoons and volley ball games between dorms in evenings. In addition to these we play tennis, badminton, ping-pong, checkers, and chess. Hiking has also proved to be an enjoyable sport for some.

In one end of our recreation hall we have a camp store. Here such necessities as soap, shaving goods, writing materials, and films, soft drinks, candy and ice cream are sold. It is usually quite a popular place during its open hours after supper until 9:45 on week days and 10:30 on Saturdays. We have just recently changed it into a co-op. As many as possible of the campees are encouraged to invest the small amount of $1.00 which is one share. This we expect to prove both interesting and practical.

In order to sustain us in the Christian faith religious emphasis is present in camp. The blessing is asked before each meal by one of the campees. After breakfast each morning a staff member or a previously notified campee leads in the devotions. The regular Sunday School and church services on Sunday morning and the Christian Endeavor in the evening and the mid-week prayer meeting are conducted so as to benefit all the campees if possible. The Sunday school teachers and Christian Endeavor officers have thus far been elected for one month periods in order to give as many as possible an opportunity to undertake the responsibility.

Our director, Rev. H. H. Brubaker has been a missionary to Southern Rhodesia, Africa. Mrs. Brubaker is a registered nurse, who faithfully lends her hand in that capacity. She also serves as matron. The Brubakers have two children; Ronald 12, and Edna 8. As was mentioned, Bill Ramseyer is the Educational Supervisor and is the Assistant Camp Director. He is a graduate of Bluffton College, Bluffton, Ohio, and was a Y.M.C.A. worker in Chicago just previous to his coming here. Mrs. Ramseyer, also a graduate of Bluffton College, is our efficient librarian.

Miss Florence Aurenheimer, a former teacher in California schools, is our dietitian.

Rudolph Lichti from Reedley held an office job in a garage previous to his coming to camp and is now business manager.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 25, 1942

STEPS TOWARD THE SOLUTION OF THE ALCOHOL PROBLEM

Eccles. 10:17, Amos 5:21-24, Rom. 14:19-21, II Cor. 6:17, I Peter 4:1-5

Our lesson topic is of great *practical* importance. It will do little good to deplore the drink evil so long as we fail to do something about it. Merely passing good resolutions will not solve the problem. Serious-minded people should consider carefully and prayerfully what ought to be done and what may wisely be done under prevailing conditions. Our lesson text contains excellent suggestions concerning the conduct of the child of God. Paul warns us against any conduct which would cause others to stumble. He urges us not to touch any unclean thing. Peter reminds us that the Christian should not find his pleasure in revelings and kindred vices. The *first step* in solving the alcohol problem is for Christian people to form the habit of personally abstaining from all kinds of strong drink. They will profit personally and will set a righteous example before others.

Righteous Character Necessary

Leaders who indulge in intemperate feasting and revelry (Eccles. 10:16) are a deteriment to a nation. Noble kings, princes, leaders are a blessing to a land. People of good moral character usually eat regularly and temperately so as to gain needed strength. Sacrifices, formal, and outward worship will be useless to secure God's favor so long as people persist in gross sins. *There is no substitute for true heart worship.* Righteous character alone counts. The music and song of the people of Amos' time was insincere and objectionable to God (vss. 22-23). Formal worship, without the Spirit, is abomination to God. Justice and righteousness, so much neglected and forgotten, was then, and is now what God wants.

The Christian's Personal Example

Paul summarizes vss. 16-18 in vs. 19. Christian duty is mutual building up of character. "Inconsiderate use of 'liberty' may lead to pulling down" (Maclaren). Christian obligation demands our abstaining from some things which might otherwise be allowed, if our indulgence tends to harm or mislead another. We are our brother's keeper. We may not satisfy our own desires in utter disregard of our influence on others (vs. 20). The Christian who drinks alcoholic beverages may be, and most likely will be, a very serious cause of stumbling.

The Christian should renounce everything which he sees to be morally or spiritually defiling (vs. 17). God is holy, his children should also be holy, separating themselves from that which is evil. Separation from sin is necessary for fellowship with God. True Christians are separate unto Him. This must be moral and spiritual. Christians have to live in the flesh but not to the flesh. They should have the same mind Jesus had. Suffering of itself will not take away sin; but a willingness to suffer patiently is an evidence that Christ has come into the heart and that it has been freed from sin. When a Christian is living as he should his life silently condemns the sinner, and he may speak evil of him. The world does not understand how the Christian life of self-denial can be a life of happiness.

Educating the People

In democratic countries progress toward the solution of the alcoholic problem will depend much on public sentiment. Public sentiment will be greatly moulded by propaganda and by education. So long as people do not see the alcohol problem as very real, there will be no attempt to solve it. If they think drinking is harmless or practically so, especially moderate drinking, they will naturally feel that it is nobody else's business what they drink, or what is being sold by the liquor dealers. It is of utmost importance that people should know and admit the facts. Many states require the teaching of the effects of alcohol upon the human body in the public schools. This is a primary step. Much teaching needs to be done in the home, and here example far outweighs precept. Our United States is seeing a steady increase in excessive drinking in almost all groups from adolescence onward. America does not seem to realize the seriousness of the drink enemy in her midst. If all professing Christians were *truly* Christian, they would run the liquor business out of the country in a short time.

CPS Camps

Information about Canadian C. O.'s

In all there are over twenty-five camps in Canada for the 850 Canadian conscientious objectors. Nineteen of these camps are located in British Columbia, four are in Western Provinces and one is in Ontario. (The above figures do not include the Doukabours who have separate camps.)

Around 700 boys are doing work for the Forestry Service and 150 boys are in National Park work. A few boys have gone to England in the Canadian Fire Fighting Corps (Civilian), and a number are in training in Ottawa at the present time.

Reconstruction Work by C. P. S. Boys in Puerto Rico

The Puerto Rico Reconstruction Administration is the government agency under which Civilian Service Camp No. 43 is now serving in Puerto Rico. The camp consists of carefully chosen men who are qualified to assist in laboratory work and in doctor's offices, as well as community welfare projects.

Brother Elmer E. Hartzler is a member of this unit which is administered by the Brethren Service Committee. Brother Hartzler in a recent letter describes the remodeling of a barrack into a hospital, tells of the Spanish classes which the boys attend, and in general gives a picture of real service being rendered to an impoverished community.

Spare Time Earnings of Campees

Following is a minute of a recent Executive Committee meeting of the Mennonite Central Committee:

"The problem arising out of campees earning money in spare time was discussed. The Executive Secretary reported that thn Weinoa Lake Camp Directors' Meeting felt that a statement of policy from the M. C. C. would be helpful. After considerable discussion it was moved and unanimously passed that the question as to the advisability of encouraging or discouraging such work should be left to the camp administration to be decided in light of the need and the effect on public relations and as to whether it fits in with the regular work and camp program. In the matter of remuneration for such spare time earnings, it was decided that at least half of the income should be turned over to some public purpose either within or without the camp—the details of this to be agreeable to the camp and also the camp administration. This applies only to the spare time work during camp residence and does not apply to furlough time."

Camp Briefs

236 boys arrived at Mennonite camps during September. . . .

Mrs. Roy Wenger of Smithville, Ohio, has been appointed dietician at Colorado Springs Camp.

Sister Marie Groening will transfer from Colorado Springs, where she has been dietician, to the Hill City, South Dakota, camp when this camp opens.

Released September 30, 1942

New Hospitals Open to Mennonite Boys

Two state hospitals have recently been approved as institutions eligible to use C. P. S. boys on their staffs. A mental hospital at Wilmington, Delaware, and also at Hastings, Nebraska, will receive contingents of C. P. S. campees. The former will receive boys from the Sideling Hill and Howard camps in Pa. and the latter from the mid-western camps in Denison, Iowa, and Weeping Water, Nebraska.

Emergency Farm Service Approved

The United States Employment Service is the government agency under which C. P. S. campees can now do emergency farm labor in communities adjacent to the damp. This work is done during the regular work hours and is carried on within the confines of a fifteen mile radius of the camp. The work is voluntary on the part of the campees and is limited to the particular form of labor which the U.S.E.S. certifies as being of an emergency nature.

This new provision is recent, and to date only a few of the C. P. S. camps have been affected by it.

Appointments to Camp Staffs

Dieticians: Sister Ellen Zimmerman, Harper, Kans., to Belton, Montana; Sister Clara Vogt of California to North Fork, California; Sister Laura Blosser, Columbiana, Ohio, to Luray, Virginia.

Business Manager: Brother Leon D. Lugbill, campee, Luray, Virginia.

Nurse-Matron: Sister Elsie Rempel, Hillsboro, Kansas, to North Fork, California.

Educational Directors: Brother Elmer Ediger, campee at Colorado Springs to Weeping Water, Nebraska; Brother Roy Wenger, Smithville, Ohio, to Colorado Springs, Colorado.

Camp Briefs

Hill City, South Dakota, is the site of a new camp to be opened by the Mennonite Central Committee in the Black Hills region of that state sometime in October. . . .

Brother Robert Kreider, for the past year Educational Director at Colorado Springs, is being transferred to the Akron, Pa. office where he will assist in the effective administration of the educational program of the Mennonite C. P. S. camps. . .

On September 25, 1942, a total of 122 boys were scheduled to arrive at Mennonite camps.

CIVILIAN GOVERNMENT BONDS

We would like to emphasize some further points of correction in filling out the Subscription Orders for Bonds. Please use the full first name and not an initial. If only the initial is used, it is necessary to write to the subscriber asking for his full name before the order can be entered. In the case of a wife making a subscription, she would use her own first name. For example, Mrs. *Mary* Smith rather than Mrs. *John* Smith.

Postcard receipts for subscriptions are sent directly to the individual subscriber rather than to the treasurers or representatives of the groups. The representatives of Provident Trust Company have agreed that they will write a letter to such treasurers, listing the names registered with the appropriate amounts, which will serve as receipt to the treasurer, if that is desired. May we suggest that church treasurers, when sending in subscriptions for a number of people, should ask for such letter of recognition from Provident Trust Company.

Subscription orders to date from our M. C. C. constituencies have reached a otal of $108,400.00.

WAR, ON CHRISTIAN PRINCIPLES

One of the conditions of the Treaty with Mexico, it is said, is that any future war which breaks out between the two countries shall be conducted on Christian principles. Now we all know that this is an age of progress, and all sorts of improvements are taking place in all sorts of matters; but WAR on Christian principles is certainly the latest, and, if carried out, we think it will prove the greatest of all.

Just imagine it!—we think we can see the two armies drawn up in battle array. A fair field is before them; the ranks are formed—the positions are taken—the great guns are unlimbered. Gen. Scott is just about to give the order to FIRE—when an Aid comes up and respectfully reminds him, that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the Commander-in-chief; "but what are they? I have read Vaubaw, and Scheiter, and Turenne, and Coehorn. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soilders, and I have never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."

"Nor you, Major?"

"Nor I either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplin arrives,—"Do you know anything about this fighting on Christian principles?"

"Oh yes; it is the easiest thing in the world."

"Where are the books?"

"Here," and the Chaplin takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of the tactics when the enemy is right before us; but I suppose we are bound by the Treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans they will be firing into us."

"No! they are bound by the Treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into ploughshares and your spears into pruninghooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, or provisions, or clothing. I rather think the Treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand that they are shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it—BOTH SIDES CONQUER. 'He who condescends the most, remains the victor still;' and there are never any killed or wounded."—*The Moral Almanac.*

A MINISTER'S LIST

A list of a few of life's beautiful things was once prepared by a group that believed God spoke through the simple, everyday manifestations about them. It referred to such lovely things as dancing waves in sunlight, smoke curling upward from a chimney, feathers in a pigeon's wing, sweet clover in blossom, a happy child asleep, the smile on a tired mother's face, love light in a young father's eye's, etc.

This list inspired someone else to think of some of life's beautiful things which a minister might wish to record out of his own experiences with his flock: a sincere handclasp, steady eyes of confidence, an unexpected act of appreciation, regular letters from an understanding church treasurer, expressions of true respect, evidence of spiritual hunger, tenderness of children toward their pastor, plain, old-fashioned courtesy, undemanding friendship, eyes that light up with understanding during the sermon, concern for the upkeep of the parsonage, the restraining, inspiring influence of a good wife, etc.

To this short and incomplete list, let the reader make additions.

* * * *

GIVE AS HE GAVE

Give as the morning that flows out of heaven,
Give as the waves when their channel is riven,
Give as the free air and sunshine are given,
Lavishly, utterly carelessly given.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not the pale bud from June's roses blowing,
Give as He gave who gave you to live.

Pour out thy life like the rush of a river,
Wasting its waters forever and ever,
Through the burnt sands that reward not the giver,
Silent or songful thou nearest the sea.
Scatter thy life as the summer shower's pouring.
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give though thy heart may be wasted and weary,
Laid on the altar all ashen and dreary,
Though from its pulses a faint miserere
Beats to thy soul the sad presage of fate;
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear, and in silence thy future await.

So the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinon presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes.
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over.
Ere from the grass dies the bee-haunted clover
Thou wilt have vanished from friend and from lover.
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams, and thy waking.
Soon, heaven's river, thy soul fever slaking,
Thou shalt know God and the gift that He gave.

Rose Terry Cooke.

* * * *

"A friend is one who walks in when the rest of the world walks out."

ASTOUNDING FACTS ABOUT TOBACCO

Our annual tobacco expense would build four Panama Canals.

A leech is instantly killed by sucking the blood of a habitual smoker.

Insurance companies estimate one-third of all loss by fire to be due to tobacco.

The tobacco habit was begun in America and has extended to practically every nation on earth.

Two thousand American boys begin the habit every day.

Our annual tobacco bill amounts to about twenty dollars per capita in America.

One million nine hundred thousand acres of American land are used to produce tobacco.

In Russia, Turkey and Persia, the use of tobacco has been at times punishable by death.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

Prussic acid is the only substance more poisonous than nicotine.

Tobacco has been known to produce a nervous condition similar to delirium tremens.

Six Canadian insurance companies find the mortality rate of smokers to increase about the same as that of drinkers. —*The Searchlight*

CORRESPONDENCE

BETHEL MENNONITE CHURCH

Winton, California

Dear *Mennonite* readers and editor: Greetings in Jesus name, and God bless you all. May Psalm 126:3 encourage us all to hold on and work for the Master until victory can be ours through Jesus Christ.

We are happy to announce that on July 26, last, we had the pleasure of receiving into the fellowship of our Bethel Mennonite church by baptism the dear children Geraldine and Melvin Wiebe, who with their parents the Henry Wiebe's now live at St. Helena, California, but formerly lived near Hillsboro, Kansas. Brother Wiebe is at the present employed in Valajo Shipyards, working for Uncle Sam. The Wiebe's have attended our church a number of times, but he does not get off duty very often; otherwise they would attend more often. We are very happy, however, for what they have been able to do.

Our pastor and his wife have concluded a five weeks employment at Kingsburg, California, in the fruit cannery, and we are glad to have them back with us again.

On October 11th our pastor, Rev. J. P. Glanzer, and our church quartet, consisting of the brethren Kermit Dirks, Herbert Heppner, Leonard Yost, and Paul Koehn, intend to go to the C. P. S. camp at

Placerville, California, to conduct a service for the boys located there. May God bless the effort is our prayer.

Our church group is going on as usual. The busy fruit season cut down our attendance somewhat, yet they did fairly well. Now the work will soon let up more, and the attendance will again increase. Cooler weather will soon start in, indicating that fall and winter are drawing near.

We discontinued our prayer meetings for about six weeks during the busy season, but we are planning to start up again beginning with October. The prayer meeting is one of the most necessary meetings to keep up the courage and working spirit of all members, praise God for that.

Our young people's meetings are fairly well attended on Sunday evening, and nearly all take part in the services.

We are planning on having some revival meetings this fall. We have not yet fully decided as to whom we will have as our evangelist. May God open the door for us. We shall report later on this subject.

—*Noah A. Koehn,* Corr.

* * *

FRIEDENSFELD MENNONITE CHURCH

Turpin, Oklahoma

This little group has been greatly blessed by the different ministers who have visited this church in the past. Now we have the privilege to report that a door has been opened, and we have a pastor of our own again. Rev. and Mrs. Marvin Eck of the Moody Bible Institute have accepted the call and will take up the work as pastor October 4. The church has planned an all-day program for them on that date. Rev. Victor Graber with his group from Kismet plans to be with us also. We are praying that God may bless his servant and make him successful in the service of the Lord. —*Mrs. Jacob Koehn,* Corr.

* * *

GRACE MENNONITE CHURCH

Enid, Oklahoma

Dr. P. A. Penner and Rev. Paul Kuhlmann were guest speakers at the special mission and thanksgiving service held at the Grace Mennonite Church, Enid, Oklahoma, on September 20. Dr. Penner preached at the morning service on "Christ Sufficient for Every Need of India." He told how the Indian's way of life would be completely changed—socially, politically, as well as spiritually—if he would accept Christ as his personal Saviour. The first part of the afternoon meeting was given over to the children. Several recitations were presented, and everyone joined in singing some choruses. Dr. Penner spoke on "Beauty for Ashes," telling about his work among the lepers of India. He stressed particularly the gratitude and reverence which is displayed by the Indians, specifically by the lepers because they have been rescued from a life that is worse than death. Rev. Kuhlmann spoke on the subject "Meet for the Master's Use." He emphasized the necessity of dedication to God, and the importance of accepting responsibility and faithfully discharging it. "The Power of the Cross" was Dr. Penner's subject for the evening message. He showed in a simple yet convincing way how through the power of the cross each one of us may have redemption. He spoke of the arresting power, the transforming power, and the impelling power of the Cross of Christ and pointed out that we all must experience every phase of that power.

Music for this celebration was furnished by the church choir at the morning and evening services. A male quartet from the Oklahoma Bible Academy sang during the afternoon.

A special feature which deserves mention was the prayer service, led by Dr. Penner, for Mrs. Harder who is still in the Western Oklahoma Sanitarium at Clinton. As an introductory statement Dr. Penner said that it is necessary for us to identify ourselves with those who suffer and those who need our sympathy. Only to the extent that we do this, can we be of help to them.

The church was beautifully decorated for the occasion with flowers, potted plants, ivy, and fruits and vegetables, striking the note of harvest and thanksgiving. At noon the church members and guests enjoyed a basket dinner in the church basement.

Interesting guests at the evening service were Rev. and Mrs. P. V. Balzer of the Mennonite Brethren Mission in India and friends of Dr. Penner.

Such a day does indeed lead us to think on the many blessings which our Heavenly Father so richly bestows on us all. We are happy that Dr. Penner and Rev. Kuhlmann could spend this day of praise and thanksgiving with us, and we thank God for the thought-provoking and heart-warming messages they brought to us. The offerings which were received on this day were designated for home and foreign missions and relief. —*Helen Hiebert Mueller, Corr.*

« « JOTTINGS » »

—Correction: The author of the devotional messages for September should not have been given as J. S. Hartzler but as **J. E. Hartzler.**

—**Inman Mennonite Church, Inman, Kansas:** The Ladies Missionary Society is planning to send another shipment of clothing to the M.C.C. Clothing Department for relief purposes.

—**Robert Kreider,** able and well-liked educational and assistant director of the Colorado Springs C.P.S. camp, left recently to take over an educational position in the M.C.C. office at Akron, Pa.

—Bulletin, **First Mennonite Church, Allentown, Pa.** "The pastor (**Rev. Howard Nyce**) attended the opening service at the Theological Seminary of the

Reformed Episcopal Church, Philadelphia, on Thursday morning. **Rev. Harold Burkholder,** pastor of the East Swamp Mennonite Church, enrolled as one of the twenty-two new students. He is the fifth Mennonite to study at this seminary. Mennonite graduates are the late **Rev. Silas M. Grubb** '98, the late **Rev. Samuel M. Musselman** '02, **Rev. R. F. Landis** '19 and the pastor '27. Rev. Landis was formerly pastor of Zion Mennonite Church, Souderton, and is at present a field secretary of the American Sunday School Union."

—**The Eastern District ministers and their families** had a picnic at Men-O-Lan on Labor Day. The Sunday School of the First Church, Philadelphia, dedicated their cabin "Wilhelmina." The cabin is named in honor of Miss Kuyf, who took part in the ceremony. Later in the afternoon Miss Kuyf and Dr. Harvey Bauman spoke to the group about their trips home from the mission field.

—**First Mennonite Church, Beatrice, Nebraska:** "Five 'Civilian-Bond' subscriptions were sent off last week." The C. E. Society recently gave a program at the Weeping Water C.P.S. camp. "183 copies of the **Mennonite Hymnary** are stamped and numbered as property of the church. . . Please do not take church hymnals home."

—**C.P.S. men trained.** "Ten men chosen from eight different C.P.S. camps started a year's training course at the Columbia University School of International Administration in New York City on August 17. . The course envisions the training of all the candidates in the broad problems of the administration of international areas and the techniques of economic rehabilitation and relief. . . In addition to the ten conscientious objectors attending the school there are some thirty men chosen from the Army and the Navy while the remaining men come from government positions and civilian life."

—**John Fretz,** young people's worker of the Eastern District, recently spoke at a campfire service sponsored by the Deep Run Mennonite Church.

—**The First Mennonite Church, Upland California,** recently received eight young people into its fellowship through baptism. After the services on September 27 the Sunday School held its picnic at San Dimas Park.

ORDER BLANK

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Newton, Kansas

I accept your liberal offer to **New Subscribers** to **The Mennonite** and enclose $1.00. Please send the paper to my address for the period from **Now Until January, 1944.**

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—**The Salem (South) Mennonite Church, Freeman, South Dakota** joined the churches of the community in supporting the services conducted by Dr. P. R. Lange of Tabor College, Hillsboro, Kansas. The meetings were held in the Freeman Junior College Auditorium. Dr. Lange spoke in the Salem church on September 20. —The Ladies Chorus gave programs at the **Denison, Iowa,** and **Weeping Water, Nebraska, C.P.S. camps** on the week-end of September 6. The Salem church with the **Salem-Zion** church sent a truckload of four tons of fruit, vegetables, and other foodstuffs to the C.P.S. camp at Weeping Water. —The congregation is preparing for baptismal services to be held October 11. **Dr. A. Warkentin of** North Newton, Kansas, is to present a series of Bible lectures during Thanksgiving week. —Hermie Preheim, Corr.

—**Rev. Frank Harder,** a member of the First Mennonite Church, Butterfield, Minnesota, has accepted a call to serve the Bethel Mennonite Church, Fairfield, South Dakota. Brother Harder begins the first Sunday in October.

—**OUR CHURCH—A Handbook of Information** is the name of a twenty-page booklet sent to all the ministers of our conference by the church unity committee. Enclosed in the booklet was a letter of introduction which contained this statement, "We hope it will be a help to those who wish to get better acquainted with the organization and work of our conference. It was prepared with the hope that ministers of our sister Mennonite conferences, to whom copies are being sent, will appreciate it especially."

—**Grace Mennonite Church, Pandora, Ohio:** The church choir recently rendered the canntata "Elijah" by Felix Mendelssohn, under the direction of George Thomas of the Westminister Choir School. —The ten young people who attended the young people's retreat at Camp Mack, Indiana, recently took charge of an evening worship service, telling of their experiences and impressions. —Mrs. S. W. Steiner.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "Teach Mennonite thrift to your children by getting from C. B. Friesen a 'Bethel College Bank'. These metal banks are loaned by the college with the intention that children shall deposit in it a tithe of money they receive. At the end of the year the bank is to be opened, and the child is to decide for what purpose the money shall go. It is expected that those who use these banks would give part of their money to Bethel College." —"Average per capita giving in all Protestant denominations in the United States and Canada last year averaged $13.33. A rough estimate of the giving of members of Bethel church—including the building fund, maintenance, missions, peace, and relief—brings our average to about $70.00 per member." —"We cannot afford to fall behind in our C.P.S. contributions. The peace churches are being put to a real test. How much does 'the faith of our fathers' mean to us? If the government sees our interest and support lagging, they will certainly reach undesirable conclusions about us."

Ja 43

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON KANSAS, OCTOBER 20, 1942 NUMBER 41

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Rev. and Mrs. S. S. Baumgartner

Golden Wedding Anniversary of Rev and Mrs. Baumgartner

The Golden Wedding Anniversary of Rev. and Mrs. S. S. Baumgartner was commemorated at the Alberta Community Church in Portland, Oregon, on September 27, 1942. It was a combined celebration with the Silver Wedding of their children, Mr. and Mrs. Frank Penner. It indeed was a festive occasion in which all of the Oregon Churches took part. Because of their loving and faithful service in their Master's cause, friends from far and near extended to them congratulations and best wishes for the day.

The Baumgartners served a number of churches in our Conference. Among these were the First Garden Church at Halstead, Kansas; the Emmanuel Church at Pratum, Oregon; and the First Church at Monroe, Washington. The greetings that were extended to them on this day from these communities reveal the heartfelt appreciation for their spiritual ministry. Rev. Baumgartner is always referred to as "father" of our Pacific District Conference. This tribute is rightfully given him. He, as a former member of the Home Mission Board of the General Conference, has had a hand in the founding of many of its churches. Though retired now from the active ministry, he is still vitally interested in all of them as an advisory member of the Evangelization Committee of this Conference.

The Baumgartner home is a lovely semi-bungalow situated in one of the beautiful residential districts of Portland. A spacious lawn and a beautiful flower bed joins it to the Penners' house next door. It is a cosy home, aways spic and span, and as one enters its threshold one is immediately greeted with a warm welcome and a hearty handshake. One can sense at all times the joy and the happiness that prevail in it. After many years of toil and service the Baumgartners are richly blessed in that they are permitted to spend their eve of life together and with their loved ones.

May we add another tribute to this jubilee couple at this festive occasion? Mrs. Regier and I feel as though we would like to express our appreciation and gratitude for that which they have done for us. When we were called to this field of service, we were total strangers in a far country. With the anxiety of a first pastorate bearing upon us we were welcomed by none other than the Baumgartners. They took us in and made us feel at home. Throughout these two years that we have been here they have always stretched forth a helping hand and have given us of the rich counsel freely. Though in a quiet and unimposing manner their influence is felt in our church at all times. I am sure that all of our younger pastors would join me in saying that it is a rare privilege to have a spiritual "father" and "mother" of that kind. May the Lord bless them and spare them unto us for many days to come. —*Arnold J. Regier*

* * * *

". . . it is not enough that a man appears to speak much of the word of the Lord, but what he says must also be maintained by a devout and unblamable conduct, as the Scriptures teach." *Menno Simon*

* * * *

"All who are moved by the spirit of Christ know of no sword but the word of the Lord; their weapons are powerful, fervent prayer, a long-suffering and patient heart, strong, immoveable faith, a living hope, and an unblamable life, whereby the gospel of the kingdom, the word of peace, is to be promulgated, and to be defended against the gates of hell." *Menno Simon*

EASTERN DISTRICT HISTORICAL CONFERENCE

Germantown Mennonite Church

Rev. Howard T. Landes, Pastor
Monday—October 26, 1942

Afternoon Session
2:30 o'clock

Song service in charge of conference chorister
Rev. Olin Krehbiel

Devotions
Mr. Walter H. Temple, deacon of Germantown Ch.

Business session—Reading of minutes of last meeting, Treasurer's Report

Paper—"Observance of the Sixty-sixth Anniversary of the Admission of the Germantown Mennonite Church to the Eastern District Conference"
Rev. Howard T. Landes

Paper—"Seventieth Anniversaries"
Rev. Freeman H. Swartz

General discussion

The ladies of the host church will serve the evening meal

Evening Session
7:30 o'clock

Song service in charge of conference chorister

Devotions and brief message by Rev. P. A. Penner
Our senior missionary on *furlough from India*

Announcements and offering

Special music by the local congregation

Paper—"Notable Events in American Mennonite History Through 150 Years—1702 to 1852"
Dr. Elmer E. S. Johnson

Discussion period

Closing hymn, prayer and benediction

* * * * *

We are fortunate to have Rev. P. A. Penner visit the Eastern District Churches and hope many will avail themselves of the opportunity to hear his interesting message.

* * * * *

This historical meeting is held at the request of the Publication and Historical Committee in its annual report to the district conference session held in Allentown Church in May.

CONFERENCE TREASURER'S REPORT

Received from the various churches during the current conference year to and including October 1, 1942.

Quotas as per membership, January 1, 1942

	Quota	*Rec'd*
Allentown, First	$187.00	$92.00
Altoona, Memorial	40.00	6.58
Bally, Hereford	252.00	55.00
* Bowmansville, Pine Grove	56.00	56.00
Deep Run	189.00	....
Denver, Emmanuel	29.00	....
East Swamp	159.00	100.00
Fairfield	77.00	....
Flatland	63.00	....
Germantown	37.00	....
Lansdale, Grace	220.00	79.57
Mechanics Grove, Calvry	70.00	....
Napier	63.00	....
Perkasie, Bethel	30.00	....
Philadelphia, First	330.00	....
Philadelphia, Second	186.00	....
Quakertown, Bethany	159.00	....
Richfield	195.00	....
Roaring Spring	47.00	....
Saucon	20.00	....
Schwenksville, Eden	258.00	62.50
Smith Corner	69.00	....
Souderton, Zion	519.00	150.00
Springfield	25.00	....
West Swamp	220.00	....
Zionsville, Upper Milford	176.00	....
		$601.65

* Have met their quota

Saturday, November 7—Brotherhood Convention, Quakertown

Saturday, November 14—Orphanage Convention, Germantown

CONFERENCE OFFICERS

President—Rev. Sylvan S. Lehman, Quarryville, R. D. 2, Pa.
Vice President—Rev. Russell Mast, Bedminister, Pa.
Secretary—Rev. Howard G. Nyce, 1443 Chew St., Allentown, Pa.
Treasurer—Mr. Alvin H. Alderfer, 3235 Fuller St., Holmesburg, Pa.

REV. P. A. PENNER'S ITINERARY

Oct. 25, Sunday Morn. - First Church, Philadelphia
Oct. 25, Sunday Eve. - Second Church, Philadelphia
Oct. 26, Monday - Historical Conf., Germantown Ch.
Oct. 27, Tuesday Evening - - - - Lansdale
Oct. 28, Wednesday Evening - - Deep Run
Oct. 29, Thursday Evening - - - Souderton
Oct. 30, Friday Evening - - - Schwenksville
Nov. 1, Sunday Morning - - - - - Bally
Nov. 1, Sunday Afternoon - - - Zionsville
Nov. 1, Sunday Evening - - - Allentown
Nov. 2, Monday Evening - - - Springfield
Nov. 3, Tuesday Evening - - - Perkasie
Nov. 4, Wednesday Evening - East Swamp
Nov. 5, Thursday Evening - - - Flatland
Nov. 6, Friday Evening - - - West Swamp
Nov. 7, Sat., Brotherhood Convention, Quakertown
Nov. 8, Sunday Morning - - - - Saucon
Nov. 8, Sunday Evening - - Mechanics Grove
Nov. 9, Monday Evening - - - Bowmansville
Nov. 10, Tuesday Evening - - - - Denver
Nov. 11, Wednesday Evening - - - Richfield
Nov. 12, Thursday Evening - Roaring Spring
Nov. 13, Friday Evening - - Smith Corner
Nov. 15, Sunday Morning - - - - Napier
Nov. 15, Sunday Evening - - - - Altoona
Nov. 17, Tuesday Evening 1st Ch., Bluffton, Ohio
Nov. 18, Wed. Eve., Ebenezer Ch., Bluffton, Ohio
Nov. 19, Thur. Eve., St. John's Ch., Pandora, Ohio
Nov. 20, Friday Eve., Grace Ch., Pandora, Ohio
Nov. 22, Special Missionary Service, Trenton, Ohio

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Letter from the Browns

May 25, 1942

To The Foreign Mission Board,
Newton, Kansas, U. S. A.
Dear Brother P. H. Richert:

Many greetings in Jesus name! How glad and thankful we are, that it has become our lot in these trying days to be a witness for Christ in the very midst of turmoil. The dear Lord has kept us here for a very specific work. To the human eye it seems, that this work is now about completed; but who dare be the judge? We are entirely surrendered to God. *Staying* or *going,* both can be accepted with thankful hearts. In fact as He leads, so we will do. The organization is much further from what it was a year ago. However, there still are many problems to solve. The leaders often come to us with them. We advise them and pray over each problem and we pray for each person involved It is glorious to be right on the spot and share the burdens!

We now have full liberty inside the city. Everybody is kind to us. Our treatment is exemplary. It must be the prayers of the home constituency that find a marvelous answer here on the mission field. The Lord be praised for His goodness! We still are provided for a year or even for a longer time. Please remember us to all our relatives and friends.

Prayerfully yours,
H.J. and Maria Brown
Taming, Hopei, China,
May 27, 1942

Some More News

The Foreign Mission Board,
Newton, Kansas, U. S. A.
Dear Brother P. H. Richert:

Greetings of peace to you! It will interest you to know some more of the progress of the Christian work here on the mission-field. This spring a number of catechism classes have again been held. From among these inquirers, reports have it, some seventy people have been baptized and received into Christian fellowship all by Chinese pastors. A number of formerly salaried workers have volunteered free services, and thus instruction classes and revival meetings could be held in many places. The hospital and the school in the east suburbs are continuing work on a very small scale. The Bible School has closed, but the graduating class was not dropped but tutored on and graduated. The Annual Church Conference was held at K'ai Chow in the beginning of May. Both the Church Conference and the General Committee have revised their constitutions, so that they can go on without the participation of missionaries. The latter continues with nine members on it. It has now appointed four supervisors for the evangelistic work of the whole field. It is responsible for the use and upkeep of all mission property. It tries hard to continue the work even with the little funds at its disposal. We are more than ever convinced, that they must learn to take care of the work by themselves. The former large budgets from foreign sources must not be re-introduced. Missionaries should under the General Committee only assist, but have no financial responsibilities. They could help open up new places in this present field, or go to some neglected district and open up a new work by themselves. There is much to do, but we must not fall into the old rut. May God guide us in the right path!

Sincerely yours,
H. J. and Maria Brown

Mrs. Chai K'o I, the first native woman worker of our mission in China

(See **The Mennonite** of October 6 for an article about her. When the article was printed the custodian of the cuts was not at home, and so it could not be traced.)

That He May Send Forth

These are some of the things which have been the burden of our prayer and efforts during this past year:

Four young men in special service training as Chelas.
Eight others on part and full time service in evangelism.
Twenty different campaigns of two or more weeks each.

Fifty seemingly sincere inquirers.

Eight hundred learning the word of God as non-Christians.

Experience tells me that one of the best ways to develop Christian workers is to do as Christ did: take young men into fellowship, work with them in all sorts of life situations. This I call a "Guru-Chela Fellowship." "Guru" means teacher. "Chela" means disciple, learner.

And so I have gathered around me a group of four young men. During the Six-week's Bible Course, they either teach or study Bible daily, or do both. On evangelistic tours they are members of the gospel teams, which work under close supervision, adjusting their lives to rural India, cooking their own food, exposing their souls to the Sword of the Spirit as they handle God's word. When I am confined to the mission station they come at sunrise, and work to sunset, at all sorts of work assignments.

Soon after we returned from America in 1939 I first met Laurence Das. He had failed in high school in a distant city. He had burnt midnight oil, not in study, but in the movie house! He had broken down in health,—and he claimed that his failure at school was due to poor health.

At first I demanded that he work with his father in the rice fields. This he did—contrary to local practise for some young men who had gone so far in school. Many considered themselves above that. He took the sickle in his own hands that year.

Then I took him as a flunky in my office and gave him a series of experiences in many kinds of work. At home and in the district his health always broke down and his daily wages stopped. He was very faulty in English, had failed in mathematics in school, and could not run the typewriter.

While others said he was a "bad egg" I have seen him over a number of "fool's hills." Three years have gone by. Now he very seldom is off duty due to sick leave. Last hot April, he was with a gospel team in the village of Jagmohan. Water was very bad. The hot hot nights made sleeping very difficult. Two gospel teams had laid siege with the sword of the Spirit upon that village.

When I made my trip for supervision, I never saw him in better health. He seemed to be enjoying life immensely. Last year and this year he taught in the Six-Week's Rainy Season Bible Course. He held the attention of his pupils better than some of those whose names are known in America,—from amongst our Indian co-workers. He has learned to typewrite. He can speak a good English, which fact opens his life to the wealth of spiritual and devotional literature from other lands. I have used him to manage labor used in relief funds, and in my judgement is the best man for this in the community.

He is one of four whose life we are intimately guiding. In addition there are eight others who are working in part time or full time service. But there is one thing which the Lord, and the Lord only, can do for these young men. That is to give them His anointing, and to send them forth into His service. Until Laurance Das dedicates his life to God, and God consecrates this life with fire from off His altar, his life will amount to little more than the altar of Baal without the fire of God. I Kings 18.

In Matt 9:38 we read, "Pray ye the Lord of the harvest that He send forth His laborers into His harvest." The Lord is the one to send. He is the one to call. He is the one to consecrate. Unless a man is called of the Lord, and has this burden of the Lord on his life, and is consecrated by Him, he just cannot serve Him.

I plead with you for Laurence Das, that through your prayers and mine, the Lord may call him, may send him forth, may consecrate him, that he may be a dedicated, consecrated, God-sent servant in a needy field, because the Lord has dealt with him. And what I plead for Laurance Das I also plead for Martin Luther Lader, Prabhu Din, Amritius Das, and others whom the Lord may send to me.

Our work in evangelism has shaken village after village. At least twenty young men from the villages would have taken baptism, if we would have permitted them to receive baptism in Janjgir. But the resulting social ostracism makes them think that then they will have to stay in Janjgir in a house we provide and earn money we provide at work we provide,—till at some indefinite date they get on their feet. We have steadily refused to take such. What should we do?

. Please pray for these twenty villages, especially for Suer, Marwa, Putpura, Kokra, Jagmohan, Katra, Mehenda, Udeband. Please pray for the fifty inquirors. Pray for us that the fire of God may fall on us afresh, and burn out the dross. —*S. T. Moyer*

EMERGENCY RELIEF NOTE

Dear readers of *The Mennonite:*

The M. C. C. has put out a clothing leaflet. I have just received the allotment for the General Conference churches or rather the Women's Missionary Societies. I am sending them out by parcel post to the ministers of the General Conference churches according to the list of names listed in our church periodicals. Should any church fail to receive their share, please, be free and ask for them.

We hope that the Women's Missionary Societies will again volunteer to gather the clothing and forward it to the Akron, Pa., Clothing Depot. The Lord will richly bless all those that take part.

Emergency Relief Board,
By *John E. Mueller,* Sec.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

CHURCH LOYALTY

It is very often said that the Roman Catholic Church makes the claim that if she is given a child until he is eight years old the rest of the world can then have him and still he will remain loyal to the Catholic Church. I don't know if that popular belief is born out by the facts or not, but I do know from experience and observation that a Catholic child has an admirable loyalty and a reverence for his church.

It Is Not An Accident

That this statement is a fact can be substantiated by the hundreds of studies that have been made by various interested agencies. But it is by no means an accident that it is so. The wisdom of the ages has taught leaders in the Catholic Church to realize the tremendous significance of early childhood as the time to fix those indelible impressions that are most important and are to last a life-time. From the first day a child is born to the last day he lives, the Catholic Church exercises an influence over her members. As soon as a child is old enough to learn he is instructed in the doctrines of the church.

What He is Taught

Not only is he taught the theology of the Roman Catholic Church regarding the nature of God, Jesus Christ, the Holy Spirit, the Virgin Mary, and the various saints, he is taught church history. He is vividly impressed with the fact that his church is the only true Christian Church, all the others being heretics. He is taught that there is no salvation for any man outside the Catholic Church. Naturally these and many other instructions make an impression upon the plastic mind of a child. Is there any wonder the Catholic child is deeply reverent and loyal to his church?

Relation to Mennonites

If someone raises the question as to how this affects Mennonites and especially the topic under which this column is written, let me answer immediately. The Catholics have at the present time a powerful rural life organization. As I am writing this the Conference is in session at Peoria, Illinois. Its four primary aims are these: 1. To care for underprivileged Catholics now on the land. 2. To keep on the land Catholics now on the land. 3. To settle more Catholics on the land. 4. To convert the non-Catholics on the land.

These things are said not to frighten anyone or to arouse any ill feeling against Catholics. Bitterness and resentment and ill will have no place in Christian circles. But these things are said to make the readers of this page aware that if Mennonites want loyalty and devotion to their church they must begin early in the lives of their young people to instruct them. If they want to preserve their rural heritage they need first of all to become conscious that it is a blessed heritage and then make intelligent efforts to preserve it. It is rather an embarassing fact that men like Father Luigi G. Ligutti, secretary to the National Catholic Rural Life Conference, Dr. O. E. Baker of the United States Department of Agriculture, and Dr. Arthur E. Morgan, formerly director of the TVA, see a wonderful heritage and a way of life in Mennonite rural communities while our own people are only vaguely aware of it.

Our Historical Library

The Mennonite Historical Library has recently received valuable additions to its collection. Mrs. S. S. Haury and daughters, Susan and Elsa, gave a set of the second edition of Gottfried Arnold's great work *Unparteiische Kirchen—und Ketzerhistorie,* papers, letters and photographs of the late Dr. S. S. Haury to the Library.

Mrs. P. D. Gaeddert, North Newton, placed a diary and an old Bible into the collection. Both came from her grandparents and were kept in the J. B. Reimer home for many years.

Professor L. Hostetler dedicated a complete set of *The Christian Exponent* in two volumes to the library. We value this collection the more because only two more complete sets can be traced. This bi-weekly journal "owes its existence to a demand among many serious minded men and women of the Mennonite Church for an organ which will help them to understand and appreciate the historic principles of our Mennonite faith, which will discuss in a fundamental manner and from different points of view the present problems which are constantly engaging the minds and occasionally threatening the peace of our church people, and which will help us to understand our relation to society and see our opportunities. . . for service in the world."

So the editors introduced the Journal to the readers in 1924. The paper continued until September, 1928, and then was discontinued due to circumstances.

—*A. Warkentin,* Librarian

WANTED: SUCH A PASTOR

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
The night hours of an owl.
And when they catch that bird
They expect him to live
On the food of a canary.

—*Record of Christian Work.*

Have a Heart in a World of Need

By *Helen A. Penner*

"You are an American?" was the query which a man directed to Brother Hoover as we were preparing to step off a train somewhere in France. He had probably noticed the colorful American Export tags on our luggage. When Brother Hoover answered in the affirmative he continued questioning him. "Why didn't you stay there?" he asked as if doubting his sanity.

Brother Hoover said, "I am the director of Mennonite Aid to children in France."

Then the man replied with much emotion, "You are very welcome here."

The attitude of this man is characteristic of the French people. The need is great and urgent. They need help and need it now. It is necessary that relief be distributed impartially. Much valuable time and energy of our relief workers would be wasted if it were necessary to investigate into a needy person's creed, race, or political sympathies before alleviating his suffering. It is the policy of the Mennonite Central Committee to relieve need, regardless thereof. That frees a worker for essential work. He need not investigate anything except to see that the need is genuine.

There are those who are dying for a little bit of love. It is lack of love that is the cause of so much suffering in the world today. Instead of love, hate, greed, selfishness, and ambition are gripping the hearts of men. "Let us love one another for love is of God and everyone that loveth is born of God and knoweth God; but he that loveth not, knoweth not God, for God is love." It is Christian love that should prompt our desire to help others. That is the reason why I think no other agency is in a better position to do relief work than the church. And what churches can and should help better han those that are founded on the peace principle!

In our Mennonite program of relief work we are definitely demonstrating that we believe in relieving human suffering, that we believe in Christian love as the law of life, that we believe every individual is precious in the sight of God, and that we not only believe in non-violence but in something more positive than that which we might call an "offensive" of good will, or perhaps, aggressive good will. We are doing constructive work which stands out all the more because the world at present seems bent on destruction.

In the light of the enormous need in the world, our work is only a drop in the bucket. But it is a drop. When one has been there and has seen for himself what we are doing, one is not likely to say, "What's the use." It is thrilling to see what comparatively better food, comparatively better living conditions, some care, and a little love can do for those children. When one sees children existing under horrible conditions, one can't help but say, "Let's expand our program, no matter what the cost, danger, and trouble." If one thinks of it in terms of one's own children or one's nieces and nephews, one is not likely to be indifferent. Those children are as adorable and lovable as our own kiddies. There were 1500 children in the Rivisaltes camp in southern France when I visited it last October and 160 of these were under three years of age. Those pale, pinched, emaciated, and frightened little faces, aged beyond their years, haunt one after such a visit. They have seen enough sorrow to last them a lifetime.

One day while I was in France someone was discussing relief work with us and he said, "Your work is different from the work of a certain other group; it has a heart in it." That was indeed a compliment. My prayer is that there will always be that Christian love prompting our relief work. It will go further and will have more lasting results. We are trying to ease the burdens of our fellowmen and trying to restore their faith in man and thereby to renew their faith in God also. Some of these people are finding a hell on earth when they are down and out, have lost faith in man, and can see no hope in the future.

Someone asked me the other day how this experience in relief had affected me. I answered, "If you mean whether I have changed my mind on our peace stand—I should say not, after I have seen what war can do. And if you mean whether I have more or less faith in God, I would say 'far more.' " *Adventuring* in faith does not weaken it, and one finds out things which are impossible to find out in any other way. What good is our faith if it doesn't work?

In our program of aiding war sufferers in France we are working in a number of different ways. At Cerbere we have a canteen where forty-five children are fed regularly, at Banyuls and Collioure, a distribution center gives out food to needy families of three small towns, at Canet Plage we have a convalescent home for sixty children from the concentration refugee camp near there. In Lyon and surrounding districts where Brother Byler and Henry Buller are working, we are helping needy children by feeding them at school. Brother Byler has estimated that about 35,000 were aided last winter. There is also some individual aid given. A new home for 120 children was opened last month near Lyon by our group if plans worked out. You can't imagine what good news that was to me, for when I left it looked as though we would not be able to expand our work for some time. In fact, it looked questionable that we

(Continued on page 13)

HOME MISSIONS

A. J. Neuenschwander, Secretary

Today is the Day to Work

In John 9:4 we read, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Eccles. 3:1. "To every thing there is a season and a time to every purpose under heaven," telling us that there is a day to work and that a night is coming when no man can work. When Jesus said, he must work and that He was sent to do a certain definite work by the Father we can easily determine what that work was. In Luke 19:10 Jesus said, "The Son of man is come to seek and to save that which was lost." In John 3:16-18 we have further direction that He was not sent to condemn the world—for it is already condemned and lost—but that the world through Him might be saved. Verse 18 is clear on how to be saved. Read also John 6:38-40. This passage makes it very clear why the Father sent the Son. He did not come as Judge the first time, but as Saviour. He did finish the work He came to do at His first coming. He will come again, this time to do what He is assigned for the second time.

We also have a day in which to do our work. That day is from our being born again from above, until the day He calls us home or calls for us. Paul had his day, and what a day that was, filled with work. We have a glimpse of his desire in Roman 1:13-16 and again a statement as to the end of that day is found in II Tim. 4:6-8.

We as individuals or as a church, have a work to perform in our day. Jesus makes this clear in Matt. 28:19-20. We have been instructed in the message, the Gospel of God's grace in Christ Jesus. We are not to waste time on anything else, or try to use any other remedy, but go and tell the story of John 3:16. Roman 10:12-17 gives us the method of proclaiming God's message to the lost. It says in verse 16, "They have not all obeyed the gospel." This is true here in Albany, Oregon. All around us is indifference as to their own salvation. Interest is so much in money, pleasure, and other things. Many make accusations and excuses. Two outstanding accusations: First, the church has lost its message and has done as we read in Jeremiah 46:11—tried so many medicines that will not heal the poor and sick man. Second, the inconsistency of the church, confessing but not possessing. This I find in my visitation work, on the streets in restaurants, in business places, and in homes. Paul urges us in I Corinthians 15:58 to be steadfast, unmovable, always abounding in the work of the Lord. Here we are encouraged that the work will not be in vain, therefore we will continue to tell the glorious story of the cross.

Grace Church Busy for the Lord

We cannot report many additions to the church, but we are not here to build up a large denominational organization but to faithfully tell the story. We find it is hard to win the lost for Christ and restore the backslider into fellowship with Christ. We are not expecting folks to come to church willingly until they are hungry for salvation and are truly born again. When the backsliding member is restored then he comes gladly.

This is not discouraging us; only it makes us sad to see men and women going on in their way to hell and to all our pleading say, "We will not."

Although the last months have been very busy months for our people with a gasoline and tire shortage felt, the attendance has had a turn upward rather than downward. The mid-week prayer and Bible study hour is enjoying a fair attendance during these busy days. We do not have so many young people here, but those that are here, are in church on Sunday morning, and they are here for both C.E. and worship service in the evening.

The repair work on the church building is going forward and the money for the same is coming in also. We thank God for the spirit of cooperation that is manifest in the congregation. Pray for us. Also pray for the contacts we have made among the lost and the backslidden. Every week I make new contacts, but do not lose sight of the former ones. This means much work, but we are happy in the work. We are anxious to work, for the night will soon come, not only the night of our individual life, but we believe the coming of the Lord Jesus Christ is near. We want Him to find us busy for Him.

Work in the Community by Albany Ministers

The ministers of Albany are realizing the great responsibility that is theirs in the army camp being so near with over 35,000 soldiers. They have been busy making plans how to meet this responsibility. We cannot cooperate with every program of the community, such as the entertainment of soldiers, but we will be ready to do all we can to win the lost for Christ and to build them up for Him. We also aim to help the Christian young men in the army to remain true to Him. Pray for us in all our work.

Yours in the Saviour's Service,

P. A. Kliewer

* * *

All of us are always going to do better tomorrow and we would, too, if only we started today.

The best proof of love is the translation of it into good deeds.

DAILY DEVOTIONAL MESSAGES

By *Gerald Stucky, New York City, New York*

OCTOBER 22—"*. . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*. Matt. 6:6.

There are at least two kinds of closets. First we may withdraw into the secret corner of a private room and there shut out the confusions of life about us. This gives us physical privacy. But there is another closet. This closet is to be found in the secret recesses of our mind and heart. With little practice it is possible to withdraw into this room and enter into the presence of God, even though we may be in a busy street, on a train, in an office or shop. It is in this secret closet that we hear the quiet strengthening voice of God, and where we gain continuous strength for the tasks of life. That is the secret of Christian stability and poise.

OCTOBER 23—"*And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*" Luke 2:7

It was said by Moore, "Where there is room in the heart there is always room in the house." We always have time for that which we esteem the most important, we have money for that which lies closest to our affections and we have room enough for the idol of our heart. We are not told why the inn keeper found no room for Mary and Joseph and the child, but we need seek no further than the affections of our heart when we find no room for Christ in our daily lives.

OCTOBER 24—"*Be still, and know that I am God.*" Psa. 46:10a

Jesus said, "Come ye apart and rest a while." He knew from his own experience that at times the most important thing that man can do is to take time to be still in meditation, prayer and rest. It is when our mind is at rest that the gates of our soul open to the inspiration and vision of God. Dr. G. Buttrick writes: "A little thing this stilling of the mind to reverence, this schooling of the will! A little thing to bring so vast a boon! The optic nerve is a little thing, but it gives us sun, stars, and all the wonders of the earth. Prayer is the optic nerve of the soul; we must not cut the nerve!"

OCTOBER 25—"*. . . lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.*" Matt. 6:20a, 21.

There is a law of love which is irrevocable. Every man is fashioned and molded by that which he loves. When he dies he goes to be with that society which he has sought and loved during his life time—we all know the way. Judas "went to his own place," having truly followed the law of spiritual gravitation. Again we become like that which we love, for that which we love we think about, and take into our inner self. Our love shapes our soul. How important it is, therefore, that we set our affection upon the things which are above, that we take Christ into our lives and make Him the object of our chief affection.

OCTOBER 26—"*If a man say, I love God, and hateth his brother, he is a liar.*" I John 4:20a.

Some say that the Devil is dead and that they don't believe in the Devil. If he is indeed dead, we wonder who has been in charge of his activities, for the same old things are being done that have been done for ages. He is not simply a being with glaring eyes, horns and a tail, but rather he is the personification of hate—our universal tragedy. We hate our neighbor, we hate our enemy, we hate the old order, we hate the New Deal, we hate our president. Really, if it seems to us that the Devil is dead, it is probably only because he is on a vacation while we are doing his work.

OCTOBER 27—"*Fear thou not; for I am with thee. be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will thee with the right hand of my righteousness.*" Isa. 41:10 .

When the obsession of fear comes upon us, it appears to take control of all that we are and do. We see all events through its eyes, we cast all of our thoughts into its mold. We fear big things, but what is worse, we fear all manner of small things as well. To attack fear directly is poor tactics for it only makes us concentrate on our fears—and we bcome more fearful. Rather, take a positive attitude and concentrate on the fact that Christ is with us to overcome all fear. Pray for courage, and then thank God for it, for when we pray believing that we shall receive, then we shall indeed receive. With this faith we overcome the fear and the world.

OCTOBER 28—"*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*" Matt. 18:19

To agree means to harmonize, or more specifically, to synchronize. What is there that is more beautiful to the ears than a symphony orchestra, in which there are a large number of instruments, each instrument having a distinctive quality of sound, each playing its respective melody, yet all harmonizing for a common purpose? No two Christians are alike, yet each has his distinctive purpose and place in the sphere of the kingdom of God. Yet more, if but two of them agree, harmonize, in regard to anything on earth—we have the promise of the Father that He will grant their request.

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General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Eastern Washington Y. P. Retreat

In spite of great distances and the tire shortage, the eastern Wash. Y. P. Retreat in July was in no way a disappointment. There were 62 attending throughout the Retreat, only ten less than last year's group which included all the Wash. churches.

The Retreat was held on the 168 acre, pine-studded campus of Whitworth College near Spokane, Wash. The dormitories, class rooms, pipe organ, athletic equipment and other facilities made it an ideal place for some real study and worthwhile activity.

The faculty was unusually fine. Several professors of the college took part in the Bible instruction, and as vesper hour and chapel speakers. We especially enjoyed the contributions of Dr. and Mrs. P. A. Penner, our guest instructors, and of Dr. J. H. Langenwalter who was on the campus during most of the Retreat.

The spiritual tone was high, climaxed by the Consecration Service on Sunday night. Nearly all who attended that service left with the determination to make the challenging Retreat theme, "To Study—To Grow—To Serve," a reality in their own lives.

—*C. O. Miller*

* * * *

CHARACTER DYE

By Prisca Delph

Allen raised his eyebrows in a puzzled look at the little lady rocking before the open fireplace.

"What do you mean, Grandmother, by us being 'redyed'? Surely you do not compare us with a piece of cloth or skein of wool?"

"Of course not, Dear," and Grandmother Wenton smiled dotingly on her only male descendant. There were other grandchildren, but through Allen alone would the Wenton name live on. She had steeled herself for this visit and she must not fail when he needed her most.

The pucker left the forehead as he returned the smile which had won him many friends. "But don't keep me in such suspense, Gran. Please explain your mysterious statement," and he placed his five foot eleven and one half more comfortably in the spacious old Morris chair.

Grandmother grinned. In spite of his height and twenty years, he was still "little Allen" to her. "Want a few cookies to chew on, for it takes me so long to explain anything, you know."

"You still remember my appetite," he laughed. "If they are your own make, I promise to listen the rest of the evening." He was going to say, till ten o'clock, but checked himself. The train would leave at ten fifteen. It would be easier for Grandmother not to know that their time together was limited.

After the cookie jar had been placed conveniently near the Morris chair, a pitcher of lemonade brought from the refrigerator, another log put on the fire, and not until then did Mrs. Wenton make any further referance to the subject.

As Allen watched her deliberate movements, the proud shoulders were slightly stooped, or did he only imagine that she looked older tonight? "Poor Grandmother, this war is affecting her, too. Oh, if only it were over and world conditions settled in peace." He was glad he stopped with her this last night and that they were alone. It would be something to think of when he would become lonesome at camp.

"Here, take this chair," he offered as he jumped to his feet. "It is very comfortable." She was ready to sit down again.

"No, I thank you, but I prefer my ladder back to give lectures in," she twinkled.

"I know it will be an especially good one since you have kept me waiting so long." It was like old times and he would be the little boy for just one hour.

Having adjusted the folds of her apron over her generous skirt she resumed her rag cutting. "You see I make rugs occasionally," she began.

Allen nodded. Of course he saw Gran was getting old; could her mind be slipping a little? She should not be left alone in the house.

"For each rug I have a pattern," she continued. "After choosing the pattern, I choose the colors. Sometimes the material is not the right color. Again some looks faded, and so I have to use the dye pot, or there would not be the harmony of colors I had planned."

Allen watched her from the top of a glass of lemonade. "Perhaps she is not dreaming after all," he told himself.

"I get a great deal of satisfaction from creating new patterns and color combinations. You know, Allen, it reminds me of life. God has a plan for the world, a pattern for each life. Each life like my material must have the right color to fit into the pattern."

"You're some philosopher, Gran," and helped himself to the fourth cookie.

"I find some materials absorb the dye immediately, while others have to be dyed and redyed, and a few will absorb nothing but black. So it seems to be with people. Some fit into God's plan so nicely; others have to be shifted around and helped; and still others cannot be used at all."

Allen set the empty glass beside the pitcher. Those strips look like waste, but under Grandma's deft fingers, they will be made into something useful and beautiful. He traced the pattern of the rug at his feet. Funny he had never thought before of the work and creative art used in a rug.

But Grandmother was talking again. "There are three basic colors in art. These are the foundations for all other colors and pastels. While the proper blending of these will result in white, the wrong proportion of one or more will result in some shade of black."

Allen was all attention now. "What do you take for the colors in life?"

"I like to think of red for the blood of Christ; yellow for gold or material things, and blue for the world and disappointments."

"Please go on," he begged.

"Without a Christian experience we cannot fit into the pattern God has planned for us. Then, too, in life we must make a living and so deal with material things. These alone would glare and exhaust one, but the red or Christian influence in our lives mellows it to a softer, warmer tone."

"But couldn't we do without the blue?"

"No, Allen; as vegetation needs rain to grow, so the Christian needs temptations and discouragements to make him stronger. Blue in art is used to give depth to colors. So in trying times we lean harder on Christ. Too much blue will result in black."

"But, Gran, how would you explain this process of dye?"

Grandmother waited until she had replenished the material in her lap, and the strips lay in an interesting pile in the box at her side.

"Remember that verse in the Bible, 'Whom the Lord loveth he chasteneth?' I have been thinking that He looks down and sees the necessity of a different blending. Some folks become too engrossed in material things perhaps even hoarding money. So He sends a new experience into our lives or changes our environment. Or He may reveal through the Holy Spirit some new meaning in a verse from His Word. In this way I meant He redyes us."

"Oh, Gran," Allen cried, the light of understanding dawning on his fine youthful features, "is that what you mean? Then going to camp is not a punishment; it is only a preparation to help me better fit into God's plan for the world!"

"Yes, isn't it wonderful that He has provided our own camp so that our own dear boys can be under Christian influence and environment and not hindered in their devotional life and church fellowship?"

"Gran, you are a dear, and I can never thank you." He rose as the clock was striking ten, glad that it had waited until Grandmother had finished.

"That clock must have been speeding tonight. The hour slipped by so rapidly. I hadn't told you but I must leave Evansville on the ten-fifteen train."

"I will be praying for you," was all Grandmother trusted herself to say.

"Thanks, Gran, and I will try to absorb all the colors as He sends them. For I do want to have a perfect blending so as to fit into His pattern," he said tenderly as he kissed her good-by.

As Allen sped westward to new experiences, he carried not only new hope and courage in his breast but a new picture of Grandmother. She was still wrinkled and grey and a little stooped from trying experiences and disappointments. Through financial reverses and physical infirmities the yellow and blue had vied with each other to predominate. But Gran was true to her Lord and He had been faithful, and now in the sunset of her life there was a perfect blending with red predominating. The blue had given depth until that night there was almost a halo about her head. Like after the sunset there are a few faint streaks of red then all disappears in a translucent white.

"The process of dyeing is not pleasant, but when I think of what it did for Gran I know it is worth everything it costs," Allen old himself as the train stopped at his destination.

* * * *

"BE SOMETHING GOOD"

If you can't be a pine on the top of a hill,
Be a scrub in the valley—but BE
The best little scrub on the side of the hill.
Be a bush, if you can't be a tree.

If you can't be a bush, be a bit of grass—
Some highway to happier make.
If you can't be a muskie, then just be a bass,
The liveliest bass in the lake.

We can't all be captains; some have to be crew;
There's something for all of us here.
There's work to do, and there's lesser work, too;
And the task we've to do is the near.

If you can't be a highway, then just be a trail;
If you can't be a sun be a star.
It isn't by size that you win or fail—
Be the BEST of whatever you are.

—Anon.

SENIOR DEPARTMENT

SERIES: OUR MENNONITE HERITAGE

The Beginnings of the Mennonite Church: Heb. 11:17-40

I. Worship Service: (1) Songs: "Now Thank We All Our God," No. 514; "Faith of Our Fathers," No. 154. (2) Reading of leading topic, prayer, leader's remarks. (3) Talk by pastor, "The Anabaptists, Their Life and Their Teachings." (4) Offering for C.P.S. work.

II. Leader's Introduction:

Dr. C. H. Smith says: "Menno Simons was not the founder of a new church, but merely one of the early leaders, perhaps the most influential among them in the early formative period. The term, **Menist** was first used in 1544 by Countess Anna of East Friesland, as a distinguishing title. Soon after this in both North and South Germany they (the Anabaptists) were often glad to assume this name because under that name they were better able to escape the consequences of the decree against the Anabaptists. . . . Menno and his co-workers were centuries ahead of their day on many of the great fundamentals of religious and civil liberty which today in America and the more enlightened portions of Europe are taken for granted, such as religious toleration, separation of church and state and the desirability at least of universal peace."

III. Suggested Topics for Short Talks:

(1) Menno's faithful co-laborers: Obbe and Dirck Philip, Leonhard Boumens, Gillis of Aachen (see **The Mennonites** by C. H. Smith pp. 58-60. (2) Menno Simons, His Life and Work (see **Sketches from Church History** by C. H. Wedel pp. 65-68. (3) Persecution of the Mennonites. (4) Their Home, Church and Community Life in the Early Days.

IV. For Discussion:

1. Who were some of the earlier, outstanding leaders? What did they do?

2. Discuss the life and influence of Menno Simons. Simons.

2. Discuss the life and influence of Menno Simons.

3. Into what countries did the Mennonites spread? How did they fare in each of them?

V. Facts for Study:

The work of Luther and Zwingli as well as that of the Waldenses had done much to prepare the soil. Luther had translated the Bible into the German language by 1534. John Wyclif into the English quite a bit earlier. The invention of the printing press made it possible for the common people to gain access to the word of God. Luther's and Zwingli's aggressive stand against the evils of the Catholic church of that day had aroused the minds and consciences of many. Luther's painstaking work in the establishment of schools and education of the young, his small and large catechisms had wielded a large influence.

They all emphasized that salvation cannot be obtained through fasting and ceremonies but only through Christ. There were some points, however, on which the Anabaptists, from which the Mennonite group largely came, differed. The Anabaptists desired separation of church and state, emphasized in a special way through pity and holy life, humility in thought and deed, would not permit military service and the oath, believed in love and kindness as the way of dealing with fellowmen. Whoever fell into a sinful life was banned from the church. Out of such a background came the people who were our forefathers.

VI. Illustration:

Faithful Unto Death

On January, 1527, Felix Manz was drowned in the lake of Zurich. His hands had been tied over his knees, a stick inserted in between. His mother and brother called to him to hold fast to the faith. Just as the waves closed over him he prayed: "Father, into Thy hands I commend my soul." He was the first of a long line of martyrs who would rather die than be untrue to their faith.

VII. Food for Thought:

How much is the "Faith of Our Fathers" worth to me? What am I willing to do for it, or to suffer for it?

INTERMEDIATE DEPARTMENT

THE TIME TO SAY "NO"

Call to Worship: So teach us to number our days that we may apply our hearts unto wisdom. (Ps. 90:12)

Hymn: "Lead on, O King Eternal"

Prayer by Superintendent:

Hymn: "When We Walk With the Lord"

Scripture Reading: Prov. 4:14-19, Acts 4:17-20

Talk: "How Jesus Resisted Temptation"

Talk: "How Can We Resist Temptation?"

Scripture References:

Don't believe all you hear, I Tim. 4:7; A hard test, Heb. 11:24-26; Know what to refuse, I Kings 3:9; High cost of keeping self-respect, Esther 1:12, 15, 19; Personal reward declined, II Kings 5:9, 10, 15, 16; Famous examples, Dan. 3:13-18.

Hymn: "Yield Not to Temptation"

Quotations:

"Learn to say 'No,' it will be of more use to you than to read Latin." —Spurgeon

"It is one thing to be tempted, another to fall." —Shakespeare

"To realize God's presence is the one sovereign remedy against temptation." —Fenolon

Hymn: "O Happy Day That Fixed My Choice"

Closing Prayer by Leader:

JUNIOR DEPARTMENT

MY FRIENDS—John 1:40-45

The Purpose

We want our boys and girls to be loving, kind, and pleasing, but we must be more concerned in pleasing the Lord than in pleasing man. We want friends, and want to be one, but we want to be careful not to invite worldly friends into our close company. We may do untold good to some boy or girl through our friendship, but also we may do harm. Our memory verse is this: "A man that hath friends must show himself friendly; and there is a Friend that sticketh closer than a brother."

How Friendships are Made

What a blessing we receive when we are a friend to the friendless, and to those who most need us! The Bible says, "Bear ye one another's burdens, and so fulfill the law of Christ." God wants us to be friends to the poor and needy and help them. Herbert Hoover was a great friend to the needy of Belgium, in sending food and supplies during the last world war.

But let us be careful, that when we make friends, that we don't make them without compromising Christ, or our convictions. Our school and business friends can be a real blessing or a curse to us if they draw us away from God.

How to Hold Friendships

"A friend sticketh closer than a brother." Are we fair-weather friends who stay close when all is well or suited to our likes. We must share in joy or sorrow, luck or misfortune. We must be the kind of friend who lifts up and does not tear down. Be one who encourages, be a friend, who will lay down his life for his friends. Of course we change, but we can have a friend in Jesus, who **never** changes. We want to be a friend, too, who does not grieve or forsake.

Jesus, Our Friend

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"I am the Lord, I change not." Mal. 3:6.

"Having loved his own which were in the world, he loved them unto the end." John 13:1.

"I am a companion of all them that fear thee, and of them that keep thy precepts." Ps. 119:63.

* * * *

For Beauty, We Thank Thee

For all life's beauties, and their beauteous growth;
For Nature's laws and Thy rich providence;
For all Thy perfect processes of life;
For the minute perfection of Thy work,
Seen and unseen, in each remotest part;
For faith, and works, and gentle charity;
For all that makes for quiet in the world;
For all that lifts man from his common rut;
For all that knits the silken bond of peace;
For all that lifts the fringes of the night,
And lights the darkened corners of the earth;
For every wide-flung window of the soul;
For every wide-flong window of the soul;
For that Thou bearest all that Thou hast made;
We thank Thee, Lord!

—*John Oxenham*

* * * *

Those who have a heart to do good never need complain for lack of opportunity.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 1, 1942

THE CHRISTIAN VIEW OF MARRIAGE

Gen. 2:18-24, Matt. 19:3-6, John 2:1-5

Our lesson is the first of a unit of four upon "The Family," the Christian home. The subjects here considered are of truly great practical importance. The home is an institution in the plan of God for man, and contributes to his development and promotes his general welfare. Christ declared that God, at the beginning made man and woman, male and female, and provided for marriage. God also provided for the propagation and rearing of children in homes where they have the loving care of both parents. It is vitally important that our homes be of good Christian character so that the members may receive such values as they ought to receive. Dr. J. A. Huffman says in *Youth and the Christ Way*, "Every child has a right to be well-born, to have a heritage of physically, materially, and spiritually good things. The American youth has, on the average, a liberal endowment of the coveted good things. It is the Christ way in relation to our wonderful heritage that concerns us. The womanhood of America has many reasons for gratitude. There are few places in the world where women have the opportunity which is afforded them in America."

God Institutes Marriage

God endowed man with social capacities and longings. "His full powers can not be developed by physical and mental work alone." It is not good, it is not natural, not normal for any person to live withdrawn from associations with other persons. All that Adam's nature demanded for its completion, physically, intellectually, and socially, was to be included in the woman whom God created. In man's need, and in woman's power to supply that need lies the greater foundation for the divine institution of marriage.

God brought the animals to Adam and he gave them names. Valuable as some of these were and are now to man, none of them could satisfy man's social and intellectual longings. A help suitable for man must be on a level with him in feeling, intellect, and reason. Adam felt lonely and desired a suitable partner. God made a woman (vss. 22) to be man's counterpart and companion, to stand by his side as an equal in dignity and character. God intended that "woman was to be equal with man; under his arm to be protected; and near his heart to be loved." The bond of union between married persons is closer than that between parent and child (vs. 24). God's plan and design is for a unity of two persons in marriage and establishing their own home.

Christ's Ideals of Marriage

Christ's words in our lesson today are of fundamental importance. They teach that marriage between one man and one woman is a sacred and permanent relationship (vss. 5, 6) *which man has no authority to dissolve.* Christ recognized Gen. 1:27 and 2:24 as authoritative. Marriage is far more than a civil contract. It is a God-established institution and those who choose to enter into the marriage relationship are duty bound to abide by God's law relating to it. The Christian ideal is one of lifelong faithfulness to each other on the part of both husband and wife. They should be *companions with similar ideals and aims.* Together they should strive to make a truly Christian home and seek to rear children in a really Christian atmosphere; children who will be a credit to them and to the church. Much depends upon the choice of partners in marriage. *The Christian ideal presupposes that both partners are Christians.* A marriage can be Christian only to the degree in which both persons are Christians. Where Christ is not invited to bless the union, little Christian good can be expected.

In what respects should marriage be a partnership of mutual helpfulness?

What is the greatest obstacle to having a Christian home?

Why should reasonably good health be required of all persons who enter the marriage relationship?

* * * *

SUBMISSION

Kenneth Robinson

I wanted to do great deeds of fame
 Something of worth for God;
I scorned the service that often came
 By walking where servants trod.

I craved the place where the highest sit,
 I wanted to do and dare;
But the job that needed the grace and grit
 Was ignored with the utmost care.

One day I sought the face of the Lord
 For the plan he had for me;
And I earnestly searched his precious Word
 To know what his will could be.

I opened my heart to hear his voice,
 And he searched me through and through:
And he showed me that my selfish choice
 Was neither wise nor true.

So I yielded all, and I really died
 To my selfish heart's desire;
And the carnal man was crucified
 In a Pentecostal fire.

Ah, now I cry, "Lord let me be
 But a cog in Life's great wheel;
Only help me work that the world may see
 The light of the Spirit's zeal."

I do not ask for the highest way,
 I'll walk where the servants trod;
I only ask that my path each day
 Shall lead me close to God.

Have a Heart in a World of Need

(Continued from page 6)

would be able to carry on much longer those projects we had started.

Those whom we are able to help are so grateful for everything we can do for them, and they realize that we long to help more but are often hindered in one way or another. In memory I can still hear the children at the Canet Plage convalescent home on Christmas Day shout in French, "Long live the devoted Mennonites, those who are with us, and those far away." Sometimes we could help with only a work of cheer or encouragement. The fact that we were there even helped.

"But what can *we* do?" I hear you ask. There are a number of things:

1. Keep informed.
2. Discuss this information with your family around the table.
3. Pray for the workers and the work.
4. Give liberally.
5. Send in clothing, new or used clothing that is clean and in good condition, to Mrs. M. C. Lehman, Ephrata Clothing Depot, Akron, Pennsylvania.
6. Write to those who are working over there. (Use airmail. To France, it costs thirty cents for half an ounce. Do not send a card signed by a number of people; a personal message means so much more).
7. Be willing to go if your services are needed.

In a letter from Lois Gunden written July 13, she writes that a shipment of clothing reached Lisbon and will be sent to Marseille by boat. What a day of rejoicing there will be when that clothing can be distributed in the camps and among the children at our home. Clothing such a big family was a problem not easily solved, as clothing is so strictly rationed in France. Those warm wollen things, and the shoes especially, will surely be appreciated when the temperature begins to drop. I hate to think of what conditions will be like over there this winter if more food and clothing cannot be sent over. Fuel is so scarce and one notices the cold much more when one does not have proper food and clothing.

Brother Orie O. Miller asked us what people thought of our going to Europe at a time like this. I told him that some thought we were brave; others thought we were crazy. Would I do it again? Yes, I would, and gladly. Relief work is different. Surely it is risky, dangerous, and uncertain, but so are many other things. It is not a fool's errand. There is a satisfaction and a joy in being there to do the actual giving. No longer need one's sympathies work off only as an emotion, but one can be busy going about "doing good." There is something to do and one's services are needed, and needed badly. People's lives are depending on one. It is a great responsibility but one is not doing the work alone. One is only a representative of the many folks at home who are interested and backing up the work with their prayers, time, and means. We have the promises of our Lord that He is with us. It was hard for me to leave my big international family of adorable children who usually called me "mademoiselle americaine."

In the sermon we heard on the boat on Decoration Sunday, Reverend Hermon, formerly of the American church of Berlin, said that if the Unknown Soldier could be resurrected today he would say, "This is not that for which I died."

Love is the greatest force, and it has penetrating and irresistible qualities that no other way of life has. Soon after I arrived in France I wrote an article that ended with the plea that a universal language be found and put into use soon. *Love* is the universal language. I do not mean that one whose actions are motivated by love will not be misunderstood at times, but love is a language that is more easily and more widely understood than any other language.

* * * *

Ten Reasons Why Every Christian Home Should Have a Family Altar

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, true to duty and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home life and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from beneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

—Taken from the bulletin of The Grace Mennonite Church, Albany, Oregon

* * * *

THE GREATER GLORY

By Myra Brooks Welch

It's easy to die 'mid the world's applause
For a noble deed, with trumpets blaring!
It's the harder part to fight for a cause
And inwardly bleed with no one caring!

* * * *

So on life's endless river
Our deeds flow on and on,
To add their joy or sorrow
To men e'en when we're gone.

In future days and years,
Still far beyond our view,
I hope the seeds I've scattered
Will all be flowers! Don't you?

—Selected

Zoar Mennonite Church

Goltry, Oklahoma

Jesus Christ the same yesterday, and today, and forever.

The Lord blessed us during the two weeks of revival meetings from August 22 to September 4 which were conducted by Rev. John Bartel of Delft, Minnesota.

Bro. Marvin Eck, who is a member of our church was ordained as Elder September 27 in the afternoon. Rev. Mouttet from Inola, Okla., father of Mrs. M. Eck, performed the ordination ceremony, while Rev. Bergen, pastor of our church, gave the sermon.

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Rev. P. Kuhlmann, Rev. H. U. Schmidt, Rev. Fast and Rev. A. Unruh also participated in the inspiring service. Rev. and Mrs. Eck have accepted the call to the Mennonite church at Turpin, Oklahoma.

Rev. and Mrs. F. Manning from Africa were with us Sept. 30 and Oct. 1.

The pastor is having a special Bible Class during the S. S. hour for young converts.

—*Mrs. Bergen,* Corr.

« « JOTTINGS » »

—**Rev. Goerge S. Stoneback** spoke on the subject, "Candles In The Storm" at a meeting of the Christian Temperance Union held in the First Mennonite Church of Berne, Indiana, on October 4.

—Brother Karl Baehr writes very interestingly on the "Secularization Among The Mennonites of Elkhart County, Indiana" in the July issue of the **Mennonite Quarterly Review.** In the same issue is a very interesting treatment of the subject "Rural Life Problems and The Mennonites" by Melvin Gingerich. This very worthwhile quarterly is published at Goshen, Indiana, and may be had for two dollars a year. Dr. C. Henry Smith, Bluffton, Ohio, and Dr. A. Warkentin, Newton, Kansas, are among the associate editors of this publication.

—**Dr. Paul W. Rood,** who conducted special meetings in Mountain Lake, Minnesota, is president of the World's Christian Fundamentalist Association. His last message was entitled "When the Holy Spirit Leaves the World."

—**Freeman Junior College** is to make a drive for $10,000 to reduce the college debt by that amount, acccording to a statement in the **Freeman Courier.**

—At the annual gift day held recently by the **Bethesda Home** and **Hospital, Goessel, Kansas,** the mainstay of the noon lunch was "rich Russian-style Borscht." Rev. P. H. Unruh spoke in the afternoon. Rev. Jess Kauffman, editor of the **Hesston Record,** Hesston, Kansas, spoke in the evening.

—**Fred A. Johnson** writes that the past summer in Arizona was very hot and dry. This summer Brother Johnson was invited to conduct meetings for one week among the San Carlos Apache Indians. Of them he says, "Once they were bloody warriors; now there are saints of God among them."

—**Bluffton College:** The enrollment is about 140, Professor Noah E. Byers has returned to teach psychology and philosophy in th absence of Professor Jesse H. Loganbill, who has been ill for a number of weeks and will be unable to return to the college this semester.. Rev. S. F. Pannabecker has been granted a leave of absence for this school year to complete his work for the Ph.D. degree at Yale University. Professor William Dick, a former instructor, has taken a position with a LeTourneau factory in Georgia. He is associated with their personnel department. Dr. I. W. Bauman has returned to active teaching, after serving the Wayland, Iowa, Mennonite Church this summer.

—**Rev. J. J. Esau** began a five-day series of evangelistic meetings in the Steinbach Gospel Tabernacle, Steinbach, Manitoba, on September 23. Brother Esau lives in Bluffton. Ohio.

—**Rev. Ferdinand Isaac,** returned missionary from India, recently visited the Swiss Mennonite Church at Alsen, North Dakota.

—**The General Conference** has opened a mission in downtown Toronto, Canada. "This mission is attended exclusively by so-called Russian Mennonites who in recent years came to Canada from Russia and more recently arrived in Toronto from the Prairie Provinces." Rev. A. Dyck of Niagara-on-the-Lake, Ontario, has accepted the call of the Mission Board to serve here. As many as fifty-five have attended the services on Sunday.

—**Correspondence from Quakertown, Pa.,** states that Drs. Harvey and Ella Bauman have set up housekeeping in Quakertown. The Eastern District Peace Committee recently held a meeting at the home of Rev. E. J. Bohn, Soudertown. The correspondent continues, "Quite a number of boys from the Souderton section are leaving for C.P.S. camps in the near future. There are still some of our young men who know Mennonite history."

—**Miss Mary Schirmer,** missionary worker among the Indians in Arizona for many years, was recently united in marriage to Abe Baumgartner of Aberdeen, Idaho. The service took place in the Zion Mennonite Church, Elbing, Kansas.

—**Miss Helen A. Penner** and **Dr. J. Winfield Fretz** were speakers at the Harvest Festival held at the Eden Mennonite Church, Moundridge, Kansas. Two offerings yielded nearly $2,300. At noon a congregational dinner was enjoyed in the church basement.

—The men's chorus from the **Weeping Water, Nebraska, C.P.S. camp** was scheduled to sing in the Alexanderwohl Mennonite Church, Goessel, Kansas, and the Eden Mennonite Church, Moundridge, on October 4.

A Liberal Offer to New Subscribers

New subscribers to *The Mennonite* can now have this *Official General Conference* weekly paper from NOW UNTIL JANUARY, 1944, for only $1.00. This Christian denominational paper should be in every Mennonite home, so that it can be read by both young and old. It is of special interest to Mennonites at this time, because it brings regularly the latest information on the draft and news from the C.P.S. camps and relief work carried on in Europe under the direction of the M.C.C.

Please, subscribe now and obtain the benefit of this liberal offer. An order blank will be found on the last page of the paper. Address all orders and payments for *The Mennonite* to the *Mennonite Publication Office,* Newton, Kansas.

—**Aaron Schmidt,** son of Mr. and Mrs. J. B. Schmidt, Newton, Kansas, and Miss Clara Ann Branch, daughter of Mr. and Mrs. J. B. Branch of Camdentown, Missouri, were united in marriage on September 24. Brother Schmidt is a former student of Bethel College and is a brother of Rev. John F. Schmidt, director of the Fort Collins, Colorado, C.P.S. camp. Mr. Aaron Schmidt is in this camp now.

—**Pretty Prairie Mennonite Church, Pretty Prairie, Kansas:** Miss Sarah Buller and Rev. William F. Voth were the speakers at the recent harvest thanksgiving festival.

—**Bethel College:** Founder's Day was observed on October 11. On September twenty-four members of the Bethel College Fellowship met in the Memorial Hall for their annual meeting. "President Kaufman outlined the plan adopted by the Board of Directors whereby the college hopes to wipe out the entire indebtedness within the coming year. The plan is to interest our people in the purchase of government civilian bonds and have them registered in the name of Bethel College of the Mennonite Church of North America, in care of J. F. Moyer, assistant treasurer."

EASTERN DISTRICT SECRETARY'S NOTES

Historical Conference—We want to again call attention to the Historical Conference to be held in the Germantown Church Monday, October 26, with afternoon and evening sessions.

Church Bulletins—A number of the churches of the Eastern District used the church bulletins "Mennonite Christian Education Sunday," furnished by Bluffton College for Sunday, September 20.

Missionary Penner to visit the East—Our Senior Missionary to India, the Rev. P. A. Penner will visit the Eastern District Churches beginning Sunday, October 25.

Sunday School Convention—The sixty-eighth annual convention of the Eastern District Mennonite Sunday School Union, held in the West Swamp Church, Saturday, September 26, was very well attended. The Convention theme was, "Dynamic Christian Living."

Orphanage Society—The annual meeting of the Eastern District Orphanage Society will be held in the Germantown Church, Saturday, November 14. Dr. Ella Bauman, missionary on furlough from India, and Miss Wilhelmina Kuyf, missionary on furlough from China, will be on the afternoon program. The business session will begin at 11:00 a. m. and the inspirational program will begin at 2:00 p. m. As usual, you are requested to bring your box lunch.

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Brotherhood Convention—The Brotherhood Convention wil be held in Bethany Mennonite Church, Quakertown, Saturday, November 7. Rev. P. A. Penner will deliver the message.

East Swamp—Rev. Harold D. Burkholder, pastor of the church, conducted a series of meetings in the Mennonite Church at Butterfield, Minnesota, during the month of October.

Perkasie—Rev. Ward Shelly, pastor of the Springfield Mennonite Church, is assisting Rev. A. M. Fretz, pastor of Bethel Mennonite Church, Perkasie. Morning services have recently been started in the Church. They are planing a series of Evangelistic Services for the near future.

First Church, Philadelphia—Mrs. Mary Hauck, a guest at the Home for the Aged at Fredrick had a fall severeal weeks ago and is confined to her bed. Miss Wilhelmina Kuyf had her China things on display in the Sunday School room on Saturday, October 10, and gave a talk about her work.

Deep Run—Rev. Russell L. Mast, pastor of the church, recently delivered a series of sermons on the Lord's Prayer. His themes were, 1. "The Fatherhood of God," 2. "The Holiness of God," 3. "The Kingdom of God," 4. "The Will of God," 5. "The Goodness of God," 6. "The Forgiveness of God," and 7. "The Providence of God."

Bowmansville—Mr. Arthur Groff, deacon of the Pine Grove Church at Bowmansville, who could not attend the District Conference sessions in May on account of a serious accident, is fully recovered again and was present at the Sunday School Convention held in the West Swamp Church on Saturday, September 26.

Schwenksville—The date of the Fall Communion could not definitely be set because the Renovation Program has not been completed as soon as had been expected. The pastor, the Rev. Freeman H. Schwartz, attended a Sunday School Conference in Williamsport on Sunday, August 30. Rev. Paul R. Shelly preached in his absence. Dr. Harvey R. Bauman, missionary on furlough from India, recently delivered the message in the church.

Roaring Spring—The members and friends of the church are very happy and new life seems to manifest itself in all organizations since Rev. and Mrs. Paul Wenger, missionaries on furlough from India, have taken the place of leadership in the church.

Dr. A. U. Michelson, noted Hebrew Christian, former judge and attorney in the imperial courts of Germany, founder of the first Hebrew Christian synagogue in Los Angeles, California, and at present working in Philadelphia, spoke in the East Swamp Church on September 17 and 18.

Howard G. Nyce, Sec'y.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kans
Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THANK GOD

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" Eph. 5:20.

The right emphasis is very important. Underemphasize the amount of yeast and overemphasize the quantity of flour and the result is bread that is heavy. Some things need to be put at the center of life and not at its circumference. In playing crack-the-whip the tall, heavy, strong youth is put at the head of the line. From there he can make the whip crack. If not put there, the further down the line he is placed the less significant his strength becomes for cracking the whip. That which is important needs to be emphasized.

Undoubtedly, the Christians of Ephesus thanked God at times and for some things. Paul, however, is very emphatic about thanking God. He suggests that it be done always and for all things. The Christian is to be full of thankfulness; it is to be at the center of his life where it can be very effective. Paul knew that such thankfulness did something to and for people.

Thank God, and you will become more independent of outer circumstances. We can readily appreciate an exhortation to thank God for the good things of life, but an admonition to thankfulness for all things leaves us somewhat puzzled. However, if we believe in only thanking God for the good things which we can garner in from this world, then these very things tend to become dearer and dearer and more and more necessary to us. We become dependent upon them for our happiness. Then when the crops fail, or our health deteriorates, or the weather is something else than we wish it, the basis for our feeling of contentment vanishes. The foundation of outer circumstances is sometimes deep and broad, and then again it crumbles and sinks and sometimes it seems to disappear nearly altogether. It is a poor foundation for that feeling of contentment which is to be ever present in the Christian. Thank God also when the fires, the famines, the floods, and the storms of life rage against you. Increasingly you will be convinced that contentment is something separate from the everchanging circumstances which surround one. You will find thankfulness whelming up within you regardless of what outer conditions are like. You will be free from the outer aspects of life. Master over them you can say with Paul, *"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."* Phil. 4:11, 12.

Thank God always for all things, and you will become more dependent upon Christ, your inner life. As we cease relying upon outer life, we begin to focus our expectations upon Christ, our inner life. He begins to mean more and more to us. We find in Him the sweetest and fullest contentment, which no one and nothing can take away from us. He is the one, sure, unchanging foundation for contentment. Regardless of what goes on about us, Christ lives within us. As we thank God always for all things we find it natural to say, "For me to live is Christ."

Outer conditions cannot either give us life or destroy it. It is the inner resources that count. Thanking God always for all things opens our eyes to them.

—rw.

* * * *

"If the church of Christ brings forth children from the doctrine of man, and not from God's word, she is not faithful unto Christ, and her children are not of his seed. Therefore may nothing else be preached in Christ's kingdom and house, the church, except her King and husband's own commands and words, according to which she and all her servants must conform. This command and word (I say), Christ commanded all true messengers and preachers to observe, as he spoke; *Preach the gospel.* He does not say, preach the doctrines and commands of man; preach councils and customs; preach glossy ordinances and opinions of the learned, but he says, 'Preach the Gospel,' and 'teach them to observe all things whatsoever I have commanded you,' Matt. 28:20."

—*Menno Simon*

RESOLUTION ADOPTED BY THE FRANCONIA (OLD MENNONITE) CONFERENCE, PENNSYLVANIA

at its session, October 1, 1942

"Statement Concerning the Dependents of Married Selectees"

Selective Service has made provision for the drafting of married men and single men who have dependents also. At the present time about fifteen or twenty per cent of the men called into C. P. S. Camps are married. Fortunately, the Franconia Conference has not had many married men called up to this time, but the prospects are for the number to be increased in the coming months. Draftees called in military service are assured of having their dependents provided for by the government, but this is not the case with the conscientious objector, whose dependents will receive nothing from the government.

Conference offers the following suggestions:

1. If the dependent is a wife only, she should be able to support herself by engaging in some line of work in some cases she may be able to live with either parental family and thus reduce expenses.

2. In case of a wife and children who need care, it may be possible for these to live with the husband's or wife's parents and share to a certain extent in home upkeep. In every case wherever there is need above what the dependents or their families can provide themselves, the church shall give the needed assistance.

3. When the church renders assistance to any draftee's dependents, it shall be administered by the deacon. The deacon shall carefully investigate each individual case and give assistance as needed. The deacon may draw upon the conference fund for this work (or M.C.C. fund if one is set up) unless the local congregations decide to draw upon its own poor fund.

4. As this critical war period continues the demand for self sacrifice will increase. It will become more necessary to live as the early church did, having all things in common. The sacrifice of the young men leaving home, giving their time without pay, calls for us to give more of our means to make it possible for the church to retain her testimony and practice the New Testament principle of Christ.

SOME FACTS ABOUT C.P.S. CAMPS

1. The average rate at which boys have been assigned to our M. C. C. camps has been 200 per month for the past five months. The present rate is closer to 300 per month.

2. Higher food costs have caused an excess over budget figures in the camp program of almost $2,000 monthly the last three months.

3. It is estimated by M. C. C. that the camp program will cost $170,000 the next three months.

4. The representatives that met in Chicago October 3, 1942, from all our Mennonite constituencies faced the fact that some radical adjustments will need to be made in some of the constituencies in fund raising to meet the required needs for the C. P. S. program.

5. It is therefore necessary to ask each Mennonite group to send the balance due for the six months period ending February 1, 1943, in to your treasurer by December 1, 1942. That is, the six months period has been shortened to four months.

6. The appraisal of the M. C. C. program will now be given to the churches for three months periods instead of six months periods.

7. The expenditure of the C. P. S. program is now about $14,000 per week. This means that we should send in our money as soon as at hand, even if it is twice a month.

8. Our balance due October 1, was $27,262.60. At that time it had not been paid.

9. The task we face is not hopeless. It is an emergency, but we can meet it if every church does its part.

10. To date Mennonites have subscribed to $185,000 worth of Civilian Bonds.

Signed, *Ernest J. Bohn*

WASTE

Forty thousand dollars is too much to spend on a funeral, of course. No one has hesitated to condemn the Frenchman who set aside that amount, as wickedly wasteful. But forty thousand dollars—when you think of it—bears no larger proportionate relation to his wealth that the average funeral expense bears to the wealth of the average family. The plain, everyday American family is open to the same condemnation as he. What the motive for it is, we can never be sure. It may be pride or a blind desire to make a testimony to the departed which will be recognized as fitting by the community. Or perhaps the grief stricken family places itself trustingly into the hands of the local undertaker and is too proud afterwards to admit that its trust was betrayed. In any event, it is true that thousands of family debts, which shut out effectually all the light of hope, have their foundations in a sickness and the funeral. The wound, which was deep enough at the time is re-opened with the painful payment of each installment of the funeral debt. Of all the money which is spent by Christian people, that which goes for lavish display at funerals approaches most closely to the pagan. But how many families have the courage to brave possible criticism from the community and insist upon a simple funeral! —*Selected*

DEDICATORY SERVICES

The Lorraine Avenue Mennonite Church, Wichita, Kansas, has set aside Sunday, November 1, for the dedication of the addition to its present building. Our church cordially invites its friends to attend these services, which are to begin at 10:45 a.m.

—P. E. Frantz, Pastor

FOREIGN MISSIONS

P. H. RICHERT, Secretary

EMPTY-HANDED?

Special evangelistic meetings receive quite some prominence in our Arizona missions. They are usually conducted in the fall of the year. The forenoon prayer meetings and Bible studies encourage and strengthen the Hopi Christians in their faith. In the afternoons they go out to preach in the various homes of the village or all gather to have a street service at some prominent place in the respective villages. The evening messages are for the unsaved.

We are glad to know that Rev. A. E. Kreider will be our guest speaker in the meetings here at Oraibi from November 1 to 8. In this connection we would earnestly ask all of you at home to pray very definitely for these meetings that the Hopi Christians may truly become more firmly established in the faith and that many Hopis, now still dead in trespasses and sins, may be saved.

It is now almost two years since such special meetings during which we saw such evidence of the Holy Spirit's work in the hearts of a few individuals. Rev. Bysegger from the Presbyterian Missions at Chin Lee, Arizona, was our guest speaker. With no street lights in these villages it is sometimes quite necessary for the missionary to take home some older person or a group of children after the evening meetings. The people had all gone home after one such meeting, and while Rev. Bysegger, our children, and I were in the church waiting for Mr. Suderman to return from one such errand, a twelve-year old Hopi boy, Johnny, came in. He had not been in the meeting. Maybe he heard the message in a dark corner of the entrance room, or under some window outside, or maybe not at all. But he looked so burdened. He was asked, "Johnny, is there something we can do for you tonight?"

"No," said he. But he lingered without entering into conversation with any of us.

So the question was repeated, "Isn't there something we can do for you, Johnny?"

Again he answered, "No."

As he still lingered he was asked, "What about the Lord Jesus Christ? Have you ever thought of accepting Him as your Saviour?"

"That's what I came in here for tonight," was his quick reply. What joy it was to lead him to the Lord with the open Bible, and to hear him pray asking the Lord Jesus to come into his heart! We accompanied him home to encourage him to make an open confession to his mother and father, who are both Christians. His mother was sitting at the table reading her Bible, evidently reviewing the text of the evening message. There was great joy in that home that evening. However, the father felt that Johnny was too young to be baptized and that he had better wait until he was older. Thus, becoming discouraged and also finding some of his comrades ridiculing him, he finally dropped out of services. Then on August 2 he was accidentally shot, though not killed. What marvelous grace of God to give him thirty-six hours in which to manifest anew his faith in Jesus Christ, to call much for prayer, and to reveal his love for the Word of God! We felt, however, that he had left so little testimony for Jesus Christ, so at the funeral service we sang as a duet the song, "Must I Go and Empty-Handed?" But right after the sermon, Jennie, an elderly Hopi lady and her husband Wm. Iotsqova accepted Jesus Christ as their Saviour, their daughter Marietta renewed her stand, and two backsliders also renewed their purpose really to forsake sin and follow the Lord. What a scene! There beside the lifeless form of Johnny stood Mr. Suderman and these souls now confessing the Lord Jesus Christ. What was it that moved these Hopis to turn to the Lord? The love and graciousness of Johnny's parents towards them, for it was their son who had accidentally shot Johnny. Not one word of accusation or criticism had fallen from either Johnny or his parents' lips. Non-Christian Hopis would react quite the opposite. Then while the audience passed by to take a last view of the departed, these two mothers sat together arm in arm weeping both tears of sadness and tears of joy.

On August 16 we had the first baptismal service in the enlarged church. It was a blessed day. At such services it is quite often that instead of just answering a "yes" to the baptismal questions the older Hopis weave a testimony around answers they give. Immediately following this service we also remembered the Lord's death in partaking of the Lord's Supper. Some thirty gathered around the table. Some Christians found themselves not ready to partake and remained in their seats. Do pray for them that they may again walk in such close fellowship with the Lord that they too may join us on such occasions.

How we yearn to see a "Turning unto the Lord" amongst the Hopis. 'Tis such a joy to see a few come; how much greater would be the rejoicing if more of them were coming! And surely that is possible with the Lord, for on the cross He died for the sins of the world and conquered Satan. Isa. 53:6 and Col. 2:14-15.

Yours for the salvation of the Hopis,
John and Mabel Suderman

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NOTE: Dear Mission Friends: Please do not overlook the call for your prayer in the above report. Since weekday prayer meetings are difficult to keep up in country churches, closet and family prayers are doubly necessary. —*P. H. Richert, Sec.*

DAILY DEVOTIONS

By *Gerald Stucky, New York City*

OCTOBER 29—*"Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net."* Psa. 25:15.

It is not the severity of our troubles that is the source of human misery and defeat, but our inability or ignorance in knowing what to do with them is what casts us into the slough of despondency. When on that stormy night Peter walked on the sea toward his Lord, it was not the immensity of the waves that initiated Peter's sinking, but he began to sink because he had lost sight of his Lord. It is only as we turn our eyes upon Jesus, look full into His wonderful face, that the things and troubles of the world will grow strangely dim in the light of His glory and grace.

OCTOBER 30—*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* Rom. 12:1.

The greatest hours of our life are not the hours in which we have become the master of something, but rather the hours in which we have been mastered. When a great idea or a great piece of music overcomes us we step on the threshold of a great experience. But the greatest experience of life comes to a man when he ceases to demand the control of his own life and turns over his life to the mastery of Christ. Victory and joy in life come through surrender—when the one to whom we surrender is Christ. It is not what we have in our control that determines our destiny, but what controls us.

OCTOBER 31—*"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."* John 3:14.

It seems strange that our Lord should be likened unto a serpent—for a serpent is the symbol of Satan, of sin, and of death. Why then should he be likened unto a serpent? Because Jesus in His crucifixion did become the embodiment of sin, taking upon Himself the sin of the world. This He did that the power of sin might be destroyed and that man might be redeemed from the bondage of sin. Herein is the good news of salvation. Christ has paid the penalty of our sin, and now by faith in Him and His shed blood, we may have new life and the righteousness of God.

RESEARCH IN RELIEF PLANNING

In the interests of Mennonite relief work Brother Carl Kreider, professor at Goshen College, spent some weeks of the past summer in Washington, D.C., where he made a detailed study of food consumption in European countries: Netherlands, Germany, Denmark, and Norway. Brother Kreider also reports that he contacted officials of the various governmental departments and with them discussed relief problems from the Mennonite point of view and concern.

It is hoped that Brother Kreider's findings will prove fruitful in planning for further relief. There are, however, many problems in this connection which an uncertain future alone can unfold.

TO A BACKSLIDING CHURCH

Brethren, list to their hungry cry!
They're lost and helpless and about to die;
They're out in the cold with no one to care
For souls on the brink of eternal despair.

And it's not Africa's field that I mean,
Though their need is great as can clearly be seen;
But people about us—yes, right next door
Are drifting swiftly to eternity's shore.

You preachers and pastors, have you lost the vision?
Are you preaching for wages or good reputation?
Does your church have teas and banquets to pay
For the service you render them on the Lord's day?

Are your prayer meetings cancelled for lack of attendance?
Is there no one to pray for old time repentance?
If your church is cold then look to your heart,
Are you dwelling close to the Lord, or apart?

You people that go to church Sunday morn,
And term yourself Christians, have you been reborn?
Be careful to call yourselves Christians that way,
Unless you've met Christ and His likeness portray.

How many lost ones have you led to Him?
How many prayers have ascended for them?
Have you died to yourself so much, you can see
Others also need Jesus—not just you and me?

Brother, look to your heart this day.
Is there ought that prevents the Master's own way?
You folks that know of the Truth and the Way
Will be required for your fruitage one day.

Look at your life; examine it close;
Is it set aside solely for Jesus' own use?
Are you burning with passion for souls that are dead?
Or have things less important sort of gone to your head?

Get busy and pray! You church going folk!
Pray for God's mercies on yourselves to invoke.

—*Gospel Banner*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

MENNONITES OR CHRISTIANS

Under the general title "Mennonites and Rural Life" I have been emphasizing Mennonite principles from week to week. It may seem to some that there has been too much emphasis on the word Mennonite and not enough on the word Christian. A few of the readers have intimated that the concepts "Mennonite heritage" and "Christian heritage" are two separate and distinct matters. Such criticisms, direct or implied, assume that when we speak of things Mennonite we are somehow thinking and speaking of only part of the Christian gospel, but not the whole of it. This, I believe, is due to an erroneous conception of the meaning of the term Mennonite.

Why A Mennonite Church?

When the term "Mennonite" is used in this column it is used to designate a particular kind or type of a Christian. It is assumed that all readers will know this fact, and for that reason it seems unnecessary to insert the word "Christian" before the word "Mennonite" each time it is used. There are over two hundred religious bodies in America today all claiming to be Christian. Roman Catholics, Seventh Day Advents, Mormons, and Jehovah's Witnesses all claim to be Christian; they all believe in God, they all accept the Bible and all profess to follow Christ, but all of them with varying degrees of emphasis and with different interpretations.

We must express Christianity in some particular form or through some particular agency that distinguishes our understanding of the Scriptures and our leading of the Holy Spirit from those who differ from us. This agency is the Mennonite Church. If it were not the Mennonite Church it would be one of the many other existing churches or perhaps a new one yet to be organized.

Opposition to Term "Mennonite"

Those who object to so much stressing of Mennonite principles may do so because they are not in accord with the church's teachings. By virtue of their nurture and training they may have come to accept religious principles and Christian interpretations that are at variance with the traditional Mennonite interpretation and understanding of what constitutes the Christian message. Such people, naturally, would not be happy at seeing Mennonite principles stressed. We all like to see those things emphasized which we have been taught to believe are most important.

Because our young people have been taught in so many non-Mennonite schools and so many of our older people have been influenced through the radio and magazines by non-Mennonite doctrines, it is no wonder that Mennonites often do not recognize Mennonite teachings when they hear them. It is an actual fact that the preaching and the thinking of many who call themselves Mennonites today is more like Calvinism, Lutheranism, or even some phases of Catholicism, than it is Mennonitism. A reading of Reformation history will reveal anew what were the beliefs that clearly distinguished Mennonites from those other believers.

The Important Thing

Mennonitism is not important for its own sake. It is important for the sake of God. Our membership in this church should mean that we have joined this band of Christians rather than any other because we believe it is God's will; we believe God revealed unto our forefathers the true conception of the Christian Church; that in this church we can best follow Christ and best help Him build the Kingdom of God. It is, therefore, incorrect to think in terms of Mennonitism OR Christianity. Mennonitism IS Christianity. It is Christianity of the highest, noblest, and purest kind that God through Jesus has yet revealed unto us.

* * * *

The Light

"At evening time there shall be light." Zech. 14:7b

"Now we can see the stars." This was the jubilant response, of a London lad to his first "blackout" experience. Before this experience the dazzling lights of the city had blinded him to the beauties of the starry heavens. Again and again we discover that it takes the night time to show the stars.

Today the lights are going out around the world. Many believe that we are in the dim twilight of this age. Perhaps it is even later than we think. In the encircling gloom many people are losing their way. They walk in dangerous places and know it not. They are defenseless in the presence of the beasts who prey upon the travelers of the night. Oh, how we need light—THE LIGHT!

Christ said, "I am the Light of the world; he that followeth me shall not walk in darkness but shall have the light of life." He is the Light needed by individuals and nations. He is the Morning Star which pierces the darkness of our personal "blackouts."

If our "black out" is due to adverse circumstances, let us look to Jesus who giveth the light of wisdom. If it is due to sorrow, let us look to Jesus who giveth the light of comfort. If it is due to loneliness, let us look to Jesus, who giveth the light of true companionship. If it is due to sin in the heart, let us look to Jesus, the lamb of God, who taketh away the sins of the world.

(The above meditation is one of the weekly ones written by Rev. Erland Waltner for the *Mountain Lake Observer).*

CPS Camps

DISTRIBUTION OF MENNONITE BOYS IN CAMP

Following is the distribution of Mennonite boys in camp according to branch. These statistics are also of September 30, 1942:

Mennonite (Old)	740
General Conference	354
Old Order Amish	234
Mennonite Brethren	100
Church of God in Christ Mennonite	63
Conservative Amish	6a
Brethren in Christ	39
Old Order Mennonite	36
Central Conference Mennonite	35
Evangelical Mennonite Brethren	17
Krimmer Mennonite Brethren	14
Mennonite Brethren in Christ	13
Defenseless Mennonites	11
Hutterian Brethren	11
Mennonite Kleine Gemeinde	6
Missionary Church	3
Reformed Mennonite	2
United Zion's Children	2
Old Order River Brethren	1
Reformed Amish Christian	1
TOTAL	1747

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SCHOOL FOR ASSISTANT AND EDUCATIONAL DIRECTORS

From October 30 to November 22 a period of training will be given to fourteen Mennonite campees to prepare them to serve as assistant and educational directors in M. C. C. camps.

From October 30 to November 8 the campees will reside at Akron, Pa., where they will attend lectures and discussions. The lectures and discussions will be on Scriptural Non-resistance, History of Mennonite Non-resistant Practice, camp problems, camp finances, etc. The following brethren will lead the sessions of lecture and instruction: H. A. Fast, M. C. Lehman, Albert Gaeddert, O. O. Miller, Harold S. Bender, and Jesse Hoover.

For the remainder of the period the time will be spent in Washington, D. C., where with campees from Brethren and Friends camps they will become acquainted with the camp-government relationships and procedures. Following this they will be assigned to camps as they are needed to serve as assistant and educational directors.

* * *

Many a man would be able to do the job in much less time than it takes him to figure out an excuse for not doing it. —*R. L. Allen*

Churcch Etiquette

1. Come early.

2. Never pass up the aisle during the reading of the Scripture Lesson. You distract others and destroy the effect of the Word.

3. If the sermon has begun, take a seat near the door, even if you are a prominent member.

4. Be devout in every attitude, the church is not a theatre. You come to worship, not to whisper, lounge, or sleep.

5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.

6. Help strangers to find and follow the service in the hymnal. If they have no book, share your own with them.

7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit in your own home.

8. Never put on your wraps during the last hymn—they will still be there after the benediction.

9. Never rush for the door after the benediction as though the church were on fire.

10. Remember at all times that you are in the house of the Lord. —*Northwestern Lutheran*

* * *

What is That in Thy Hand?

What in your hand are you holding?
Lord, it is only a rod;
Cast down, it may be a serpent,
A crawling, loathsome clod,
But lifted up, an instrument
That may be used for God.

What in your hand are you holding?
Lord just a day, or an hour;
Time may be lost, or be wasted
As a torn and crumpled flower,
Or it may shine with a glory
That reflects an infinite power.

What in your hand are you holding?
One talent, or five, or ten,
A fisherman's line, or a needle,
A hammer, a hoe, or a pen,
If our small tools be cast down, Lord
Help us to lift them again.

What in your hand are you holding?
Lord, it is only a rod
Used in a most humble calling,
Walking where many have trod,
Cast it not down for the devil,
Lift it up—use it for God.

—*The Watchman-Examiner.*

DAILY DEVOTIONAL MESSAGES

By *Herbert E. Miller, Deer Creek, Oklahoma*

NOVEMBER 1—*"Blessed are they which do hunger and thirst after righteousness."* Matt. 5:6.

God's plan for sustaining our soul is by partaking of his spiritual food. No one can be a Christian without Christ, and no one can live as a Christian without having daily communion with him. We may have the habit of going to church, but have no hunger for God's Word. We may pray because a Christian ought to pray, but ours may be the prayer of the Pharisee instead of the publican. We may speak a lot to the Lord, but never let him speak to us. God needs strong spiritual men and women who feed their souls daily by reading and studying the Scriptures and praying to Him in humility and in faith. Once we taste his spiritual food we crave for it daily, for only by His strength are we able to give a Christian testimony in our home, our local church, in our community, or wherever we may be.

NOVEMBER 2—*"Follow me and I will make you fishers of men."* Matt. 4:19.

Jesus was ready to begin his public ministry on earth. He spoke the above words to men who became his disciples. It is striking to note that Jesus did not first present them with an outline or plan of his work. He asked them first to follow him. Then he said he would make them fishers of men. The emphasis is upon the word *make*. The disciples were all capable men, but they were not the kind Jesus could send out to proclaim his gospel. Jesus made them men of humility, of prayer, of faith, of compassion for others, even ready to lay down their life for Jesus' sake. Thus, if it seems difficult to be a Christian, remember Jesus is most willing to *make* us his followers if we give our life to him.

NOVEMBER 3—*"Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ."* Gal. 4:7.

In this verse is mentioned the highest honor God could bestow upon us, namely that of being his heir. We cannot earn this honor. God gives it to us through his Son Jesus Christ. To many this is a great stumbling block. They would like to have fellowship with God now and in eternity, but it would seem to them a greater virtue if salvation were earned and not received as a gift. This is, however, not God's plan of redemption. God gave his Son Jesus to be our Saviour. If we would have to earn salvation He could not have shown us his infinite love.

NOVEMBER 4—*"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."* John 15:5.

Jesus states here the simple order of our relationship to him. The disciples were to understand that He was the source of the strength they needed to carry on his work. Jesus infers here that the branches, that is, Christians, have the privilege before God and the people of the world, to bear the fruit of the Spirit, such as love, joy, peace, and long suffering. We cannot bear such fruit unless we abide in Him. Jesus said, *"Without me ye can do nothing."* If we pretend to be Christian, but are not a *"branch on the vine,"* can we testify of a Saviour's love and compassion to the lost? Can we speak of divine hope and assurance to those who are discouraged? Can we tell of the Saviour's comfort to those who are bereaved? Can we express faith in eternal life to those who are searching for the truth? Only by abiding in Christ can we become his true messengers.

NOVEMBER 5—*"Having a form of godliness, but denying the power thereof: from such turn away. . . . Ever learning, and never able to come to the knowledge of the truth."* II Tim. 3:5, 7.

The apostle Paul describes in this chapter the different types of people to be found in the world. Verse 5 speaks of those who have a form of godliness, but deny the power of God which is necessary to live a Christian life. Such people are not Christians. They commit a great wrong by often influencing others to deny the power of God also. From such we are admonished to turn away. Though we may profit materially, intellectually, and socially by associating with such people, we do not profit spiritually, and may thus lose our own soul. Those who merely have a form of godliness are *"ever learning and never able to come to the knowledge of the truth."* The truth is that Jesus Christ is our personal Saviour and Redeemer.

NOVEMBER 6—*"Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."* Matt. 24:44.

God promised Abraham the land of Canaan for an inheritance. His people would be sojourners in another land for four hundred years and then they would come back to Canaan. God fulfilled his promise when He brought Israel out of Egypt back to the promised land. God promised a Messiah and when the appointed time came he sent his Son into the world. The Lord Jesus promised his disciples the Holy Spirit, and after waiting ten days the Spirit came upon them. When Jesus ascended into heaven the disciples were promised that he would come again some day in like manner as he ascended. This promise is yet to be fulfiled. It is a promise of much comfort and assurance in these trying days. We do not know just when He will come again, but the assurance that he *will* come gives us a living hope.

NOVEMBER 7—*". . . where prayer was wont to be* *made. . .*" Acts 16:13.

In a certain family it was the custom for each member to give a Bible verse at the breakfast table. After the meal they would all join hands and pray together the Lord's Prayer. A guest was very much impressed by this custom. Several months later the guest met the oldest son of the family at a university and asked him what he missed most now that he was away from home. The boy replied, "I miss most the handclasp at the breakfast table, if I could feel the close grasp of my father's hand, and repeat with them all the Lord's Prayer, it would begin the day right and nothing would matter then. The remembrance of those breakfast scenes at home stand between me and more than one temptation. It's what keeps me straight."

* * * *

What I Owe My Minister

Reverence—I owe my minister reverent attention as the ambassador of God sent to teach me a better way of living.

Affection—I owe my minister affection, that he may be strengthened by the knowledge that the members of the church are with him in the bonds of holy love and unity.

Trust—I owe my minister trust, that he may be free to serve the church unhampered by faultfinding.

Generosity—I owe my minister generosity, that if his methods seem a little strange to me, I may not be narrow enough to insist that he shall change them.

Prayer—I owe it to my minister to pray for him each day that God may bless him and make his service a blessing.

Protection—I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would burden him and prevent him from doing his best work.

Time—I owe my minister enough time to help in his work, when and where he needs me.

Encouragement—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels discouraged.

Appreciation—I owe my minister a kindly word of appreciation when his ministry is especially helpful to me.

Consideration—I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention—I owe my minister the courtesy of attention when I go to church that he may not be annoyed by my careless actions.

Charity—I owe to my minister to overlook any trivial flaw or personal pecularity, such as a mannerism of speech or action, which in no way hinders his work.

Gratitude—I owe it to my minister to remember gratefully the many times he has helped me to bear some trial, the outpouring of his sympathy that strengthened and helped me in times of sorrow.

Remembering the nobility of the Christlike men who have ministered unto me, I feel that my debt to them is too great to ever be fully paid.

—*The Baptist Herald*

* * * *

FACTS FROM THE W.C.T.U.

W.C.T.U. headquarters gives the following facts: We have one retail liquor license for every 300 residents; eleven saloons for every five churches; one tavern or liquor bar for every seventy-one homes; our booze bill for 1939 was $3,228,491,968. The entire national debt of $44,000,000,000 could have been wiped out with the money people have spent for liquor and liquor results since repeal.

—*United Presbyterian*

* * * *

TWO SELVES HAVE I

By Mona Hull Schroeder

One self would follow the glittering path,
The path of the smart and gay,
The path where burdens seem few and light
To carry along the way.
This self would wear the dress of style
And live a life of ease
Surrounded by laughter, wine and song,
And strive its friends to please.
This self would follow the cause of war,
As popular people do,
Ignoring the things men hunger for—
The things that are wise and true.

But another self cries out for life,
A life that is good and pure.
The path it must travel leads uphill
And burdens it must endure.
This self would send out a friendly ring
To encircle the whole wide world.
It would lead a mighty crusade for peace
With humanity's flags unfurled.
It would put itself, not others, last;
To its house keep an open door,
And whatever it has it would share
With the friendless, sick and poor.

Dear Father, today this prayer I ask,
That humbly, on bended knee,
I will somehow find and keep at last
The self I would bring to thee.

—*Gospel Messenger*

* * * *

There is something wrong with a Christian's life if it never makes a sinner feel ashamed of himself.

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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BE DIFFERENT

We admire those who are different, those whose character and life stand out above the crowd, those who do not lazily drift with the current of life but struggle against it to glorious and worthwhile achievements. Ah yes, in our hearts we know that it is quality that counts.

However, it is not easy to be different in this world. When in Rome there is great pressure upon one to do as the Romans do. Society punishes the criminal who lives below its accepted standards, but human society also generally relives the lonely prophet and the saint who live high above its popular ways. A leveling out process is going on this world which tends to make people think and act alike.

The great need is for individuals who are different from the average run of mankind. God wants a peculiar, a chosen people, men and women who are different in spiritual quality from the great mass. The need of the hour and for all time to come is not conformity to the customs of this world, but rather the transformation of men and women by God.

This is what Paul had in mind when he wrote, *"You must not adopt the customs of this world, but by your new attitude of mind be transformed, so that you can find out what God's will is—what is good, pleasing, and perfect."* Rom. 12:2 (Goodspeed)

Perhaps, deep down in your heart you are dissatisfied with the kind of person you are. That would be a good sign. There are too many people in the world who are satisfied with themselves. If they would ever consider God in all his holiness sufficiently, they might lose that feeling of self-satisfaction.

It is right that you should want to be different. God's glorious message as given in the words of Paul and otherwise is that you can be different.

You can be transformed into an individual whose power of mind, and feeling, and will is all centered around a great and holy purpose. Your life need *not* be one whose thought stream is sluggish, whose feelings are tainted by the impurities of your environment, and whose will is wavering. Your life can be abundant.

The first step in the transformation of anyone's life is the acceptance of Jesus Christ as Saviour and Lord. This is the step which Paul referred to when he wrote of the Romans as having a "new attitude of mind." They had turned from heathenism to Christ, yet there had not come into their lives that transformation for which Paul had hoped. You too may have accepted Christ, yet you may long to be different, long to be more thoroughly Christ-like. It is true that the first step is absolutely necessary. Before the professors of a college can teach anyone that individual must first possess a mind with which he can learn. The right kind of mind is absolutely essential for transforming anyone from a high school graduate into a college graduate. However, the possession of a good mind is no guarantee that an individual will be transformed in four years. More is necessary. That brings us to the second essential step in the transformation of one's life.

That mind dare not be idle; it dare not be lazy. It must operate; it must be used intensively. May this not be your key to a different, fuller life in Christ?

When you accepted Christ, He came into your life to live in and through you. The mind of Christ dwelleth in you. Follow out the implications of that very important fact. What is a mind for? To use. With the mind of Christ in you analyze all customs, all fashions, all habits, and all patterns of action which make up life as you know it and then determine whether they are the will of God for you. Let nothing escape being tested by the mind of Christ in you. With it examine your work, play, studies, friendships, deportment, dress, eating, and every phase of life. Be constructively critical, viewing everything not from the standpoint of science, as good as that is, but from the highest viewpoint possible, the mind of Christ, as revealed in the Bible and as operative in you. Do not rest until you can feel assured that every bit of your way of life is the will of God for you.

Use the mind of Christ in you in such a way, and you will be a transformed individual. You will be different from the person who uncritically accepts the customs of this world and as a consequence lives in spiritual medicority. You will be like Christ who continually sought to ascertain what God's will for him was.

We want to be different, yet often we are afraid to be. It takes courage. Christ found it so. There may be times when you will not care to participate in the ways of your associates, and they may consider you queer. Millions may rush past you bent upon a certain goal, but you may be one of the few who feels constrained to say "No!" Dare to be different. Dare to be true to the mind of Christ in you. Stand up for Jesus. Stand up for Him, if need be, alone. He stood alone. At first his friends forsook Him. Later they died for Him. The darkness of Gethsemane closed upon Him, but out of it came the Light of the world. Christ was different. You can't be Christlike without being different too.

When Will Mayo of the renowned Mayo Brothers as a boy once came home sick from smoking, his father asked him one qusetion. And tha twas, "Why did you do it?"

"Because the others did it," came the answer.

Said the old doctor to his son, "Will, never do things because others do them. Do them because they are right."

Use the mind of Christ in you, and then do things because they are right and for no other reason.—rw.

* * * *

SUNSET

By Ora W. Graber

The setting sun drops low
Behind the western rim.
Its brilliant afterglow
Is fading . . . fading . . . dim.
As in the heavens above
The twinkling stars shine bright,
Out of his heart of love
God gives the peace of night.

My life some day must fade
As fades the setting sun,
Earth's cares aside be laid,
My earthly labors done.
I trust that there may be,
When my evening sun sinks low,
Lingering after me
A mellow afterglow.

—Gospel Messenger

THE MENNONITE

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Toward Spiritual Growth in Camp

As one lives with fellows in camp day after day, the real selves show up. Frequently one hears comments such as, "He's a real fellow," "He's willing to admit his mistakes," or "He's always willing to learn." We like to associate with a fellow because he has a humble, unselfish spirit. Unfortunately such comments would not hold true for all of us. But such a spirit is essential to peaceful living.

Such spirit is a product of our Christian thinking and belief. We must not merely appear humble but *be humble.* Those things we know, can talk about, can do, the good ideas we have are not of ourselves. "By the grace of God I am what I am." Our rich Christian background, the good books we can read, the inspirational teachers we can have, the privilege of having such good friends—are not things of our doing. But, "by the grace of God" we can avail ourselves of them. And if they are God-given then we must act in a spirit of holy obedience. We use our knowledge and opportunities in a spirit of deep humility lest someone reject that which is good because of our arrogance and selfish desire for recognition.

We Mennonites are members of a Christian minority. We hope that our witness will be acceptable and fruitful. So we must "watch and pray" lest we as a group are tempted to commit the sin of the "inner spirit." It is a danger of a group such as ours. We are very conscious of refusing to kill in order that we sin not outwardly. Do we think more highly of ourselves than we ought, that we are better than others?

As the publican we must sincerely and continually pray, "God be merciful to me a sinner." Let us repent as sinners in that we have conflict and bitterness within our own "peace-loving groups. Humbly we must admit we have much to learn in working together positively as a Christian brotherhood in all areas of our life. Often in our personal lives we allow the self-defending spirit "return an eye for an eye." If we are selfish "Hitlers" in our small spheres, how can we deserve more opportunities from God for making our "peace" witness?

We are interested in living more peacefully with other people in camp and in our home community. We are interested that the message of our group will be more widely accepted and lived. Often there are some things about us which detract from the truth of our gospel. So let us cleanse ourselves of selfishness and became lowly in spirit trying to learn from others. Then, in the power that comes with such continual repentance and humility, let us train ourselves to give the spirit of Christ full sway. Through Christ and His redeeming love radiating every detail of our life, even "the heart of stone can be melted." Editorial in *Pike View Peace News*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 8, 1942

CHRISTIAN NURTURE IN THE FAMILY

Duet. 6:4-9, 20-25 II Tim. 3:14, 15

Our lesson topic is "Magnifying Religion In the Home." The responsibility for this rests chiefly with the parents, and while the children are young, altogether with the parents. The example which they set is of the greatest importance. They educate their children morally and religiously by words, conduct, and association with them. Children are quick to imitate, so the first duty of parents is to be the kind of persons they want their children to be. Parents are responsible for the standard of conduct in the home, and for its religious observances, for family worship and grace before meals. A place must be made for family prayers and this should be made as vital as possible.

Old Testament Religious Nurture in the Home

The religion of the Bible is not for adults only. The Bible speaks in terms of experiences common to persons of all ages. It, however, makes a very impressive appeal to youth. The God of the Bible, of Israel—Jehovah—is one Lord, not many as the heathen think of their gods. He is the Absolute One and we are to love Him with the sum total of all our powers, bodily, mental and soul—with the whole of man (vss. 4, 5). The words of God are to be fixed strongly in the hearts of parents. so that they can properly instruct their children. God's word should be talked about in the home, for children will then feel that it is important (vss. 7). There are many opportunities for parents to teach their children. A time should be set aside for family Bible reading and prayer.

The words of God are to be kept constantly in mind, just as though they were constantly before the eyes (vs. 8). God ordained that His Word is to be taught in the family circle. The parents are to live their religion. The home is to be consecrated as a godly home. Parents are to be companions to their children. The home training is to be religious. God's law is to be the law of the home. The best teaching can be done when children ask questions, for then they are in a receptive mood. Children want to know. The Jewish parents were to tell their children what God had done for them in bringing them out of Egypt and into the promised land. Now He gave these laws to preserve them as a nation. Bible stories are particularly adapted to the religious instruction of children. These commandments (vs. 24) point the way to life and lasting happiness. Parents are to show the children that these statutes were not heavy and burdensome, but rather God's crowning mercy, given for our good in life here and directing our steps unto eternal life. If we obey God's commands He will approve of us and hold us as righteous.

Paul is encouraging Timothy in his difficult work at Ephesus, by reminding him of religious truths he had learned as a child (vs. 14, 15). Childhood is the best time to learn. It is the most fruitful time for religious nurture. Such instruction leaves an indellible impression on the heart of the child. Dr. Torrey says, "No other has such lasting results as work for the conversion of children. They are more easily led to Christ than adults. They also make better Christians as they do not have so much to unlearn as those who have grown older in sin."

Religion for the Young

Children need to be taught the need of a definite experience of God's forgiveness. Parents should be greatly concerned to have their children make a definite confession of Christ as soon as they reach years of understanding, and then encourage them religiously in all possible ways. Simple truths concerning God and Jesus can be understood in early childhood years. The first few years of a child's life, while so wholly under the influence of the parents, are very important in the formation of character. It is very important that parents make chums of their children, take them into their confidence, and talk over plans with them.

How would you describe a truly Christian home?

How does a Christian family's love and loyalty to God strengthen home ties?

Why has religious instruction of children in the homes declined so much in our day?

* * *

FAITH

"All who receive faith from God, receive a tree full of all manner of good and delicious fruit; happy are they who receive this gift of God, for it is more precious than gold, silver or precious stones; it is incomparable, he that obtains it, obtains Christ Jesus, forgiveness of sins, a new mind and eternal life, for the true faith, which is acceptable to God, cannot be dead; it must bring forth fruit, and thus manifest its nature; it works continually in love; walks willingly in righteousness; mortifies flesh and blood; crucifies the lust and desires; rejoices in the cross of Christ; renews and regenerates, quickeneth, makes free and gives peace in Christ Jesus. Behold, such a faith, I say, is the gift of God, Eph. 2:8. . ."

—*Menno Simon*

* * *

". . . a fruitless, powerless faith, such as is possessed by the world, and does not work by love, be it ever so learned, wise, eloquent, plausible and miraculous, still, it is in the sight of God unclean, dead and accursed. I Cor. 13:2." —*Menno Simon*

Christian Youth and the State

Melvin Gingerich

The period of the Middle Ages extends roughly from the year 500 to the year 1500. For centuries preceding the year 500, the Roman Empire had maintained law and order in the area surrounding the Mediterranean Sea, and for several hundred years Christianity had been tolerated. But the Empire weakened, and uncivilized tribes from the north overran its territories. Sometimes this period is called the Dark Ages because Christianity and civilization seemed to be suffering defeat.

During these dark years, many Christian leaders entered monasteries, or small religious communities, where they lived lives of rigid self-discipline and religious worship. Renouncing marriage, wealth, worldly pleasure, ambition or self-seeking, they spent their time in study, work, and prayer. Much can be said in praise of the devotion and services of these monks, as they were called, who have ever since that day given the world worthy examples of self-denial and devotion. But when all this is said, it must still be admitted that the monk in his sheltered monastery life had fled from the world. There may come times when only those who have completely withdrawn themselves from the society of the world may be able to speak out clearly against the sins of their age. But would these monks not have been better examples if they had lived normal Christian lives of deep devotion out among those who needed help? They have been accused of being essentially egotistic, concerned primarily with the salvation of their own souls and not interested enough in the problems that society at large faced.

Jesus neither withdrew from society, nor did He advise His apostles to do so. They went everywhere preaching the Word. They even associated with publicans and sinners. And the world in which Jesus lived was very sinful. One writer says, "The moral degradation of the period when Jesus lived has rarely been equaled and perhaps never exceeded in the annals of mankind." Surely if the wickedness of the world is a good reason for withdrawing completely from society, Jesus might well have followed the advice of Peter on the Mount of Transfiguration. There they could have built three tabernacles (booths) and spent their days in meditation and worship.

Is there any danger that we may fall into the same error of withdrawing too completely from society? We will scarcely become monks and retire to monasteries, but there is a possibility that we may try to make our communities little worlds in themselves and forget our responsibility to the larger world. Whenever we are interested in saving only our own souls and those of a small circle of friends, we forget that Christ taught us that all men are our brothers and our neighbors.

During a time of war, there is a tendency for us to assume that because our nonresistant position is unpopular, we should be very quiet in stating our convictions lest we draw persecution upon ourselves. We are tempted to hide our lights under a bushel. The time to preach nonresistance is during times of peace, some would say, but we must be realists now and not say and write the things we believe. It is true that we should always be tactful in presenting Christ's teachings, and we should always be considerate of the views of those who do not agree with us. And there may be many individual instances when it is better to remain quiet than to speak. But nowhere in the New Testament do we have any suggestion that certain portions of Jesus' teachings are to be suspended during a time of crisis. We dare not retire into our communities and hope that by remaining quiet concerning our deep convictions we may pass through the crisis unaffected by the great tragedy that has befallen the world. We may be entering a period of militarism that may last a gneeration or longer. If we are going to wait to preach a positive doctrine of good will to all mankind, including our enemies, until the crisis has passed, we may find that we have waited so long that we have lost the convictions we once had, (and perhaps the opportunity as well). We must be ready at all times to witness to our faith, and through the columns of our church publications we must constantly bring the message that Christians overcome evil with good.

North Newton, Kansas.

* * * *

TRIBULATION

"He who purchased me with the blood of his love, and called me, who am unworthy, to his service, knows me, and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls. For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, and at the period of my life, have been compelled everywhere to live in fear and seclusion; yea, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners; when they at weddings and feasts, pipe and beat the tambour, and vaunt loudly, we must look out, when the dogs bark, lest the captors be at hand. Whilst they are saluted as doctors, lords and teachers by every one, we have to hear that we are ana-baptists, hedge preachers, deceivers and heretics, and must be saluted in the name of the devil. In short, whilst they are gloriously rewarded for their services with large incomes and easy times, our recompense and portion must be fire, sword and death."

—*Menno Simon*

CORRESPONDENCE

BETHANY MENNONITE CHURCH

Quakertown, Pennsylvania

On September 20, at 7:30 p. m. we had our *Mennonite Hymnary* dedication service. The Ladies Aid and Missionary Society presented the books to the church. One feature of the service, which was much enjoyed, was a short hymn sing. Two verses were sung of each hymn selected by the congregation. The sermon by our pastor was on "Christian Education" and was based on Psalm 71:19-24. On September 28 we held our Harvest Home Service. There was an artistic arrangement of over one hundred jars of fruit and vegetables put up by the ladies of the church and a variety of other foodstuffs and flowers in abundance. On Monday morning this was taken to the Home for the Aged at Frederick. The service in connection with this was very helpful. It was opened with the good old chorales, "Now Thank We All Our God" and "Praise Thou The Lord, O My Soul." Some of us would have enjoyed singing them out of the *Gesangbuch.* However, the translations are very good and enjoyable. Rev. Neuenschwander's text was "The Seed-Bed For a Spiritual Harvest" and was based on Acts 16:30-34. I'll pass on a small part of the sermon.

To have a good grain or vegetable harvest the seed-bed must be prepared specially, and so it is spiritually. Too many people just join church without breaking up the hard ground of sin. That midnight song service of Paul and Silas was interrupted by an earth-quake which loosed the chains from their bodies. Then the jailor's question was, "What must I do to be saved?' The glorious answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Three important points are: First, family worship which is part of the seed-bed preparation. Being remembered before God in earnest prayer has a wonderful influence upon the children. A few scripture verses on this are Duet. 4:9, Josh. 24:15, Job 1:5, Acts 16:15, and I Tim. 1:5. Second, family tithing which is an important step in that preparation. Tithing is the acknowledgement of God's right to our earthly possessions. Third, family church attendance. Parents and children are drawn together in the same thoughts in worship. It thrills me to see a family, parents and children, come in and sit down together. By following these three points you will be preparing this seed-bed for a spiritual harvest. We closed the service with the hymn "Lord, Through Changing Days, Unchanging."

The whole service was taken down in short-hand by different members of the congregation and afterward transcribed and mimeographed. Copies were sent to our boys in camp and to one across the ocean. This, I believe, will be appreciated by them.

—*Mrs. Ed. K. Stoneback,* Corr.

* * *

EDEN MENNONITE CHURCH

Moundridge, Kansas

Our second annual Harvest Festival took place on September 27. Rev. Ramseyer, a representative of the Northern Bible Society, spoke of the need of Bibles in the world today. Miss Helen Penner, who recently returned from unoccupied France where she had been doing relief work, told of her work there and the need for local support of relief funds.

The afternoon speakers were Rev. W. F. Unruh of Moundridge and Dr. J. Winfield Fretz of Bethel College. Rev. Unruh related some of his experiences as a missionary in India. Dr. Fretz emphasized the fact that we as Mennonites are living in the "Valley of Decision." Either we choose to serve God or the gods of respectability and state.

In the evening Dr. H. R. Schmidt of the Bethel Clinic showed and commented on several reels of motion pictures on relief work in South America. Three offerings for relief were taken during the day. A total of $2,875 was raised. May our Heavenly Father bless these gifts to the furtherance of His cause and the relief of many in physical need.

Rev. and Mrs. John P. Suderman, missionaries to the Hopi Indians of Arizona, were visitors in our midst on September 13. Rev. Suderman's visit was of special interest to us, since he taught school in this community some years ago. May we remember them in our prayers as they continue in His service.

—*Harold H. Goering,* Corr.

* * *

BERGFELDER MENNONITE CHURCH

Mountain Lake, Minnesota

Benjamin J. Nickel, who has been studying at the Moody Bible Institute, Chicago, Illinois, desired to be ordained as an evangelist from his home church. His request was granted on October 4 when he and his wife and her parents were here. It was a solemn occasion, and we all could definitely feel the spirit's presence. Our hearts were especially sensitive to spiritual things, because we had had a big revival campaign in our community for the past two weeks, held by Dr. Paul W. Rood, a nationally famous evangelist.

The congregation has been feeling the need for a written constitution for our church. At our business meeting this fall a constitution was read for approval. It had been drawn up by the ministers of the church under the leadership of Rev. Ewert, our pastor. It has as yet not been adopted.

Rev. Ewert and his family were using a poor car, and their need was laid by God upon the hearts of the members of the church. In a very short time enough funds were voluntarily donated to buy the Rev. Ewerts an almost new car. They expressed many thanks for it.

Last Sunday, October 11, the Lord's Supper was observed. Almost the entire congregation was in attendance, and we were greatly blessed.

—*Mrs. Peter H. Heppner,* Corr.

* * *

FIRST MENNONITE CHURCH

Hillsboro, Kansas

Once again our church knows the joy of having with us one who ministers to our soul's needs from day to day. Rev. H. T. Unruh was installed as our pastor on September 6. He, together with Mrs. Unruh and their daughter Mildred, was taken into the church by letter on the same day. Rev. Hostetler of North Newton, who gave us the message of the morning and who was also in charge of the installation, impressed upon us both, pastor and members alike, the charge that was ours to keep. It is our duty and privilege to serve today, to watch and pray, and do the Master's will. Following the services a church dinner and social hour was enjoyed by all.

All too soon these happy moments of church life were to be dimmed by the unfortunate deaths, through drowning, of two of our members, Ernest W. Hiebert and Elvin Entz, son of Mr. and Mrs. I. P. Entz. This came as a stunning blow to the entire community. Before our new pastor spoke his first sermon to us as a congregation he was called on to speak words of comfort to hearts that were crushed and bleeding. "Ernie," as everyone loved to call him, was the grade principal in our Hillsboro Public Schools. Because of his love and understanding for boys and girls his companionship was constantly sought after. To them he was a friend and a pal. Not only did he win the respect and admiration of youth, but there was a warm spot in everyone's heart, young and old, for "Ernie."

He was active in the church, and often his rich voice blended with those of others to sing and brighten and cheer the moments of others. He was a devoted husband and a loving father to two children of tender age. An unsuccessful, but heroic, attempt to save the lives of two of his pupils, Elvin Entz and Merril Loewen, brought this unselfish life to a close.

Elvin Entz will be remembered by this community as a friendly, happy lad, by the church as a good Sunday School pupil, and by his parents and relatives as a loving and obedient child.

We know not why God has called our dear friends unto tears, but we pray that through it all they may see Jesus and experience the comforting strengthening hand of the Father.

Our hearts are filled with gratitude towards our Heavenly Father and a dear sister in the church, whose kind generosity has made it possible for us to purchase a lovely and suitable parsonage and home for our pastor and his family.

Under the direction of divine guidance and the able leadership of our pastor our church council and our education committee, our church—with its many branches, such as the Sunday School, catechetical class mid-week services, Christian Endeavors, sewing circles, Junior and Senior choirs—is endeavoring to do her share in building a better world. We are ever mindful of a four-fold duty, namely, our stand of non-resistance, missions, relief and our institutions of learning.

In the name of our pastor and our church I extend greetings to all our members who are scattered north, south, east and west and to our young friends in all of the camps. To you a "God bless you."

Sincerely,

—*Mrs. Jacob Bartel,* Corr.

IN MEMORIAM

MILTON K. STAUFFER, October 3, 1865 to September 29, 1942. Brother Stauffer was born near Krausdale, Pennsylvania, and was the son of Leonard and Elizabeth Kremer Stauffer. He married Emma Hellar who preceded him in death in 1937. Since 1884 Brother Stauffer was a member of the West Swamp Mennonite Church. The last months of his life he spent with his son Henry Stauffer at Gilbertsville.

MRS. LENA NICHOLS, 1880 to 1942. She was the daughter of Benjamin and Katherine Voth Koehn. In 1902 she married John Nichols, who with three sons, two daughters, and an aged mother survive her. Sister Nichols was a member of the New Hopedale Mennonite Church, Meno, Oklahoma.

WILLIAM JANTZEN, 1895 to 1942. Brother Jantzen was the son of John and Susie Ratzlaff Jantzen. In 1915 he was married to Katie Buller, who with four sons, two daughters, and other relatives mourn him. He was a member of the Saron Mennonite Church, Orienta, Oklahoma.

KENNETH JAMES KREHBIEL, July 26, 1939 to October 1, 1942. He was the son of Herbert J. and Esther Goering Krehbiel and was born at Newton, Kansas. His parents and three sisters mourn his departure. Funeral services were held from the First Mennonite Church of Christian, Moundridge, Kansas, with Rev. P. P. Wedel in charge.

EMMA JANE FULMER née Kratz, March 31, 1864 to August 22, 1942. She was a member of the first class which Rev. A. M. Fretz instructed for church membership. In 1884 she became a member of the Deep Run Mennonite Church. Later she joined the Perkasie Mennonite Church. In the meeting house of this church Rev. A. M. Fretz conducted the funeral service.

Mrs. **ELLA M. SCHOLL,** widow of Albert Scholl died at her home in Perkasie on September 28, 1942. Her age was seventy-six years, two months, and nineteen days. She was a member of the Perkasie Mennonite Church, and Rev. A. M. Fretz spoke on the occasion of her funeral.

CAMP BRIEFS

A recent graph of C.P.S. men in Mennonite camps indicates that for the seven months period of September, 1941 to March, 1942, there was an increase of 500 boys in the Mennonite camps. However, in the five months period from April, 1942, to August, 1942, there was an increase of 1000 boys.

On October 20 a carload of boys will be transferred from Medaryville to Hill City, South Dakota, for the opening of the camp.

Peace Section Note—Subscriptions to Civilian Bonds Total $206,000—A recent report from the Civilian Bond Committee shows that the civilian bonds have been purchased in 150 counties of twenty-eight states during August and September. During August $18,200 worth was purchased and during September the amount was $188,300 bringing the total to $206,500. Subscriptions by Mennonites for the two months totalled $183,150.

—Released October 6, 1942

« « JOTTINGS » »

—**Dr. J. E. Hartzler** conducted a series of Bible lectures at the Zion Mennonite Church, Donnellson, Iowa, from October 11-18. On October 24 and 25, he lectured at the Civilian Public Service Camp at Marietta, Ohio. From November 6 to 13 Brother Hartzler is to give Bible lectures at the Bethel Mennonite Church, Fortuna, Missouri. From November 15 to 29 he is scheduled for the county wide preaching mission at Colby, Kansas. This is under the auspices of the county ministerial association.

—**Rev. H. E. Nunemaker,** pastor of the Zion Mennonite Church, Donnellson, Iowa, recently spent a week conducting special meetings in the Eicher Mennonite Church. "The attendance was very good and the interest was excellent." On October 18 the Zion Church observed the Annual Harvest Home Festival. A basket dinner and a fellowship hour followed the morning services. The afternoon service was sponsored by the Ladies' Missionary Society.

—**Bethel Mennonite Church, Mountain Lake, Minnesota: Rev. Harold D. Burkholder** recently spoke on a Sunday afternoon at a special service sponsored by the Senior C. E. The offering received at this meeting will be used for Christmas gifts for boys in the C.P.S. Camps and in the U. S. Army.—A "Mennonite Heritage" course for adults is given on Thursday evening.—**Rev. D. A. Schultz** recently spoke at a German service held in the evening.—**Bethel Hospital Sunday** is to be observed on November 15.—A shipment of relief clothing weighed 530 pounds. The pastor says, "This is a splendid expression of our Mennonite principle of peace. In the spirit of Christ it is our purpose to help relieve suffering instead of helping to create suffering."

—Bulletin, **Emmanuel Mennonite Church, Pratum, Oregon:** The following is quoted in this bulletin from a letter by Miss Wilhelmina Kuyf and refers to our **missionaries in the Phillipine Islands:** "It seems that all the Americans are interned on the campus of the Santo Tomaso University, and that they run there a large self-governing community. They are using more native goods than before—expenses are kept down. Funds are made available through the Red Cross."—**Edgar Nafziger,** who returned home from the C.P.S. Camp at Placerville, California, for his sister's wedding, reported that he was well impressed with the camp and its management.—**Rev. D. J. Unruh** spoke at a Bible conference and young people's retreat of the Mennonite Brethren churches of Oregon on a Saturday afternoon when one of the regular speakers could not be present.—"Do you belong to the Lord's 10% club? Does not the world put us to shame in their earnestness in the military cause, and we who are soldiers of Christ are too often unconcerned about the cause in which we are enlisted?"

—The **First Mennonite Church, Reedley, California,** plans to have its All-Day-Church meeting on November 8. The day is for fellowship, a program of inspiration and information, and for a presentation of the proposed plans for the coming year. A suggestive budget will be considered. Printed reports of the church work will be available at the annual meeting to be held on December 6. "More people have been able to earn this year than for many years and the amount of their earnings has been increased for the most part. That gives occasion for hope that the work of the Kingdom of God will be remembered in accordance with our increased ability to give."

—**Newport Mennonite Church, Newport, Washington:** "Put all your trust in the Lord and lean not on your own understanding." Prov. 3:5. We were blessed with a good harvest. **Mrs. J. Bergen,** our senior member who injured her hip in spring, is able to walk again. **Dan Dalke** and **David Bergen** will soon leave for camp. **Eldon Unruh** is attending Bible Institute in Los Angeles, and **Norma Kliewer** is in Whitworth College in Spokane. The **Abe Krehbiels** have come to make their home here, and the **John Fast** family is leaving for Oregon.

—**First Mennonite Church, Shafter, California:** On the evening of October 13 the congregation celebrated the fifth anniversary of the dedication of their present meeting house. A banquet was arranged in the basement by the Ladies' Aid, and a brief program was presented. On October 11 the debt on this building amounted to $300.00. The hope was then expressed that this amount be paid by the time of the anniversary.

—**Second Mennonite Church, Philadelphia, Pa. Rev. John J. Plenert** of the First Church served the Second Church when communion was observed on October 11. The Book of Colossians is studied on Wednesday evenings.

—**Dr. M. C. Lehman** spoke on a Sunday morning and evening in the First Mennonite Church, Berne, Indiana, recently.

—**Eldon Rich,** former Sunday School superintendent of the Bethel College Mennonite Church, recently moved with his family to Lawrence, Kansas, where he is beginning his studies in the medical school.

—**Bethel College ministerial students** meet every Monday evening for a seminar. The first half of the period is devoted to a discussion of church problems and the work of the minister, and the second part is given to practice preaching.—**Sixty-two students** have been selected for **a cappella choir** this year.—The first edition of a **Bethel Col-**

lege **Choir Series**, edited by **Walter H. Hohmann**, has been put out by the **Bethel College Press, North** Newton, Kansas. The name of the first issue is **"O Pow'r of Love."** Many of our church choirs will want to avail themselves of this choir music.

—The **Men's Chorus** of the **Weeping Water, Nebraska, C. P. S. Camp** rendered a sacred concert of inspirational songs at the Eden Mennonite Church, Moundridge, Kansas, on the afternoon of October 4. **Mrs. Erwin Goering**, matron of the camp, directed the chorus. **Brother Erwin Goering**, director of the camp, also made a few remarks. An overflow crowd of over 1,000 listened to the concert. —Harold H. Goering, Corr.

—**Hebron Mennonite Church, Buhler, Kansas:** Rev. and Mrs. J. P. Suderman, missionaries among the Indians in Arizona, were with us on September 20. On September 26 **Brother Willis Rich** spoke to the congregation in the interest of Bethel College. **Mrs. J. J. Buller** passed away after a lingering illness. The Wednesday evening prayer meetings are being held in the home of the pastor. **Arnold Ediger** is slowly improving after a tractor accident, which resulted in the amputation of his foot. —Corr.

—**First Mennonite Church, Hutchinson, Kansas:** "Your pastor (**Rev. C. H. Dirks**) is happy to be back home again after three weeks in Washington. A very fine vacation and pleasant visit was enjoyed. Special greetings were sent. . .to this congregation by the home church of Menno, Washington.

—**Bethel Mennonite Church, Perkasie, Pa. Rev. Ward Shelly** brought the message on several Sundays in September and October. **Rev. A. M. Fretz** is still pastor of his church. A note in the bulletin says, "A few years ago a conference resolution called for a 'Penny A Day' contribution for the college (Bluffton)—is that resolution still observed?"

—The **daily devotional messages** in this paper are for your use. Try them and tell us how you like them. **Rev. Herbert Miller,** who is editing them for November, is a graduate of Bethel College and a former student of Biblical Seminary, New York City. He is pastor of the Deer Creek Mennonite Church, Deer Creek, Oklahoma.

—**First Mennonite Church, Allentown, Pa.** Speakers at the special services from October 20 to 23 were: Rev. H. H. Tobias, Rev. F. B. Hertzog, Rev. Sydney Buxton, and Rev. Joseph L. Gingrich.

—An **Eastern District Y. P.** rally will take place at Souderton, Pa., on the afternoon of November 1.

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NOTICE TO ALL CONTRIBUTORS

After October 28 mail all material for THE MENNONITE to "The Mennonite, Reynold Weinbrenner, North Newton, Kansas. The editorial office will be moved from 500 Bell Street, Beatrice, Nebraska, to North Newton, Kansas, at that time. Your thoughtfulness and cooperation will help to avoid delays.

—**Rev. Harold Burkholder** has been holding meetings in the Mennonite Church, Butterfield, Minnesota.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska: Anna Epp** was married to Richard Dale Cunningham from Pennsylvania. They will serve a Presbyterian church and two other charges in South Dakota.—"We thank our members of Oakland, California, for the gift of ten dollars for **Hymnaries** to be placed in the choir loft in memory of **Mrs. P. H. Janezn." Why We Should Support Bethel:** "1. Most of our mission workers have received their preparation there. 2. Many of the leading ministers of our denomination have received their education there. 3. Many of the directors of the C.P.S. camps have been prepared there. 4. A number of the men that were instrumental in obtaining C. O. privileges from the government were instructed there. Let us not forget that our schools are a vital part of our mission work and an essential part of our church body. (I Cor. 12")—The **Henderson Bible School** opened its winter term on October 12. A regular two-year course is being offered. This includes a thorough Sunday School teacher's training course.

—**Men in Mennonite C.P.S. Camps** now number **1,966.** Of these **354** belong to our General Conference. —Ernest J. Bohn

—**To C.P.S. Camps** have gone recently **Arnold** and **Willard Friesen,** members of the Bethel Mennonite Church, Mountain Lake, Minnesota, and **Paul Claassen,** a member of the Second Mennonite Church, Beatrice, Nebraska. The first two went to Denison, Iowa, and the latter to the new camp in the Black Hills.

—**Inman Mennonite Church, Inman Kansas:** The congregation recently surprised the pastor, **Rev. J. E. Kaufman,** with a birthday party. This church will hold its Annual Home Coming and Mission Day Sunday on November 1.

—"The **Johannestal Church of Hillsboro, Kansas,** expects to observe its sixtieth anniversary during the week of November 1 to 8. For six evenings **Dr. J. W. Fretz** of Bethel College will provide messages on the "Rural Church." Sunday, November 8, will be a big "homecoming" for all "Johennastaler." Among the ministers coming from this church are **H. H. Bartel** and **Jacob Gerbrand,** Drake, Saskatchewan; **John Bartel,** Delft, Minn., **J. J. Plenert,** Philadelphia, Pennsylvania; and **V. A. Nickel,** Strong City, Kansas. The last two have already stated that they plan to be present for the celebration."—J.M.R.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas
Ja 43

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, NOV. 3, 1942 NUMBER 43

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Speak to Edify

Words can be like bombs; they can wreck structures built up through blood, sweat, and tears. They can fall as easily from the lips as a bomb plummets from the sky. Released from the bombrack of the mind they make havoc inevitable, if they are the kind which neither edify nor minister grace unto the hearers.

Sometimes rumors, which are not well-founded on fact, go about in our Mennonite communities. These rumors may deal with our C. P. S. camps, our colleges, churches, pastors, individuals, etc. They may be news, but very much distorted news. Sometimes these rumors may have had their beginning in something that actually happened. However, as the rumor passes over the lips of many it seldom gives a true picture of that which started it. The points emphasized in retelling usually color the whole picture. If all the bad points are stressed and none of the good ones mentioned, then the report is not fair. The emphasis given to the parts of a picture finally determine its total impression. Then too, as the rumor passes from lips to lips it often is added to, for human beings tend to be general in their speaking rather than specific. Perhaps, many rumors are not in line with the "yea, yea" and "nay, nay" teaching of Christ.

Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." We are to speak with a purpose, and that it is to be a good, constructive one. To edify means to build up spiritually. Our conversation should support the worthwhile projects of our Christian brethren and not undermine them. Paul insists that we minister grace unto our hearers by what we say. This is an excellent test for conversation which tends to run in the rumor vein. When people become more forgiving, more loving, more brotherly by what we say, then we can feel assured that our conversation is in harmony with Paul's injunction.

If something or someone is rumored about, go to the source for information if you would get the facts. This is an excellent way for keeping the chain letters of false witnessing from going ever further and becoming ever more numerous. If we are rumored about we usually do not feel right about the help offered by those who dislike us, but we do welcome the help of those who love us. Let us never forget that ". . . we, being many, are one body in Christ, and every one members one of another." Let us be as careful in what we say of others, as we want them to be in what they say of us. —rw.

Concerning Morale

By A Camp Director

Morale, according to Webster, means "that mental state which renders a man capable of endurance and of exhibiting courage in the presence of danger; the condition of a group as regards spirit, enthusiasm, discipline." Those who have occasion to serve in responsible positions in group leadership usually incline in the long run to the conclusion that (to paraphrase a modern saying) "when you ain't got morale, you ain't got nothin!" The "load" of administrative concerns and problems arises and falls inversely as the level of group (camp) spirit goes up or down.

In a C. P. S. camp there are a number of things which affect morale very definitely, such as an adequate work project, comfortable housing, good food, etc. Apart from these, though at times more or less affected by them, is a sort of general process of adjustment which the average camper or camp group passes through, consisting of three stages:

The first, a period of high morale. He is in a new situation. He is living among new fellows. He realizes that he has been singled out and placed more or less in the lime-light. He feels that he is standing for something worthwhile, which prospers only as he gives to it his very best. He is thrilled to feel himself a part of a movement that dares to support a minority opinion, but in which he fervently believes and for which he is willing to endure.

But in time the newness of the situation wears off. The unexpected freedom which surprised him when he first came, now is taken for granted as being quite within his rights. The self-restraint which he exercised under the spell of the newness and significance of his altered status, now feels the wear of time, and the novelty and thrill fade out. With his lowering morale he finds the daily round becoming less and less interesting, and with it more and more things not according to his liking or way of thinking. Not according that the trouble is mostly with himself; and thinking, on the other hand, that his view is entirely sane and reasonable, he is free to express himself accordingly and thus wields a negatively contagious influence on other members of the group.

Finally, as his experience widens and his knowledge of all the essential elements and aspects of camp life increase, he enters the third stage of a long and usually steady rise in "spirit, enthusiasm and discipline." This may continue over many months or even years. The first two stages generally last only a few months each. Staff members and seasoned campers usually rejoice that the second is no longer than it is.

As stated above, this is the experience of the average camper or camp group. Quite a number may escape it, but most of them pass through it. Knowing this may, or should, help each one to take stock more accurately of his own outlook and attitude, and thus be enabled to relate himself in a fully constructive manner to the C. P. S. life, spirit and program.

Profanity Dressed Up in Sunday Clothes

By Fred Beck, Condensed from *The Evangelical Beacon*

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

More than seventy-five per cent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: 'What the deuce,' 'dickens,' 'darn it,' 'gosh,' 'golly,' 'heavens' or 'for heaven's sake,' 'goodness,' 'goodness gracious,' and 'gee.' There are many more which could be mentioned, but these will suffice to justify our subject. When you say "What the deuce" you are really saying, "What the devil." (See Webster's *New International Dictionary).*

"Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an inoffensive expression."

"Darn," according to Funk and Wagnalls' Practical Dictionary means "to damn."

Webster defines "gosh" as a substitute for God used in oaths. Therefore, if we use this word we transgress the second commandment. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain" (Ex. 20:7).

"Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh heavens" or " for heaven's sake," which is much worse, for it gets closer to God and his throne. "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:32). Webster says that the phrases "for goodness' sake" and "goodness gracious" refer originally to the goodness of God. Jesus said, in Luke 18:19 "None is good save one, that is God."

"Gee," commonly thought of as slang, is listed in Webster's Dictionary with a capital letter and said to be "a form of Jesus used in minced oaths." Men who are authorities on etymology have traced these words to their origin. All disputes are settled by consulting the dictionary.

"And now, brethren, I wot that through ignorance ye did it" (Acts 3:17), and that very few have been guilty of "presumptuous sin," and therefore we hope and pray that this little ray of light on the subject may help many to reverence the name of Jesus and God.

But someone may say, "I don't mean it that way when I use those words." I gladly grant that very few mean it that way, but it is just as true that many unsaved people who use the name of God in vain do not mean it but do it from force of habit. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." We take it in vain whether we dress it up in Sunday clothes or speak plainly. Certainly you would never think of taking the precious name of Jesus in vain.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

One asked me, "What can I say then if I can't use any of these words?" There are 400,000 words in the English language and I dare assert that ninety-five per cent of them would be safe to have on your lips when you are dying.

* * * *

RESPONSIBILITY

I have a clean soft bed on which to sleep.
I have a table set with gracious things.
How can I pray the Lord, "my soul to keep,"
How can my heart lift up on joyous wings,
While there are those about me in the night
Who toss on filthy rags and cannot rest,
Who have no food or raiment, and no light?
How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's heartbroken cry,
And move to feed the hungry, heal the ill?
God help me keep remembering—help me see
How grave is my responsibility.

—*Grace Noll Crowell.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

The House Where God Lives

Quakertown, Pa.
40 S. Third St.

"The inhabitants shall not say I am sick: the people that dwell therein (Jerusalem) shall be forgiven their iniquity." Isa. 33:24.

It is a common expression heard from the people while working with the sick, "This the house where God lives." And also when the missionary comes on the scene they often are heard saying, "Here comes Bhagwan (God)." Like the disciples of old we reply, "We are men and women with flesh and blood like you are; we are not God." The difference in you and us is that we believe and serve and experience the love of God through the Lord Jesus Christ. To hear expressions like the above makes one feel very *humble* and urges one to greater efforts to be better representatives of Him whom one serves.

The thin, weazened boy was miserable as his father and uncle brought him to the dispensary late one night. The head was covered with cow dung and a dirty rag, but still the pus oozed out from the poultice. The nurses and I cleaned the wound when flaps of scalp as large as the palm of the hand fell off by themselves. The amazement was not short of fear for the lad's life as we dressed him. Upon inquiry we learned that the wound was of four months duration. The first question asked by the father was if the boy could become well. We assured him that he could if they stayed and obeyed our orders and had faith in the Lord who heals people. The party remained, and in two weeks the child had recovered enough to leave. They saw the work done by the staff with awe and wonder, and they listened to the songs and preaching of the gospel with interest. We believe they will allow the Light of the World to enter into their souls.

The tall, usually radiant, Christian man came in moaning and groaning. He ascribed his distress to a wrenched back of some months, hurt while lifting too heavily. He would be so troubled that the grandson was asked to creep up and down his back massaging hard as he crept along. Relief was only temporary if at all. In time not even drugs could control the pain and the patient became more distressed. Mental or spiritual disease was surmised. The man was approached to get to the root of the trouble. He finally confessed to some iniquity committed some years previous. After full confession and repentance had been made, then the light of the spirit was kindled, and he recuperated rapidly. From that time on he became again a busy happy witness for the Master who healed him.

The word is preached, taught, lived, and distributed through the hospitals in our mission field day and night. May the representatives allow themselves such discipline that God the Father, Christ the Saviour, and the Holy Spirit the Comforter be made manifest in all their doings.

—*Ella Garber Bauman*

Against Pride in Clothes

How proud we are! how fond to show
Our clothes, and call them rich and new,
When the poor sheep and silkworm wore
That very clohting long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace!
These are the robes of richest dress.
No more shall worms with me compare,
This is the raiment angels wear;
The Son of God, when here below,
Put on this best apparel, too.

It never fades, it ne'er grows old,
Nor fears of the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn the more it shines.
In this on earth would I appear,
Then go to heaven and wear it there;
God will approve it in His sight.
'Tis His own work and His delight.

—*Isaac Watts.*

LYING TO GOD

The minister's little daughter was never forgetful of her formal prayers, and had been allowed the privilege of adding any original remarks that she saw fit. One night in the very late fall, at the close of her prayer she added, "And, dear Lord, please send the beautiful snow to keep the little flowers warm through the winter."

Climbing into bed, she confided, "That's the time I fooled Him. I want the snow so I can go sliding with my new sled!"

That girl isn't the only one who lies to God in prayer. May we have a personal heart-searching, and ask God to deliver us from all efforts to lie to Him in prayer. Charles Finney once told a church they could not have a revival until the elders stopped lying to God in prayer. —*Christian Victory*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 15, 1942

Things That Mar Family Life

Gen. 27:30-35 Matt. 5:31, 32 Luke 12:13-15

There are many things in this fast-moving age that mar family life. To the many the home has become merely a place to eat—a filling station—and to sleep. It is more pleasant to think of the factors which tend to make the family life happy. However, we need to face frankly the harmful influences that affect the homes of our nation. The three references of our lesson show harmful attitudes and deeds which can be remedied with the help of God. These things have their root in wrong thinking, in sinful desires.

Favoritism and Deceit

The background of our first lesson section includes chapter 27 of Genesis which tells how deceit and favoritism almost wrecked the family of Isaac and Rebekah. Theirs was not a happy home and family. It caused much distress to Isaac. It aroused intense hatred in Esau. It made it necessary for Jacob to leave home, and his mother probably never saw him again. Deceitful dealings and partiality will ruin the happiness of any home. Esau had sold his birthright to Jacob (25:33, 34), but when it became evident that Isaac was ready to give his blessing to him (vs. 4), Jacob and his mother conspired to get the blessing for Jacob by deceit. This blessing was really a prophecy and gave to Jacob the promises that were given to Abram and to Isaac. Esau yet hoped to receive the coveted blessing.

Isaac became greatly agitated when he learned that he had been deceived (vss. 33). This shows how great an importance he attached to the blessing. He believed he had given it to the wrong son. The blessing was divinely inspired and could go only to the right person. He saw, too, that the blessing once given, could not be recalled. Esau's bitter cry (vs. 34) reveals his great disappointment. He now seemed to value highly the birthright which he had so foolishly sold for a mess of pottage. Isaac did bless Esau (vss. 39, 40), but it was not the same blessing which Jacob received. Jacob's self-seeking broke up the family, just as it has broken up many homes since that day.

Deceit, infidelity, unfaithfulness on the part of husband or wife are other fruitful causes of broken homes. Haste in marriage and ease in securing divorces are prominent factors in marring family life. Jesus admits of but one justification for divorce—adultery (vs. 32). A true Christian will seek God's grace to bear patiently the imperfections of his marriage partner. God intended that husband and wife should be one and be faithful to each other until death. They who form the marriage bond in the fear and love of God and under His direction will never permit that which may estrange them to enter into their lives.

Selfishness, Covetousness, Luke 12:13-15

One came to Jesus with a purely selfish family problem (vs. 13) and wished to use Jesus' influence to improve his selfish interests. Apparently he was a younger brother who was dissatisfied with the distribution of the family property. Many family quarrels arising over a similar problem have been taken to our law courts. Jesus indicates clearly that His authority is limited to the spiritual realm (vs. 14). He did not interfere in temporal matters. He came to cure hearts of the covetousness which led to such family quarrels. Material things can never satisfy the inner heart of man. The spiritual things count for most in life. What a person is in his heart, is of greater value to him than what he has.

A selfish spirit greatly mars family life. It manifests itself in many ways. It frequently seeks to dominate the affairs of the home and to dictate what others shall do or shall not do. Such a spirit will inevitably mar the happiness of the home. The home is a divine institution and is "one of the most important units of the social order. It is the foundation and stability of the nation." It is the place where the child's attitudes are most powerfully formed. The Church should make great efforts to uphold high standards of morality and social life in the home. Only in the truly Christian home is a united family life at its best.

OUR HISTORICAL LIBRARY

It is a real thrill to see the number of friends of our Historical Library grow continuously. From different parts of the country people have sent in books and other material pertaining to the history and development of the Mennonites. Some have referred to such material in their letters, thus, informing us where it can be obtained. The library is very grateful for this interest, and those who work in it are much encouraged by each expression of it. These contributions show, also, interest in the ways of God among our people.

Much is being published during this time of emergency, about the Mennonites in general, and about the conscientious objectors and the Civilian Public Service camps in particular. These camps are one of the most unique and important experiments of the Christian world. Let us preserve every expression in writing about them which comes to our attention.

The Historical Library
A. Warkentin, Librarian

MENNONITES and RURAL LIFE

By J. Winfield Fretz

HOSPITALITY

When one reads accounts in histories, magazines and old books by popular writers and historians about Mennonites, one of the frequent references is to Mennonite hospitality. These writers are impressed with the generous and kindly treatment Mennonites as a matter of custom extend not only to their guests but to people who are perfect strangers. They think it is interesting and unique that there are still people who are so trusting and loving of all men that they gladly share the food and comforts of family and home with entire strangers.

Where is This True?

This somewhat romantic and idealistic portrayal of one aspect of Mennonite life when more carefully examined reveals that it is more true among the Amish and Old Mennonites than among the General Conference Mennonites and that it is more true of the rural than the urban people. And they might add that it was more generally true of a former day than it is at present.

The Ministry of Hospitality

There is need for a revival of Christian hospitality today rather than a decline of it. One of the distinguishing characteristics of an ardent Christian is, and should be, that of genuine hospitality whether in the home or in the Sunday meeting. Strangers in the home and visitors to the meeting are warmed by this manifestation of love. They are grateful for this open hand of friendship. The partaking of food together is one of the essentials of good fellowship.

I believe that more sinners could be saved if those of us who are concerned about their salvation would really care about them and love them enough to invite them into our homes and share with them of our spirit and our substance rather than confine ourselves to our much preaching whether from the "housetops." Jesus was not afraid to mingle with the lowly, the poor, and the sinners. We are not better than he. Jesus appreciated hospitality and so will those strangers to whom we extend it.

Hospitality is Biblical

Abraham was rewarded for practicing hospitality and among the early Christians hospitality is one of the most charming characteristics. Paul in Romans 12 admonishes his readers to "be unfailing in hospitality." In the Epistle to the Hebrews we are advised to "Let brotherly love continue. Do not forget to be hospitable to strangers, for by being so, some, without knowing it, have had angels as their guests." I Peter urges the practice of hospitality "without murmuring." In I Timothy we are told that to be a person in good standing involves not only proper bringing up of children but also "being hospitable to strangers, washing the feet of the consecrated, helping people in distress."

Mennonites should continue the practice of hospitality or revive it if they have discontinued it as a manifestation of genuine Christianity. The tendency to think we have to have an elaborate meal and all the frills of modern dining keep us from sharing the best food of all, that of fellowship in Christ. It is the amount of good will we show and not the amount of food we serve that determines genuine Christian hospitality.

MY TASK

I do not ask for mighty words
To leave the crowd impressed,
But grant my life may ring so true
My neighbor shall be blessed.

I do not ask for influence
To sway the multitude;
Give me a "word in season" for
The soul in solitude.

I do not ask to win the great,
God grant they may be saved!
Give me the broken sinner, Lord,
By Satan long enslaved.

Though words of wisdom and of power
Rise easily to some,
Give me a simple message, Lord,
That bids the sinner come.

A group of boys and girls may be
My God-appointed task;
Help me to lead each one to Thee—
What greater could I ask?

THE LARGEST CHURCH

The largest Protestant congregation in America, if not in the world, is a Negro church in New York City. It is called the Abyssinian Baptist Church. It makes tithing essential. It has 15,000 members, with more than 5,000 worshipers each Sabbath divided into two or three groups. Three pastors have charge. Each Monday night 151 Sabbath School teachers are required to take training courses properly to fit them for the work. The church has six large choirs. Two thousand people attend mid-week economic and social classes. They have a church building which cost $400,000, a Home for the Aged which cost $40,000. Their operating budget is $41,000 a year. There is no debt, and they always have money left over at the end of the year. Among its members are many educated Negroes with university degrees, many of whose names are listed in "Who's Who in America."

—*United Presbyterian*

CPS Camps

Brother Lehman Gives Favorable Report on Camp Tour

A recent report from Brother M. C. Lehman tells of his visit to mid-western camps. At each camp a survey was made of the camp problems: religious, educational, social, disciplinary, and dietary.

On the whole the camps are going well. Many boys are finding an interest in the camp educational program and respond enthusiastically to that core course, language study, music, and other classes. Health is generally good. Public relations continue favorable on the whole.

Brother Lehman feels that a great opportunity remains for campees to regard their stay in camp not as a misfortune but as an opportunity.

Camp Educational Program is Outlined

The educational program of the camps covers a wide variety of fields. Mennonite history, Bible study, first aid, music, languages, agriculture, arts, commercial subjects, and correspondence courses comprise the curriculum of study as outlined in the new *Educational Director's Manual.*

Besides these formal courses the manual outlines a recreational and social program of hobbies and wholesome activities. Recommendations for the camp library and suggestions for using visiting speakers are made in the manual. A special aim of the manual is to provide a guide for the camp educational director in order to meet the needs of a wide range of campee backgrounds.

The educational program desires "to make a permanent contribution to the campee's Christian experience and faith." All possible encouragement is to be given to the boys to prepare them for genuine usefulness both while in camp and afterward.

The manual which will serve as a guide in all the camps was compiled by Brother Robert Kreider, campee, who is assisting Brother H. A. Fast and Brother Harold S. Bender in the general administration of the educational program in the Mennonite camps.

Camp Statistics

A total of forty-seven Civilian Public Service camps are now functioning according to an October 9, 1942, report. Of this total the Friends and Mennonites each operate sixteen and the Brethren operate eleven. Two camps are Catholic-operated and two are cooperatively administered by two or more of the above agencies.

In all there are now 4,500 boys in the forty-seven Civilian Public Service camps. 1,975 are under Mennonite administration; 1,216 are under Friends administration; 1,103 are under Brethren administration. The two Catholic camps have seventy-one campees and the two cooperative camps total an enrollment of seventy-five. There are in all eighty-four boys on detached service: thirty-eight doing farm work in New York, Wisconsin, and Connecticut; twenty are on administrative duties; twenty-six are on other forms of detached service. There are also ninety-seven boys doing hospital work.

Camp Staff Appointments

Brother Paul Tschetter of Bridgewater, South Dakota, is appointed director of the Hill City, South Dakota, camp. Brother Oscar Wiebe, campee from Camino, California, has been appointed business manager of the Hill City camp.

The Galax, Virginia, camp will have Brother Francis Smucker as educational director and Sister Smucker as Dietician. Brother Roy Smucker, a campee from Howard, Pa., will transfer to Galax and serve as business manager.

Brother Phil Frey is again giving assistance to the camp program. He will help in the opening of the Hill City and Galax camps.

Campee Dies at Henry, Illinois, Camp

On October 8, 1942, Brother Wilhelm B. Flaming, campee at Henry, Illinois, since December 9, 1941, passed away as the result of an illness caused by a ruptured appendix and peritonitis. His home was in Hillsboro, Kansas, and he was a member of the Alexanderwohl congregation of the General Conference Mennonites. Funeral services were conducted at the camp by Brother C. A. Hartzler. —Compiled by *Grant M. Stoltzfus,* Released October 14, 1942

The Western District Conference Loan Library

The Western District Conference Loan Library is now in better condition to serve our churches than ever before. The Education Committee has added a considerable number of good books to the collection, and Miss Katie Andres has checked them and set them in good order for use.

The library has been used by many individuals, churches, and C. P. S. camps, but many more should avail themselves of the opportunities which it offers. Ask for a book list, and send your orders in to the Western District Conference Loan Library, North Newton, Kansas. There is *no* charge for the use of the books, but it is expected that the mailing be paid for. The present rate is three cents for a pound.

In many of our homes books are filling shelves and are not used any more at all. Frequently they are a burden to the house wife. Please send them to the Loan Library that they may be put into use.

The Education Committee

DAILY DEVOTIONAL MESSAGES

By *Herbert E. Miller, Deer Creek, Oklahoma*

NOVEMBER 8—*"And the Lord called unto Adam and said unto him, where art thou?"* Gen. 3:9.

The president of a theological seminary used to call the students together at the beginning of the new year and ask them to read the third chapter of Genesis. The way in which many of the students read the verse *"Where art thou Adam?"* prompted the president to make this remark. "You can never be a preacher. You read it as though God were a policeman, and unless you can read it as though God were a heartbroken father looking for a lost child, you can never be a preacher."

NOVEMBER 9—*"And as they thus spake Jesus himself stood in the midst and said unto them, Peace be unto you."* Luke 24:36.

After the resurrection two of the disciples went to the town of Emmaus talking over the things which had happened to the Lord. While on their way Jesus joined them, but he withheld his identity from them until he ate supper with them. They told their experience to the other disciples, and it was then that Jesus appeared to them all and said, *"Peace be unto you."* Anxiety, worry, and uncertainty destroy our soul and spiritual fervor. But the Lord Jesus speaks to us all, who listen to him, *"Peace be unto you."* Jesus is the author and finisher of our faith and is able to give us the necessary spiritual strength for each day. Truly, the greatest inward peace comes from having daily companionship with the One who saved us.

NOVEMBER 10—*"Go ye into all the world and preach the Gospel."* Mark 16:15.

This is the great commission Jesus gave the eleven disciples shortly before his ascension. He gave them this commission because they knew what the gospel was which the world needed. The Apostle Paul later wrote, *"For I determined not to know anything among you save Jesus Christ and him crucified."* I Cor. 2:2.

A missionary was once invited to a home. The host, in the course of the conversation, spoke of a highly cultured and influential man of the community. The missionary inquired whether this man was a Christian, whereupon the host, rather embarrassed, replied, "I have spoken often with the man, but never about salvation." The missionary replied, "I must see the man immediately and ask him if he is a Christian. If he answers, 'no', then I will preach to him." This is a simple illustration of not being ashamed of the gospel.

NOVEMBER 11—*"And this stone which I have set for a pillar, shall be God's house: And of all that thou shalt give me I will surely give the tenth unto thee."* Gen. 28:22.

Down deep in his heart, Jacob loved God. In this verse he expresses his response to God's love and care for him by giving the tenth. Jesus spoke of the Father's love and care for us, so that we need not live in anxiety. God has given us the privilege of being his messengers and laborers in this world. He accepts our voluntary, material gifts to carry on the spreading of the gospel and the support of Christian schools and institutions. Can Jesus speak of us at the close of each day, *"Thou good and faithful servant?"* A Chinese farmer gave a missionary fifty cents, saying that he had sold his wheat for five dollars, and this was the tithe for the evangelistic work. A few days later he gave the missionary twenty cents, saying he had sold his donkey and the twenty cents was not his, but the Lord's.

NOVEMBER 12—*"But my God shall supply all your need according to his riches in glory by Christ Jesus."* Phil. 4:19.

"When sunbeams fade and shadows fall,
And every gate is barred,
God's providence can open all
The locks that go so hard.
When all that once was right seems wrong,
Yet hold this comfort fast—
There never yet was night so long
But morning dawned at last!
Minute by minute, hour by hour,
Endure, and hope, and wait.
Who knows what moment heavenly power
Shall set the crooked straight."

NOVEMBER 13—*"The effectual fervent prayer of a righteous man availeth much."* Jas. 5:16b.

God's power is at our disposal. But not every person can claim this power. God needs *righteous* men. Persons who have absolute faith and confidence in God's power, who take orders from God and carry them out. To become such persons we must be men of prayer, and be able to pray, *"Thy will be done,"* though it may mean suffering and hardship for his sake. An old grandmother once told of God's answer to prayer. Another asked her how she explained that. She answered, "I don't. It does not need explaining. I just took the Lord at his word and He took me at mine."

NOVEMBER 14—*"What things were gain to me those I counted loss for Christ."* Phil. 3:7.

Baron Von Welz renounced his title and estates and went as a missionary to Dutch Guiana. His testimony was, "What to me is the title 'well born', when I am born again in Christ? What to me is the title 'Lord', when I desire to be a servant of Christ? What is it to me to be called 'Your Grace', when I have need of God's grace, help, and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright." To be a happy Christian we must simply give our life as gain for Christ.

IN MEMORIAM

KAROLINA STUCKY, Jan. 27, 1852, to Oct. 8, 1942, was born in Edwardorf, Wohlinion, Russia. She became a member of the Mennonite Church on March 21, 1865. In 1870 she married Andrew C. Voran. To this union were born fourteen children, eight of whom, together with her husband preceded her in death. As a young wife and mother she arrived in America in 1874. Each pioneer day saw accomplishments towards the building off a Christian community in which to rear her children. During childhood she had memorized many choice passages of the Bible, as well as sacred hymns. These were a great comfort when sight and hearing failed. Surviving are two sons: John A. of Pretty Prairie, and C. D. of Augusta; four daughters, Mrs. J. J. Voran and Mrs. Henry Voran of Kingman County, Mrs. H. D. Kopper of Hutchinson, and Elilzabeth Voran of Newton.

CAROLINA KAUFMAN VORAN, Nov. 18, 1868, to Oct. 2, 1942, was born in southwest Russia, Her parents were Peter and Mary Kaufman. In 1874 she settled with her parents at Yankton, South Dakota, where she later joined the Salem Mennonite Church. In 1884 they moved to McPherson County, Kansas, where they joined the Hopefield Mennonite Church. In 1886 she was united in marriage with C. J. Voran. In 1907 they made their home in Kingman County, where they were instrumental in the organization of the Bethany Mennonite Church, which Brother Voran served for eighteen years. She is mourned by her husband; five sons, Edward, Gustav, Henry, and Fred of Kingman County, and Philip of Kinsley, Kansas; five daughters, Anna, Lydia, Clara, and Esther of Kingman County, and Amelia of Gentry, Arkansas; two brothers, Ben Kaufman of Moundridge, Kansas, and Jacob Kaufman of McPherson; four sisters, Mrs. Jacob Stucky, Elyria; Mrs. J. D. Schrag, Moundridge; and Mrs. Jonas Goering and Mrs. Anna Schrag of Pretty Prairie.

JACOB J. GRABER, April 8, 1863, to September 28, 1942, was born in the Swiss colony in south Russia. In 1883 he came to America with his parents, and in 1887 he was married to Anna Graber, who now survives him. The Sunday Schools which he was instrumental in starting at Freeman, South Dakota, and at Starkweather, North Dakota, grew into church organizations. He taught a class in the church school nearly all of his life time. For twenty-eight years he was church secretary and treasurer.

JACOB MESCHBERGER, Nov. 18, 1857, to Aug. 25, 1942, was born at Berne, Indiana. At the age of twenty-one he was converted. Soon after this his pastor, Rev. S. F. Sprunger, asked for volunteers to do mission work among the Indians in Oklahoma. He entered the mission work at Darlington, Oklahoma under our Foreign Mission Board in 1882. The following year he was transferred to Cantonment, Oklahoma. In 1888 he was married to Dina Loganbill of Cantonment, Oklahoma. He worked nine years in the mission field. In 1892 he bought a home seven miles north of El Reno. In 1923 they moved to Upland, California. After four years they came back, and since then he lived on a farm near Calumet, Oklahoma. Survivors include the widow and seven children: Daniel, Stafford, Kansas; Rufus, Calumet; Silas, El Reno; Mrs. Zilla Wilkowske, Molalla, Oregon; Sister Zipora, Bethel Deaconess Home, Newton, Kansas; Ada, Calumet; and Lois, Pasadena, California. Funeral services were in charge of Rev. J. B. Ediger and were held at the Mennoville Church, seven miles north of El Reno. Rev. Henry Funck, a former pastor of the departed says of him, "Brother Meschberger was very much interested in mission work and contributed very liberally to it. A part of it was given to the Indians whom he learned to love while working among them."

RELIEF

GOOD NEWS CONCERNING THE CONVALESCENT HOME

A recent letter from Brother Joseph N. Byler gives an encouraging picture of the convalescent home at Canet Plage in southern France. Quoting from Brother Byler's letter:

"Our convalescent home at Canet Plage is doing a good work. They have been able to buy most of their supplies locally the past month and are therefore saving our other stocks for winter. There is very little than can be purchased ahead for the winter. We did place an order for some dried vegetables such as carrots, turnips, and spinach to be used mostly in soups. If our order is filled we will have sufficient for soup once each day at both the colony and cantine for six months. This should tide them over the winter months when these things are not on the market."

RELIEF PLANS FOR THE WINTER AHEAD

The following paragraph, taken from a letter by one of our relief workers in France, shows the concern of our workers for the relief program as winter approaches:

"We are doing our very best to get a relief program under way that can do the most possible good under the present scarcity of supplies. It is simply impossible to buy up stocks of food to give out. We want to adapt our help to the situation as it is, so that during the coming winter we may be the means of relieving as much suffering as possible. This we believe is your plan for us on the field and all of us together want to be faithful in the task that is ours. We appreciate your support and confidence and solicit your continued prayers as we work together in the relieving of suffering."

Sponsored by
the Young People's
Union of the
General Conference
Editor
R. Weinbrenner
500 Bell Street
Beatrice, Nebr.

Mennonite Youth

"A United Mennonite Youth in Christ"

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Unstable Woman

by *Ruth King Duerksen*

Albert Harding selected the sunny side of the bus and chucked his bag quickly out of the way. It was a beautiful fall day, with just of the winter twang to make one enjoy the generous sunshine. The late asters in the victory gardens, by the wayside, were sending out their last flowers. He pulled out his watch as the bus started on its way; one forty-six. The bus was a few minutes behind schedule. "If it would have been on time I would surely have had to wait for the next one. I'm glad I made it—or am I?" he asked himself with a start as if suddenly remembering something extremely unpleasant. He looked about himself troubled and helpless and then, as if trying to cast his thoughts away, he turned his attention to the other passengers on the bus.

Just across the aisle were two girls giggling and whispering behind their handkerchiefs. They looked at Albert with extravagant boldness. "Silly girls," he muttered as he looked away, "it's probably their first bus ride, or maybe it's just an adventurous spirit that makes them lay down their reserve." Ahead of him were an elderly couple, nervous and agitated with the swiftness of the trip and the giggles of the girls behind them. Once he heard the old man say, "Now Mother, they are not laughing at us. That's just the way girls act at their age." Albert looked farther down toward the front. There he spied a country lady with her market basket. Doubtless she had gone to the city to do her shopping. She held her basket carefully in her lap. "Looks just like the basket Mother used to put the eggs in when she took them to town," Albert commented with a sudden smile that made his face handsome. Then he settled down to a few reminiscences.

He wished that he hadn't been such a mischievous little fellow when he was a lad. Both Mother and Father were gone, but if they were living they would be proud of the man he now was. They would approve of the work he did in the city. They would appreciate his promotion in the business. They would love his two little boys just as they had loved him. They would adore his little wife, Faith—or would they? He sat up straight in his seat. He forgot about the giggling girls, the nervous couple, and the farm lady, and a heavy frown sat on his forehead. "They would have adored the Faith that used to be, but not the changed wife," he remarked sententiously. Then he startled nervously and glanced around timidly. He was not sure whether or not he had spoken out loud. How silly for a young business man to be talking to himself, or was he getting to be an old fogy as Faith has accused him. Mentally he began to take inventory of himself and his family. They had all been so happy together in their little house in Rosedale. He had been successful enough in business to be respected by his fellow townsmen. He and his wife had been faithful Christians and enjoyed the fellowship of their church. The boys had been like diamonds in their lives: bright and sparkling. His wife had been so sweet and satisfied. Yes, satisfied, he was perfectly sure of that, until she got mixed up in that literary club. At first it seemed such an innocent thing and a pleasant and cultural asset to her life, but now, why now it had almost stripped her of her past lovely self. It had robbed her of the love and motherliness that had been showered upon him and the boys. "Oh, if only Mrs. Adams hadn't dragged her away to the city to other clubs and social functions it would never have happened. Now she is so dissatisfied and so impatient with everything in Rosedale." Albert was sitting with his chin in his cupped hands and his elbows on his knees. He knew his eyes were misty with tears, but he did not care. He did not care about anything, except that he wanted Faith to be changed back to the little wife and mother that she used to be.

The bus came to an abrupt stop at a little depot in Rosedale. Albert, with an impatient jerk, drew his traveling bag from its resting place and started slowly from the bus. "I wonder if Faith and the boys are here to meet me. Hope it's just the boys," he added timorously. He climbed out of the bus behind another passenger. By the door he spied Faith waiting impatiently. After a hasty word of greeting to her husband, who had been gone for the week, she complained, "But your bus is late! And me, with so many important things to do."

"What's up now, wifey?" Albert asked tenderly, hoping that she would at least reward him with a smile. His hope was in vain.

"We're having company for the week end, and it seems that everything is going wrong." Albert scowled. Why of all times must there be company for the week end?

Faith interpreted his scowl immediately. "Now Albert," she complained, "don't you dare be difficult!"

"It's just that I'd like to have a little time with my wife and boys," he explained as he helped her into their waiting car.

"Oh, Albert, you're so silly. You'll be having your family, and company, too."

"It's the company, too, that brings the objection," he responded, not even asking who the guests might be. He was sure they were none of his friends.

"Please, please don't be so tragic about it. Just because I have learned to know some really wonderful people from the city, you needn't try to keep me from having a tiny visit with them. Why these folks are well-known people. It is Mr. and Mrs. Strauss. He is a composer of note, and his music is the rage of the city," Faith ended with an exultant sweep of her pretty white hand.

"Where are the boys?" he asked anxious to turn the conversation.

"At home where they belong!" came the impatient answer. "They have been such little pests that I have sent them to bed for the rest of the afternoon."

"But Faith," protested her husband in alarm, "I've promised the boys a hike through the woods this afternoon."

"Your promise will have to be withdrawn, for they need to be punished!" she spoke emphatically. "Besides, there is company to entertain and I am counting on you to come out of your stiff shell and be a host to the Strausses."

They were turning into the driveway and Albert made no further comment.

The visitors were even more trying than he had imagined, but for his wife's sake he tried to be a congenial host. They were decidedly bored with him. Mr. Strauss spent most of the evening at the piano tickling the ivories with a modern swing, while Faith sang through his cheap compositions.

"Oh, it's just wonderful, wonderful," gurgled Mrs. Strauss, lifting her glasses that dangled from their black cord, and looking through them at Albert. Albert met her glance but for a minute, for he felt that her eyes were taking an x-ray of his mind. He nodded his head nervously, wishing he were upstairs with his boys, Max and Teddy.

The tolling of a village church bell startled Albert from his sleep the next morning. Not a soul in the house was stirring, yet. A few lazy clouds passed before the early morning sun and their shadows played nervously upon the bed. Albert saw that the time was drawing late, so he hurriedly called his wife.

"Time to go to church?" she yawned mockingly. "Who intends to go? I'm sure I do not, and I'm sure our guests would scream if they had to sit through a service. Come on, Albert, be a sport and climb back into bed like a good fellow. I'm dead for sleep," and she closed her eyes to the conversation. He, her husband, reached out his hand to rouse her, but he pulled it back from mid air. He had decided differently. Quickly he dressed and then called the boys. Soon the three of them were in the kitchen finding breakfast for themselves. The boys were hilarious, for the prospect of a morning with their father was tonic to their blighted souls.

At early noon Faith was standing impatiently in the doorway of their generous cottage, when she spied her husband with his two sons coming home from church. She was angry that Albert had taken the boys to the morning service. As she watched them draw nearer her anger turned to jealousy, as she saw their radiant faces and felt the gay lilt that edged their laughter. The boys were never that happy with her, she thought. Then for an instant there passed before her mind a scene from earlier days. There had been times when the four of them went for a gay frolic in the woods, with the clear crystal stream to cool their perspiring brow, or a steep hill to reduce their energy. She held to that vision, for it seemed precious to her. It stirred an ember within her that had not been kindled for sometime. She was about to call out to them gladly, warmly, when a sudden exclamation drove the greeting from her mind.

"Goodness," gurgled Mrs. Strauss coming up behind her, "don't tell me that your husband and sons have been out for a morning walk already?"

"For a walk!" Faith ejaculated. "No, not for a walk; they attended services at the church this morning." She turned quickly and walked rudely away, leaving her guest alone, to her surprise. Faith sought the solitude of her bedroom. She stared frankly into her mirror and looked at herself. "Am I a fool to get taken up with these people?" she asked herself. "Am I getting out of it what I want?" Her blue eyes looked back at herself. They seemed shallow and empty. Was it of her that Albert had said, "Your pretty eyes speak honestly; they tell me what you are. They tell me that you love the things I love." Faith peered close, but there was no character in her eyes now. "I'll quit this new way of living," she told herself; "I'm going back to Albert and the boys." She lingered for one more look at herself and caught a glimpse of her lips that were now painted an enticing red, and she weakened a trifle. "I do have pretty lips," she murmured, "but Albert doesn't like them this way." Then her eyes lifted to her correctly shaped eyebrows and she beamed upon their beauty. Before she could frame her thoughts, a few strains from Strauss's newest song hit reached her. Unconsciously her foot began to beat the time. Her eyes became dreamy. She turned away from the mirror, then hesitated, "Yes, I'm going back to Albert and the boys—sometime."

Albert hoped that the guests would leave early so that there would be time yet for him to visit with his family, but when the clouds began to darken the autumn sky, and the rain pattered softly like a little child's tears, the guests announced their intentions to remain another night. So with the same gaunt feeling Albert Harding returned to work the next morning.

The week that followed hung heavy with the odor of late rains, and the refreshed grass and shrubs stirred one with the excitement of revived life and energy. Into this beautiful scene a master stroke of new tragedy rode. It was apparent upon the face of Albert Harding as he came unexpectedly to his little home on Friday evening. He had walked from the station. His wife had not been expecting him until the next day, and was not at home. Max and Teddy were playing in the back yard under the watchful eye of a neighbor girl. Their boisterous shouts reached Albert as he stood looking out the back door. The boys were throwing themselves into their play with unlimited energy trying to make the most of the short time before they must go to bed. "They can shout and play without a care," Albert muttered grimly; "they don't know what I know. Nor will they know it tonight," he added resolutely. "God bless the dear youngsters." As quickly as one would take off his hat, he wiped the tragic look from his face and stepped out of the back door.

"Daddy! Daddy!" the boys shouted as they made a rush for him. "What did you bring from town for us?" For a moment Albert faltered. He had been so lost in his own troubles that he had not thought to bring anything for the boys. Then he met the situation nobly. "Can't you see what I brought?" he demanded. They felt his pockets; they looked inside his coat. They even made him take off his hat to see if he might have anything under it. He had played such tricks on them before. They found nothing.

"Well, where have you got it hidden this time?" the baffled boys demanded.

"I don't have it hidden," he replied. Max stood with his hands on his hips looking his father over from head to foot. Then with thoroughly grown-up candor he said, "All I can see is just you, Dad."

"Isn't that enough?" his father wanted to know.

"Hurrah!" cried Max, clasping his father around the waist. "Dad has come home a day early to play with us."

"Hurrah! Hurrah!" shouted Teddy. "That's the best present yet," and the three were quickly lost in a rough embrace. Albert blinked away a tear as Max ran to get the ball and bat. He promised the boys that they could stay up an hour longer and dismissed the girl. He would have a good time tonight while he could. No need to go over his troubles until Faith came home.

After the boys were finally tucked away in their beds Albert went downstairs to wait for his wife. Where she was and at what time she would come home, he did not know. He could have asked the neighbor girl, but it hurt his pride to inquire from her.

(To be continued)

SENIOR DEPARTMENT

SERIES: OUR MENNONITE HERITAGE
Baptism on Confession of Faith, Mark 16:16

I. Worship Service:

(1) Songs: "My Faith Looks up to Thee," No. 150, "Just as I Am," No. 458, "Who is on the Lord's Side," No. 190. (2) Reading of leading topic, prayer, leader's remarks. (3) Testimonies: "What Baptism Has Meant to Me." (4) Offering for foreign missions.

II. Leader's Introduction:

George Blaurock, so called because he always wore a blue coat, was the first one to accept adult baptism. He was baptized by Conrad Grebel who had come to differ with Zwingli on the question of baptism. Grebel denied the validity and necessity of infant baptism which was then universally practiced by both the Catholic church and the followers of Luther and Zwingli. Blaurock then baptized several others of the group and the new church which came to be named Anabaptists by its enemies came into formal existence on this occasion in 1525. Baptism, however, was only one of the distinguishing marks, of this group of people who took the Bible as the source and guide of their faith and conduct.

Since the Bible was their final authority on all questions of religion they followed its teachings also in regard to baptism. Their study of Jesus' teachings and the practice of the church in apostolic days led them to break away from infant baptism, and institute adult baptism on confession of faith.

Menno Simons, a priest, was led to doubt the practices of the Catholic church and turned to the New Testament for light. The beheading of a man for having been rebaptized led him to study the question of infant baptism. He became deeply intrested in the zeal and earnestness of the Anabaptists and finally renounced the Catholic church at the age of forty.

He became a practical, vital leader, and soon those who were of one mind with him became known after his name. One of their tenets, of course, was adult baptism. Menno Simons said: "In all the New Testament there is not a word or command about baptizing infants, by Christ nor by the apostles."

III. Suggested Topics for Short Talks:

(1) The teachings of Jesus regarding baptism. (2) The practice of baptism in the early church as recorded by Acts. (3) The meaning and value of baptism to the live of the individual today. (4) The meaning and value of baptism for the church today.

IV. For Discussion:

(1) What does Paul mean when he speaks about baptism in Romans 6:3-11? (2) What else does Paul say about baptism? See I Cor. 12:13; 1:13;

1:17. (3) What does Paul say about salvation? See I Tim. 1:15, 16; Eph. 2:5.

V. Facts for Study:

In the early days of our church baptism meant a real decision. This act meant renouncing membership to the Catholic church and uniting with a small despised group which suffered a lot of persecution. No one accepted it who was not deeply convinced and in earnest about its value and desirability to join this movement which took the teachings of the Sermon on the Mount literally and tried to live what the Bible taught in their every day relations with others. Baptism was not a perfunctory rite, but full of meaning and implication. It meant identification with those whose way of living was distinguished by true sincerity in folowing the teachings of the Bible and wholehearted faith in and loyalty to Jesus Christ. The Mennonite church has tried to keep true to this meaning of baptism through the centuries. Those who have been its members have been known by the sincerity of their lives.

VI. Illustration:

Claiming a Maverick

C. T. Brady, a missionary in the west, tells how he once baptized a young girl in a small town on the border of Indian Territory. Her father was a cattle man, the owner of enormous herds. Each cattle owner here has a brand of his own for marking his animals, and the mavericks, or young cattle born in the range, belong to the man who can get his branding iron on them first. This girl had to remain away from a session of the public school for her baptism. When she returned, the children set upon her with hard questions, and inquired skeptically how she was in any way different from what she had been before.

Finally when she had exhausted all other means trying to explain to them, she turned to them with her bright eyes smiling through her tears, "Well," she said, "I will tell you. I was a little mavrick before, and the man put Jesus' brand upon me. So when Jesus sees me running wild on the prairie, He will know I am His child." That conveyed the idea.

INTERMEDIATE DEPARTMENT

The Voyage of Life

Song: "Brightly Beams Our Father's Mercy"
Captain's Message (Leader's Talk)

Throughout the ages the life of a sailor has been one of thrilling adventure. The church is to the Christian what the ship is to the sailor. Each of us is expected to carry our share of the work, and all expect to reach the port at the end of the journey. If we are to ride safely the storms of life we must be prepared for the trip. We must have faith in our Pilot, obey His commands and have our sins washed away in the waters of baptism that we will be ready for a fresh start.

If one should endeavor to cross the ocean, how foolish it would be to try and make the trip without chart or compass and without an experienced crew or a tested ship. How much more pleasant it is to board an ocean liner which has a captain and crew trained in the safest methods of travel.

As we prepare to put out on the sea of life let us embark on that ship, the church, which has safely outridden all storms and which has for its Pilot the Master of storm and sea.

Song: "Sailing, Sailing," or "My Anchor Holds."
Talk: "Seaworthy."

The law does not permit a ship to sail with a crew and cargo unless she has been proved seaworthy and well protected by life preservers and boats. The seaworthiness of a ship depends not only on the ones that make the ship, or the ones who own it,, but upon the ones who control it and keep it on its course. If anyone from the crow's nest to the engine room fails in his duty, the ship is imperiled because of his negligence.

If God's ship, the church, is to be a seaworthy craft, it will require the skilled, unselfish service of each member. For if one member fails, it spoils the effeciency of the ship and may influence some other member of the crew to neglect his duty.

Talk: "Sailing Orders."

We know that neither chart nor compass could save a ship if its crew failed to heed the orders or obey the commands of the captain. The crew must learn the dangers of the course, and this comes only through the study of the chart, through experience, and implicit obedience to higher commands.

We are comparing our church to the ocean ship. And if we would keep it on a safe course we must know the commands of our captain, Jesus. The Bible is both chart and compass for our voyage of life to that eternal shore. The Psalmist has written, "The law of the Lord is perfect; the statutes of the Lord are right." Since our orders are perfect, is is important that we, the sailors, shall make it the rule of our lives to study to know the Bible—the book which contains these orders.

Talk: "Carrying the Cargo."

If a ship does not convey its cargo of passengers or freight into the destined port, it has failed in its real mission.

If the church does not take souls safely to heaven's gate, it has failed in its mission. If each member carries his share of influence, prayer, work, and giving, no soul will miss the eternal port.

Solo: "Rocked in the Cradle of the Deep."
Prayer Song: "Jesus, Saviour, Pilot Me."
Prayer Poem: "Crossing the Bar."
Sentence prayers.
Benediction.

JUNIOR DEPARTMENT

FOLLOWING OUR FRIEND AND GUIDE
I Peter 2:21-22; Luke 14:25-27

FOLLOWING CHRIST IN SALVATION

Maybe you have asked yourself, "How is it possible to follow Christ?" Help comes from above, from the Bible, from prayer, and from other people. Jesus sees in us, what we ourselves don't know. Through the grace of the Lord Jesus, he saved us from sin and he is able to keep us. If we want to follow Christ all the way, we must follow Him FIRST in salvation.

FOLLOWING CHRIST THROUGH PRIVATIONS

If we would follow Jesus fully, we must be willing to suffer. The Bible says. "If any man will live Godly in Christ Jesus, he shall suffer persecution." (II Tim. 3:12). "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," (Phil. 1:29).

Often, when we follow Christ, we are willing to give up luxuries and comforts of home to go into far away places, but our reward in winning souls, far surpasses any sacrifice we might have to make.

Maybe we are asked to go into communities where Christ does not receive first place. Are we courageous enough to proclaim Him, testifying of His love, or start Sunday Schools and churches?

Perhaps there are some that must be willing to love the Lord Jesus, first of all, and more than all, even above their relatives. Many a new convert on the mission fields must give up home and parents, because he has made a decision to follow Christ.

FOLLOWING CHRIST ABOVE RICHES

Jesus told the rich young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me."

When riches take first place in our lives they stand in the way for a close walk with Jesus. We love riches more than God. The Lord does not always demand that we give up our earthly possessions to follow Him, but He does demand that He be first in our heart and lives. He does demand that our possessions be subject to His control. How many there are who love earthly possessions more than Christ. These possessions must never come between us and Christ; he must be first. **We must belong altogether to Him.**

CORRESPONDENCE

SWISS MENNONITE CHURCH

Alsen, North Dakota

Greetings in the name of Christ, our Lord and Saviour. We hear so much about the chaos in which nations are today, but is it any wonder that there is chaos in the world when we have much of it even in the churches which profess to be Christ's? II Peter 2:1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Many seem to read this verse "a damnable heresy of denying the Lord," but the verse reads, "damnable heresies, even denying the Lord. . ." So we see that there shall be more than one. II Corinthians 11:13-15 again warns against false apostles, and Christ warns us in the gospels not to follow after false teachers. Is the church alert? If not, why not?

If we will read the Word aright and study it and pray for wisdom to understand it, then we will not be tossed to and fro, and carried about with every wind of doctrine. But the Word also teaches us very plainly that many shall fall away from the faith in the later days. Read II Peter 2:15-22 and also Matthew 24:1-12. But then too, we have comforting words from our Saviour. Matthew 24:13. "But he that shall endure unto the end, the same shall be saved." Again in the first three chapters of The Revelation we have the different promises to "him that overcometh." So let us continue to fight the good fight of faith.

In the past months we had the pleasure of having Brother H. Albert Claassen give us a very timely message in regard to the C. P. S. camps and in the interest of Freeman College. If we had more men in the pulpits today who would take a stand for our faith as this brother does, I think the C. P. S. dues would all be paid up. It is sad but true, we still sing "Faith of Our Fathers," but many do not believe in that kind of a faith anymore.

We were thankful to have Missionary F. Isaac give us a few messages and relate of their work in India. We would appreciate it very much if more of our missionaries would visit our church. We have read in the church papers of Missionary P. A. Penner's visits to a number of churches. We hope that he, too, will be able to visit us.

On October 11 we had our Harvest and Mission Festival. Although we did not have the privilege of having any speakers from the mission fields, the brethren from the surrounding churches served us and fed us the Bread of Life. That it might have fallen on good ground and bear much fruit is our prayer.

October 1 we had the funeral service for Brother J. J. Graber. Brother and Sister Edward Duerksen from Avon, South Dakota, our former pastor and his wife, came here for the funeral. Brother Duerksen gave an English message and Brother H. Ortman gave a German message. Sunday morning Brother Duerksen also brought us the morning message.

We have been greatly blessed with material things this year, as we have been able to gather in a bountiful crop, one of the largest we have ever had. They have almost finished threshing now. The rains caused much delay in harvesting and threshing, and some of the grain was somewhat damaged by rain but not nearly as much as last year. Gardens too brought forth more than we could eat. We have so much here, and in the war torn countries there is starvation. Oh, let us not forget to give thanks unto the Lord for all that He has given unto us. That we might not forget to share with those who are in need. —*Corr.*

GRACE MENNONITE CHURCH

Albany, Oregon

In Jeremiah 8:2 we read, "The harvest is past, the summer is ended and we are not saved." This can be said of many men and women in this community. We are asking ourselves this question, "Have we been faithful in the harvest field, gathering in the precious harvest of lost men and women?" Folks have been busy gathering the harvest of grain and fruits. From dawn till dark, they have worked and laboured in the fields that no grain or fruit should be lost. This is as it should be. But how about the harvest of precious souls? Jesus said, "Lift up your eyes, and look on the fields, for they are white already to harvest." Again Jesus says, "The night cometh when no man can work." Do we realize that the "Day" of gathering in of precious souls may soon end?

Our prayer is, "Lord fill us with thine own divine love, sending us out daily into the large field, in this community. In our Sunday School, Christian Endeavor, preaching, teaching, and singing, we have been throwing out the life line, the gospel of Jesus Christ. Pray for us that as individuals and as a congregation we may never fail him in this so urgent work, reaching out for lost men and women.

On September 20, at 3 p. m., Miss Cornelia Funk, daughter of Mr. and Mrs. Cornelius Funk, Corvallis, Oregon, a member of the Grace Mennonite Church, was united in marriage to Mr. Noel B. Flynn, Senior in Oregon State College, a member of the Presbyterian Church. On October 25, 2:30 p. m. the workers of this church, will meet in a workers' conference. Different topics relating to the different departments of the work will be discussed by the workers of the church. On November 29, we are planning a harvest home, all day services. Communion services will be held in the morning—the pastor of the church bringing the message. Rev. John M. Franz will be the special speaker for the afternoon services. The morning offering will go to missions, and the afternoon offering for congregational purposes, paying of our small debt and for repairs made. We also wish to extend an invitation to families looking for a new home in the west to come to Albany. This community has many splendid farms with good fertile soil. There are many opportunities for such work as Ply-Wood Factory, Sash and Door Factory, Djair Factory, sawmills, many feed cleaning stores. During summer months, berry, bean, and prune picking seasons offer opportunities for the whole family to earn much needed money for the winter.

Then the friendly Mennonite Church on the corner of Santiam and Main offers you a church home with many opportunities for service. Here in this church "You will be a stranger but once." Write the pastor, Rev. P. A. Kliewer, for information.

Greetings to all the other congregations, I am yours in His name,

The correspondent of The Grace Mennonite Church

EBENEZER MENNONITE CHURCH

Gotebo, Oklahoma

We are enjoying lovely fall weather. People are busy gathering in their cotton crop.

In July of this year we had the pleasure of having Sister Elizabeth Foth and Mr. and Mrs. Erwin Wedel in our midst. Sister Foth is engaged in mission work in Brooklyn, New York, and Brother Wedel in Alabama. On July 16 the "Out to Out for Christ Circle" met at Mrs. Ted Schmidt's house, and Sister Foth spoke to the group. The meeting was well attended. We have our circle meeting once a month. At these meetings we study a chapter out of God's Word, and have a collection. The money goes to the most needy places. On July 20 a community service was held at the high school auditorium. Sister Foth and Brother Wedel delivered the messages, following which they showed moving pictures of their work.

Two of our church members left for camp. Aron Zacharias in July and Walter Wiebe in September.

Our pastor, Rev. Noah Unruh, conducted the vacation Bible school in August. It was held in the Methodist church. He was assisted by the Methodist pastor and a teacher.

Miss Gladys Krause, daughter of Mr. and Mrs. W. A. Krause, and Mr. Jack Daws were married on August 25, at the home of Rev. Noah Unruh. The young couple are making their home in Frederick, Oklahoma.

On Sunday September 13, three new members were taken into our church. Rev. and Mrs. Noah Unruh transferred their membership here from Kansas and Walter Wiebe from the Brethren church of Gotebo.

—*Mrs. A. H. Brandt, Corr.*

GNADENBERG MENNONITE CHURCH

Whitewater, Kansas

The last quarter of our year is well under way. By this time we have all experienced trials, disappointments, and blessings. We trust that the readers of *The Mennonite* have especially had their share of blessings.

Sunday School and worship service have continued as usual with fair attendance, except when the roads were bad.

As our Elder, Rev. G. N. Harms, is not able to serve us as leader as he used to, we must say we yet are glad and thankful that he is with us regularly and willing to help out where he can. We feel privileged to have Rev. J. J. Voth as our pastor every other Sunday. He also arranges that our pulpit is filled on the Sunday when he can not come.

Seven young Christians, who had finished instruction in the catechism classes, were baptized and received into the church on Penticost. Rev. J. J. Voth performed the ceremony.

This summer five of our young people attended the Young People's retreat at Camp Wood, Elmdale, Kansas. The war has also taken some of our boys into the service for their country. Five of our boys have left and a few are serving at home under deferrments. May we uphold them by our prayers. —*Corr.*

FIRST MENNONITE CHURCH

Berne, Indiana

Perhaps some are wondering how our pastor is faring with his eye affliction. The latter part of this month he expects to go to Chicago for a final check-up. It cannot yet be definitely known what the final outcome of this affliction will be; humanly speaking, there seems a possibility that full vision may not be restored to the afflicted eye. But we know that God can still work miracles if He so chooses and that He is able to restore sight. If it is His will otherwise, we know that our pastor possesses the grace to be resigned and submissive to the Father's will. During this time that he has been laid aside we have had a number of visiting pastors as pulpit supplies, as well as some returned missionaries, and so the work has gone on.

Today, October 19, several more of our young men from the church have left to answer the call of Uncle Sam, bringing the total number thus far to fifty. Some have gone into C. P. S. camps and others into military non-combatant service, according to the way they have felt led. Among the number leaving today are two who will be missed in a special way, because of their untiring and unstinted service to the church, as well as because of their Christian fellowship. One of these is Curtis Lehman, who has served the past two years as superintendent of the Sunday School; the other is Freeman Burkhalter, who served in the same capacity the few years immediately preceding Mr. Lehman's term. In addition he has served for a number of years as director of the mixed choir and the men's chorus and has also served as teacher of the Teacher Training Class. Both of these young men are of sterling Christian character, firmly established in the faith, and we believe that they can be greatly used of God wherever their lot may be cast. As a farewell message to the Sunday School yesterday morning they sang a duet, using the song "Resting in the Shelter of His Love." *Martha Gilliom*, Corr.

THE MENNONITE

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MENNONITE RURAL LIFE INSTITUTE

November 11, 12, 13
Bethel College, North Newton, Kansas

Wednesday, November 11

1:00- 2:00 Registration in the Administration Bldg.
2:00- 3:00 Opening Devotional Exercises
Addresses:
"Farming is Our Heritage"
"The Bible As a Rural Book"
3:00- 3:15 Recess
3:15- 4:45 THE FAMILY COUNCIL:
"Talking Over Farming as a Way of Life"
For Mothers: "Meditations From My Kitchen Window"
For Fathers: "Diversified Farming, the Family Way"
For Youth: "Using My College Education on the Farm"
Open Discussion
8:00- 8:30 Demonstration: "Building Rural Morale Through Music"
8:30- 9:30 Address: "If the Social Order Should Break Down, What Then?"
Arthur E. Morgan

Thursday, November 12

1:30- 2:30 Devotions
Address: "The Background of the Community" Arthur E. Morgan
2:30- 2:45 Recess
2:45- 4:30 THE FAMILY COUNCIL: Talking Over Current Problems
For Mothers: "Things Women Can Do in War Time"
For Fathers: "Ethical Problems of Mennonite Farmers in War Time"
For Youth: "Is Soil Conservation Work of National Importance?"
Open Discussion
8:00- 8:30 Demonstration: "Rural Life Presented in Pictures"
8:30- 9:30 Address: "The Community as it is To-Today" Arthur E. Morgan

Friday, November 13

1:30- 2:30 Devotions
Address: "What Can We Do About Community?" Arthur E. Morgan
2:30- 2:45 Recess
2:45- 4:30 THE FAMILY COUNCIL: Talking over Problems of the Future
For Youth: "What it Takes to Keep Our Boys on the Farm"
For Youth: "Providing a Place for Our Drafted Boys After the War"
Open Discussion
6:00- 7:30 Dinner Meeting—Address: "Spiritual Freedom or Dictatorship?"
Arthur E. Morgan
8:00-10:00 FAMILY PORTRAIT—A three act play depicting the family of Christ. Presented by the Dramatic Department of Bethel College

« « JOTTINGS » »

—**Woodland Mennonite Church, Warroad, Minnesota:** On September 6 this church and the one at Roosevelt, Minnesota, presented a musical program, portraying the "Life of Christ." On September 9 and 10 Missionary F. J. Isaac held services in our midst. A song festival was held in our church on September 13. —**Jake G. Quiring**, Corr.

—**Friedensfeld Mennonite Church, Turpin, Oklahoma:** On October 4 Rev. Marvin Eck was installed as pastor of our church by Brother Victor Graber. The Kismet Church was invited for the occasion. A basket dinner was served at noon. At present Rev. and Mrs. Eck are busy organizing different activities of the church. A Sunday School teachers' course is to be taught in connection with the Wednesday night prayer meeting. —Corr.

—**First Mennonite Church, Upland, California:** "A Truck is leaving Monday morning for the Mennonite C.P.S. Camp at Camino (Placerville). Anyone wishing to contribute to the camp by way of canned fruits, fresh fruits, vegetables, etc., should have it here at the church either today or early tomorrow morning." A special offering for C.P.S. camps was held the first of November. About ten of the intermediate C. E. members sang in the county chorus which was active throughout the county C. E. convention.

—**Deep Run Mennonite Church, Deep Run, Pa.** Five young people were received into the fellowship of the church on October 3. November 8 is to be observed as missionary day. Mrs. Harvey Bauman, medical missionary to India, is to speak in the morning, and Miss Wilhelmina Kuyf, recently returned from China, is to speak in the evening.

—**Zion Mennonite Church, Donnellson, Iowa:** Dr. L. L. Ramseyer, President of Bluffton College, visited this church during the week of October 18-25. "The young people of the four churches of Donnellson have organized a union C. E. and plan to meet on the first Sunday evening of each month. The plan was presented at a wiener roast. . . .which was attended by almost fifty young people. Different types of programs and constructive recreation are being planned for these evenings." Five young people were baptized on September 13.

—**Bulletin, Bethesda Mennonite Church, Henderson, Nebraska:** (The following is taken from a letter written by a young man in a C.P.S. camp.) "We realize more than ever that the young men of the Bethesda Church have left a faithful and spiritual community which is willing to make sacrifices for our convictions. I. . .thank them for it. We have become aware that it does not take huge wages to be happy. (The men receive no wages.) We have also learned to know and appreciate our many different branches of Mennonites, and we find that we can live and worship together as one large family without difficulty. Above all, we have learned to know our Saviour better by daily contacts with Him in prayer, devotion, discussions, and through our fellow campees. We have received new hope in Hebrews 13:5, 'I will never leave thee nor forsake thee.' It is just a year ago last Friday September 18 that I left home to enter camp. . ."

—**THE WITMARSUM, student publication of Bluffton College:** "Miss Brigitte Schneider, social worker, of German birth, formerly of Paris, France, is now working toward a bachelor's degree in social science here, planning to follow that profession in the United States and to become an American citizen." After being interned three times in concentration camps in France Miss Schnieder escaped to the United States in February, 1941. After one year at Schauffler College, Cleveland, Ohio, Miss Schneider transferred to Bluffton College, largely because of an acquaintance begun with Miss Edna Ramseyer in France. "Previous to the eight years she lived in Paris as a social worker and as a student, Miss Schneider studied two years in the School of Social Work, Berlin, under Dr. Walter Friedlander, now of the University of Chicago, and Dr. Susanne Schure, Assistant Professor of Child Welfare, Western Reserve University, Cleveland."

—"**Robert Kumata, Japanese transfer student** from the University of Washington, arrived at the Bluffton College campus this week to begin work, under arrangements with the Federal Relocation authority. Kumata is a junior at the college. Another student of Japanese ancestry, Richard Okada, also from the University of Washington, is expected to arrive next week. . .Both youths are United States citizens. . .Bluffton is one of 300 mid-west colleges which has agreed to accept a small number of American-born Japanese students. . .Before permits are granted to these students to attend the mid-western schools they must be cleared by the Federal Bureau of Investigation and the Army Intelligence Service. . .All of these students are paying their own way. . ."—**Dr. M. C. Lehman**, recently returned head of The Mennonite Central Committee's relief agency in occupied Europe, spoke in Ramseyer Chapel recently.

—**Rev. Donovan Smucker, pastor of the Wadsworth Mennonite Church,** Wadsworth, Ohio, spoke at a prayer meeting of the Marietta, Ohio, C.P.S. Camp, on October 7.

—**Whispering pines, Marietta, Ohio, C.P.S. Camp:** Quintes Leatherman, the director, addressed the Marietta Rotary Club on September 17.—"The beautifying of Marietta's Historical Mound Cemetary is still our regular Saturday afternoon community project." Educational courses being offered are: Bible Doctrine, Core Course, Hymn Appreciation, Public Speaking, English, German, First Aid, Spanish.

—**Colorado Springs, Colorado, C.P.S. Camp:** "Mr. Roy Wenger from Orrville, Ohio, took over his post as Educational and Assistant Director on September 26. He arrived several weeks after Robert Kreider vacated the educational position (Brother Kreider went to M.C.C. at Akron, Pa.) Brother Wenger is a graduate of Bluffton College.—Men from camp are helping with silo filling and other farm work.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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"AS WE FORGIVE"

The desire and need for forgiveness is great. Our hearts cannot be filled with peace and joy from God until we know His forgiveness. As imperfect human beings we are ever guilty of something which needs to be forgiven. We desire and need not only the forgiveness of God but also that of our fellowmen against whom we trespass. The knowledge that someone "holds something against us" pricks us. The unforgiving attitude of some Christian brother tends to confuse and discourage us. The breath of such an attitude is not life-giving, but rather it is poisonous. Forgiveness is Christlike. It is an absolute necessity for brotherly relationships. It needs to be practiced thoroughly and sincerely if we are to be right with God and with one another.

We pray, "Forgive us our trespasses *as* we forgive those who trespass against us." The word "as" in the foregoing petition is very important. We may well ask, "How do I forgive those who trespass against me?" Do I remain largely unaware of God's request that I do forgive? Or am I dimly conscious of God's expectation and try to soothe my conscience by telling myself that I forgive the other person, while I continue to carry in my heart a feeling of antagonism. Is my forgiveness so superficial as to make me partial towards my Christian brethren, some of whom have treated me well and others ill? Or is my forgiveness something so thorough and deep that I not only think forgiveness in my mind, but that I also "feel" it? Do I feel as loving towards the brother who has trespassed against me as I do towards him who has not sinned against me? Is it not true that if I forgive another, the sin should be entirely wiped away as far as I am concerned in the matter? To forgive is a deep-going, redemptive act. It will "straighten out" someone as no amount of retaliation and ill-will can ever do. To forgive is God-like, and God does things thoroughly. I am to forgive in the manner that I desire God to forgive me. This should make me search my heart as to my forgiveness of others.

Oh, how much sadness and strife there often is in home, church, community, and conference just because we often do not forgive one another as we desire God to forgive us! We are forced to feel that we are not right with God, just because we refuse to feel right towards someone else. But what happy and edifying relationships there are where men and women, moved by God's forgiveness of their sins, readily and thoroughly forgive one another! There God has his way, and lives are lifted up from sin and not pressed further down into it. Let us forgive *as* God forgives.

—rw.

Of What Value Are the C.P.S. Camps?

By *J. W. Bergen*

There are some who feel there is not enough definite Christian service provided for the boys in the C. P. S. camps. This no doubt has become the keen desire in many lives since they have arrived in the camps.

On the other hand, how many did have this deep desire and made use of the opportunities to reach out for the lost when still at home?

The C. P. S. camp experience is bringing about such desire and therefore is a school where a hunger and desire to reach out for the lost is created.

God is not able to use His children unless they sense the need of definite Christian service. Then again, it is not always through much activity through which we render the best service.

Moses was in the desert forty years before God called him into active service. Joseph, too, went through a prison experience before God made him a blessing both to the Egyptians and Israel.

In Psalms 27:14 and Isa. 40:31, we have the exhortation of waiting.

David says in Psalms 139:23, "Search me O God and know my heart. Try me and know my thoughts."

If the C. P. S. camp had no other service to offer than to bring about a revival among our young men through heart searching experiences, waiting upon God and a full consecration to the will of God, it then would have rendered a service worthy of its cause.

What we need is a burden for the lost and God will provide the opportunity.—Yours in the bonds of fellowship.

—*Goltry, Oklahoma*

The next issue will be the fall mission number.

BOOK REVIEW

CHRIST, THE REDEEMER AND JUDGE

By *John C. Wenger*

During 1941, C. F. Yake, editor of *The Youth's Christian Companion,* ran a series of studies for young people written by John C. Wenger, Th. D., instructor in the Bible School of Goshen College. Since then this series of thirteen practical studies has been published under the above title and made available for study classes.

In the introduction, written by C. F. Yake, concern is expressed that the Book of Revelation has not received the same emphasis in teaching as other books of the Bible. This seems to be especially true among Mennonites. The neglect in instructing our people in the teachings of the one prophetic book of the New Testament has caused our people to become dependent upon sources outside of our own church. Where this teaching has been extreme in many instances, it has altered a simple faith and led to a speculation concerning future events which may not always be wholesome.

The purpose of this series of studies is to ground readers more deeply in the faith of our fathers.

It is natural that at a time such as this there will be a greater interest concerning future things. The hope is expressed that it may fill a very definite need and "be a means of unifying to a greater degree our denominational thinking on eschatology, and of creating a more sympathetic attitude among those holding different millenarian views."

In a straight forward manner, the author faces at least four types of interpretations. He warns against the danger of holding only to one school of thought as there seems to be elements of truth in each. The Book of Revelation certainly referred to events and people in the days of the writer, it naturally deals largely with end-time events, it may give a preview of the main events of history from the time of the writer to the end of the world, and it definitely also holds spiritual applications based on fundamental principals which the various visions are intended to convey.

In view of the fact that a person is apt to hold a mixture of two or more of these interpretations, one is impressed with the frankness with which the author approaches the study, scrutinizing each element of strength and weakness. He says, "We shall do well not to bind ourselves to any one of them before we have examined carefully the entire message of 'The Revelation of Jesus Christ, which God gave unto him.' " He cautions that the reading of any exposition of the Revelation should be preceded by a careful reading of the Book of Revelation itself.

The author regards the book as one of "high spiritual quality," which holds a "firm place" in the New Testament from the early times. He finds the Bible to be very incomplete without the account of the fulfilling and restoring of those things which sin marred in the beginning chapters of our Bible.

The author refers to the Book of Revelation as one which is somewhat different from any other New Testament writing. " Ordinary rules of interpretation seem inadequate to explain the visions of the seer of Patmos." He is inclined to believe that if a student had only The Revelation as a source of doctrine he would hardly arrive at the same scheme of eschatology as would those who had only the Gospels and Epistles. He realizes the necessity of adopting one of the two courses. (1) One must either interpret some of the difficult visions in the light of the rest of the New Testament, or (2) accept The Revelation as the norm for interpretation for the remainder of the New Testament.

The author assumes the nonmillennial position as having "the weighty support of the historic creed of Christendom." Although premillennialism is accepted by some influential leaders in the Mennonite Church, he maintains that the real struggle today should not be between rival schools of interpretation but against the spirit of naturalism which is constantly seeking admission into our churches.

He offers several objections raised against beliefs commonly associated with the premillennial view: (1) the teaching that multitudes will be saved after the return of Christ; (2) the belief that Jews will be saved in some other way than through the proclamation of the Gospel by the church; and (3) the dispensational view which holds that the teachings of the Sermon on the Mount, such as nonresistance and the non-swearing of oaths, are "kingdom truths" to be applied to daily life during the future millennium.

In the appendix, which gives a "synopses of Millenorian Views," the author states that "it is important to note that honest and spiritual students of God's word have arrived at these varying views of the future from a study of the Scriptures - - - We must note further, that the view one holds regarding the millennial teaching has, to the orthodox Christian no particular bearing on the essentials of salvation and Christian experience. It is one of those matters on which Christians may hold differing views as they unitedly look forward in faith and hope for the glorious appearing of the great God and our Saviour Jesus Christ." —Walter H. Dyck

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"For we will sooner endure, in our mortal bodies, misery, poverty, tribulation, hunger, thirst, heat, cold, bonds and death, and adhere to the word of the Lord, than lead secure easy lives with the world, and for the sake of a short and temporal life, ruin our souls."

—*Menno Simon*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Eleven Weeks in America

By *Harvey R. Baumans*

Just eleven weeks ago at 5:30 this morning the Lord brought us safely back to Quakertown. Our arrival here was a complete surprise to the dear friends of this community as well as to our folks. A telegram had been sent from New York. When it arrived in Quakertown it had been abbreviated to Sam Baum instead of Samuel Bauman and the party could not be located. I took delivery of the telegram and took it out to my father. Rev. A. J. Neuenschwander took us out.

Two weeks were spent with my folks before going on to Missouri to Dr. Ella's relatives. During this period most of the time was spent in washing up from the six weeks trip and in canning. About one hundred quarts of apples, beans, and corn were canned during this period. On the ship the bathing and washing water was rationed, and it was impossible to keep clean. Remember we had to supply our own bedding on the ship. We were happy that we did not need to bend over the wash board for all this as in India.

The Lord has provided us with a 1937 *V*-8. In this we left on July 28 for Missouri, stopping off at Dalton and Bluffton, Ohio, and Columbia City, Indiana, and arriving in Missouri on the evening of the thirty-first. On August 2 we had a blessed day in the Bethel Church both morning and evening. In the afternoon the whole family group was together.

The following week end (all too short, we admit) was spent in Moundridge and Newton. It was good though to meet so many mission friends in such a short time. That time in Missouri was too short, too, but we wanted to attend the Middle District Conference in Summerfield, which was held August 16-18. It had been our intention to attend for inspiration and fellowship with old and new friends. We were happy though to take the place of Rev. and Mrs. P. A. Wenger who had been booked for the conference but could not attend because of a retreat. On the eastward trip half a week was given to each of the Berne and Bluffton communities. Open doors and warm hearts greeted us everywhere. We thank all our friends most heartily and pray that God may reward them and richly bless them.

We arrived in the Quakertown community August 29, hoping to get well settled in Quakertown before the opening of the public schools on September 14. Our patience was somewhat tried when we had to wait till September 21 before the key was handed over to us, for had not the previous renters paid the rent up to the twenty-first? They moved out on the eleventh but kept the key even when we offered to pay the rent for them. Thus, the children had to commute from the country by bus for one week. Time, however, was not spent in idleness. We have now canned over 360 quarts of fruit and vegetables besides making a lot of jelly. God gave a good harvest this year. Some canning was done for half share, so the total canned was about 400 quarts plus jam and pickles.

During this time of resting we have appeared before audiences forty-four times. Mission interest appears keen everywhere. People may be more reluctant in attending week night meetings, but the interest is evident. Four addresses were given week nights to non-church organizations with the most inspiring response. In these days we need to have a very positive message and show the world where we stand.

One is reluctant in giving any impression of America so soon after returning on furlough. We might mention though that we were amazed the first night in New York when we noticed that no blackout was being observed. We had blackouts in Champa every night (and rigid, too) from May 15 on. Another thing which shocked us was the impression which quite a few people seem to have that if we spend a hundred billion dollars or so we will win the war. All that is necessary is to spend and spend. God seems out of the program. Fortunately, the Mennonites still believe that God rules this universe.

People have been most kind in helping us get settled. This has been a summer of showers in more ways than one. The Bethel, Missouri, people dismissed us with a "shower", and the Bethany and West Swamp people greeted us with "showers" since our return east. We thank one and all for their love and kindness. —*40 South Third Street, Quakertown, Pa., September 29, 1942.*

PEACE SECTION NOTE

In connection with the Civilian Bond Plan we have been getting a great many inquiries about the rate of interest and maturity dates of these alternate Civilian Bonds. This is explained in the folder but perhaps not made sufficiently clear. One should consistently keep in mind that the Treasury Department is not issuing special bonds for us. They have only agreed to make available from time to time certain of their regular offerings which are not especially for war purposes. It is thus easy to understand that one offering may be entirely different from another. The Civilian Bond Committee aims to select such issues as will be most suitable to our people which in a general way compare in interest rate and maturity with current war bond issues. Usually, however, the interest rate will be somewhat lower. It is impossible in advance to issue a given rate of interest or any definite maturity date.

To those congregations who have appointed solicitors among their own people, we would like to give one bit of instruction: It is imperative that the subscriber should sign his own subscription order form when sending in the order to the Provident Trust Company. One other common difficulty is that our people give the name of their local church or congregation rather than the general church affiliation. This is confusing. We urge all who are making out subscription forms to give the general church affiliation rather than the local church. —*J. W. H.*

On October 9 the Civilian Bond Committee authorized Provident Trust Company of Philadelphia to invest all funds then on hand in 2 per cent United States of America Treasury Bonds of 1950-52. This particular offering was, however, not available in $50 denominations. Therefore, only subscriptions of $100 and higher could be invested in this offering. A total of $233,600 was used in this issue. Subscribers of $100 or higher whose subscriptions were with Provident Trust Company before the evening of October 9 should be receiving their registered bonds shortly. As of October 22 there was again available at Provident Trust Company a total of $113,650. —*O. O. M.*

Released October 28, 1942
Compiled by Grant M. Stoltzfus

CPS Camps

In Behalf of the Camp Dining Tables

In order to aid the dieticians of the Mennonite camps to achieve uniformity and to meet government standards of diet under increasing food prices the Mennonite Central Committee has secured the services of Mrs. Ralph Hernley, dietician at the Howard, Pennslyvania, camp to tour the camps.

Mrs. Hernley's work will extend into the winter months and will call for a tour of camps throughout the country. At each camp a survey will be made of food problems with a view of solving them in the light of good dietary standards and greatest economy.

The Conscientious Objector in Great Britian

From a bulletin of the Central Board of Conscientious Objectors in London it is learned that the number of men who have applied to be registered as C. O.'s in this war is nearly four times as great as the total for the last war.

Until July 4, 1942, a total of 50,750 men had been heard by local tribunals in the British Isles. 2,595 or 5.1% were given total exemption; 18,888 or 37.2% were given conditional exemption; 14,785 or 29.1% were assigned non-combatant military service; 14,509 or 28.6% were denied all claims as C. O.'s and inducted into the straight military service.

Camp Population

Following are the Mennonite-administered camps and their respective enrollments as of October 15, 1942:

No. 4	Grottoes, Virginia	110
No. 5	Colorado Springs, Colorado	152
No. 8	Marietta, Ohio	68
No. 18	Denison, Iowa	153
No. 20	(Sideling Hill) Wells Tannery, Pa.	110
No. 22	Henry, Illinois	132
No. 24	Hagerstown, Md.	132
No. 25	Weeping Water, Nebraska	155
No. 28	Medaryville, Indiana	163
No. 31	(Placerville) Camino, California	157
No. 33	Fort Collins, Colorado	159
No. 35	North Fork, California	141
No. 40	Howard, Pennsylvania	50
No. 44	Staunton, Virginia	20
No. 45	Luray, Virginia	125
No. 55	Belton, Montana	133
No. 58	(Wilmington) Farnhurst, Deleware	25
	Total	1985

Camp Briefs

On October 21 a carload of 39 boys arrived at the Hill City Camp in South Dakota from Medaryville, Indiana. On October 23 a total of 98 new assignees arrived at the Hill City Camp. Sister Edna Peters of Kansas is the nurse-matron of this new camp.

The Marlboro State Mental Hospital at Freehold, N. J., is the newest hospital to be opened for Mennonite boys. Twenty-five boys from two mid-western camps will be assigned to this hospital.

THE WORD OF GOD

"FOR THE WORD of God is quick and powerful and sharper than any two edged sword." Hebrews 4:12.

Today we hear of tools of force
And implements of might,
Their weight is measured by the ton,
Their speed nigh swift as sight,
They shake the earth beneath our feet—
Great structures overthrow,
And tho their strength seems limitless,
A greater power we know!

For what excells that matchless power
Which takes a shiftless man
And by transforming grace can bring
His soul to life again?
So let man's might in "multi-tons"
Go thundering o'er the sod,
We'll glory in superior strength—
The quickening Word of God!

—*John D. Stalter*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SOIL EROSION AND SIN

Experts on the matter of soil erosion tell us that in the United States over 35,000,000 acres of land have been completely destroyed for agricultural purposes; that the top soil of an additional 125,000,000 acres has been removed; and that another 100,000,000 acres are starting toward depletion. This means that the equivalent of one million 160-acre farms have been destroyed or are seriously threatened at the present time by soil erosion due to careless farming and deforestation.

The Subtlety of Sin

Most of us paid little attention to the matter of soil erosion, until the acuteness of the situation forced itself upon our attention by the top soil of Kansas and Nebraska farms blowing on the office desks of New York merchants and bankers. We are at last doing something about it only after a tremendous amount of damage is done. This is what we do in so many realms of our lives. We go to the dentist after the tooth is decayed; we see a doctor after a dangerous disease has broken down our health. There is something strangely similiar in the nature of soil erosion and sin.

Sin operates in a sinister fashion. It seeps in through the unprotected crannies of our spiritual walls. It begins in a small way in unnoticed and unfelt places. It gradually eats away at the heart of our vital spiritual tissues, destroying our entire moral fibre and eventually our whole spiritual vitality. The treachery of sin is that it goes on destroying and undermining in an undramatic and subtle way making us believe that we are perfectly whole and healthy.

Soil Erosion Is Subtle

In this sense soil erosion is like sin. It operates in an unnoticed way. Unless the good soil is adequately protected by proper amounts of grass, shrubs, and trees it will be washed away, a little at a time until gradually all of the fertile soil is removed. The earth which remains is then barren and unproductive just as is the life that has been undermined by sin. This is exactly what has happened to millions of acres of good earth all over the world. That which God has given us to be good stewards over has been allowed to be destroyed or to be made unfruitful. We have violated God's trust. The millions of acres which have been allowed to become unproductive bear the mark of unfaithful stewards. God said, ". . . for the land is mine; for ye are strangers and sojourners with me." (Lev. 25:23) We have brought a curse upon the land by our ignorance, neglect, greed and oppression.

C. P. S. and S. C. S.

I believe that one reason why many people do not think soil conservation is of national importance is because it is not as dramatic, colorful, and momentarily exciting as some other forms of national service. Viewed from a long time point of view, which is always God's view, soil conservation is not only nationally important, it is divinely important. To preserve millions of acres of fertile soil from becoming barren desert lands, as has happened in the ancient Tigris and the Euphrates valleys, in China and in North Africa and in various areas in America, is indeed important. It is preserving the soil that man may till it, that he may prosper and replenish it, that he may make a garden out of it, that seems to have been God's purpose for man from the beginning.

RELIEF

A MONTH IN THE CHACO

Bro. Vernon Schmidt's October 8 letter gives a diary of his activities for the month of September in the Chaco of Paraguay:

Sept. 1. Had a "schultz" meeting in Philadelphia about the work on this road project—whether or not they will cooperate; answer: "We wish to do so."

Sept. 2. Went to Menno Colony, "Versammelong" in Somerfeld for same purpose; answer was the same there, also.

Sept. 3. Dr. John and I went to Dorf 11 to see the new church being built there, and to see some others, also.

Sept. 5. Mr. Harder, from Menno, Mr. Legiehn, and I had a talk about the division of work between the two colonies and the time to start work.

Sept. 6. Church in Philadelphia, then in p. m. watched Indians play a sort of "hockey."

Sept. 8-12. Made another trip along road to investigate another shortcut near Poz Azul; but land is entirely too low to make a road.

Sept. 13. Had a Song-Fest in Philadelphia. Whole day of singing. In evening, John and I heard a group of Indians chanting, as for a sick man, so we went to their camp nearby, and watched the "medicine man" draw the "evil spirit" from the sick man! (Did he get well? I do not know).

Sept. 14-16. Helped John with some routine work in hospital.

Sept. 17. John and I went on trip to an old Chaco war battleground; saw lots of their fortifications and half a dozen old skeletons lying there.

Sept. 18-20. Around Philadelphia. Nothing special.

Sept. 21-24. Worked some around Hoffnungsfeld, clearing the proposed road. Rained some while there —enough that some of the colonists could plow, so there will be no more work on the road now, I guess.

Sept. 26. Attended a wedding in the afternoon. After that, John and I were invited to N. Siemens for coffee, along with the students of the Bible School, which had its closing program this evening in Philadelphia.

Sept. 27. Church in Philadelphia in afternoon, most of the patients on whom John and Herbert Schmidt had operated came to the hospital for tea, and we took a picture of the whole group.

Sept. 28-30. Doing a little more investigation on Palosantos oils.

For Winter in France

Bro. J. N. Byler's September 25 letter from Lyon, France, gives a hopeful picture regarding food supplies for the children's colonies as they approach winter. Food distribution through the several canteens is also promising.

A paragraph of Bro. Byler's letter tells of securing 880 pounds of artificial wool from Switzerland. The wool will be knitted into children's garments. Quoting from the letter: "If we succeed in doing this I am sure it will be a blessing to many this winter."

The 21,000,000 middle class families in America are classified by the Wine Review as follows:

27 per cent are morally dry
22 per cent prefer beer or hard liquor
5 per cent already consume wine "heavily"
46 per cent consume wine infrequently or in small amounts.

THE WESTERN DISTRICT CONFERENCE LOAN LIBRARY

Recently the Loan Library has added to its collection eighty new books. Since the days grow shorter and the evenings longer, we urge our churches to order books for use among their members. The library circulated over 800 books last year. This number shuold be at least tripled during the coming year.

A considerable number of the eighty new books were donated to the library. Even non-Mennonites have contributed gladly to this collection, because they considered the Loan Library to be a very valuable means of enriching our churches.

If non-Mennonites take this attitude, our own members certainly should be increasingly eager to build up our library. There are many homes in which there are books which are not used any more and have become a burden to the housewife. Please, send these in to the Loan Library which will set them, if possible, into circulation.

Address your packages or letters to: The Loan Library, North Newton, Kansas.

—**The Education Committee**

THE LATE COMERS

Everek R. Storms

She always gets to school by nine,
She's never late you know;
No matter if it's rain or shine
Or how the winds may blow.
Now Sunday Schools don't start till ten,
The bells begin to chime;
But it's just a little different then.
And she's seldom there on time.

He's never late for work you know,
Of course that wouldn't do;
And yet he has so far to go,
It's quite a walk, 'tis true.
The weather may be hot or cool,
He's always there by eight;
But when it comes to Sunday School,
Somehow he's always late.

The fact'ry starts at sev'n o'clock,
And everybody's there;
Sometimes they have to run a block,
But they make it, I declare.
And when it is a baseball game,
They have no time to fool;
But then, somehow it's not the same
For Church or Sunday School.

Imagine saying to your boss,
"Don't think I mean to shirk,
But we had company at our house
So I was late for work."
Say! If we can get to work all week
By seven, eight, or nine,
We surely ought to get to Church
And Sunday School on time!

—*Kitchner, Ontario*

My Church

Deep in my heart I know that the Church is of God. That in spite of human frailties she has brought blessings untold to all generations, including my own. That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children. That I would not want to live or die in a land where no church spires point its people heavenward.

I also know that the Church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my Church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted service.

The Church welcomes you!

DAILY DEVOTIONAL MESSAGES

By *Herbert E. Miller, Deer Creek, Oklahoma*

NOVEMBER 15—*"Get thee out of thy country—from kindred—father's house—unto the land that I will show thee. And I will make of thee a great nation and make thy name great."* Gen. 12:1, 2.

God spoke these words to Abram, later called Abraham. It must have been a wonderful experience to walk by faith in God, not knowing beforehand where to go, but to journey in full confidence that God would watch, protect, and guide. God gave Abraham great promises which he never fully realized in his day, but Abraham believed every word that was promised, and it was counted to him for righteousness. When God said, *"I Will,"* Abraham never doubted. The Scripture is full of God's promises. Some have been fulfilled, some are being fulfilled, and some are yet to be fulfilled. So let us walk in peace and simple faith before God. God fulfills all his promises, so what a joy is ours to search the Scripture to find them.

NOVEMBER 16—*"And Pharaoh said, who is Jehovah that I should hearken unto his voice to let Israel go? I know not Jehovah and moreover I will not let Israel go."* Exod. 5:2.

A most tragic statement of a man whose life ended in a great tragedy—he didn't know God. Moses had asked Pharaoh to let his people go. Pharaoh recognized no higher authority than himself. Today the heart of God is still deeply touched in compassion for the thousands who also say, *"I know not God,"* and *"moreover"* they will continue to live in ungodly ways. In the judgment day these will look upon Jesus whom they crucify, but the day of salvation will be past. So, as we hear His voice today, let us not harden our hearts. Jesus said, *"If any man will come after me, let him deny himself, take up his cross, and follow me."* Matt. 16:24.

NOVEMBER 17—*"Be strong and of good courage; be not affrighted, neither be thou dismayed, for Jehovah thy God is with thee withersoever thou goest."* Josh. 1:9.

Joshua was a mighty leader, because he obeyed God. Success in life to him meant carrying out God's commissions. God had promised him and the Israelites the land of Canaan, and Joshua said, "Let's go and possess it," because he believed in God. He entertained no doubts, because he believed in God. He knew he would have victory in life, because he believed in God. Joshua found happiness in his work, because he believed in God. He was strong and of good courage, because he believed in God. Faith in God dispels fear, anxiety, and despair, or it isn't real faith in God.

NOVEMBER 18—*"Be patient—Brethren."* Jas. 5:7a.

"Go slow, my friend, and walk with God
As Enoch did of old.
Your life, as pleasing, then may oft
In future years be told.
As measured by eternal things,
God never can be slow,
Yet measured by our thoughtless haste,
Seems often to be so.

"Take time to pray—to let God speak,
Our will in His combine.
Take time for reverence to burn
And all our dross refine.
Our soul's enrichment let us seek
Nor haste God in His plan.
Why hurry so? Be patient while
God makes a better man."

NOVEMBER 19—*"And that repentence and remission of sins should be preached in his name among all nations."* Luke 24:47.

A pastor lectured to a group of theological students in a New England school. He stressed personal evangelism, and they agreed with him that personal work was very important. However, they regretted that there was so little opportunity for such work in their school. The pastor later talked with the elevator man and with the janitor and found that neither had heard a word about evangelism in ten years.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

NOVEMBER 20—*"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."* II Peter 1:2.

Doctor Lindsay of Boston gives this definition of grace, "Grace is giving to someone what he needs instead of what he deserves." Often we forget that Jesus came to give us something which could not be found in the world, but was needed daily. Jesus brought with him from God's storehouse of mercy and love, a title for each one of us, namely, an heir of God through Christ Jesus. He brought a promise and assurance of eternal life for "whosoever believeth." Also such gifts as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All these gifts are ours for the asking. Thus, may *grace and peace be multiplied* to us, and we experience the joy of telling others the "good news" of the gospel.

NOVEMBER 21—*"Mine house shall be called a house of prayer for all people."* Isa. 56:7.

Brother John was a man of God who loved to go to the village chapel to worship. A friend asked him one day what attraction there was in seeing the same place, the same people, singing the same songs— John interrupted, "Listen, my friend, you like to fish, and you go to the same river, sit on the same bank, cast your hook in the same water. But the water that is here today will have passed on into the ocean tomorrow, so you really always fish in fresh water. So also, everytime I go up to the chapel the Lord has something fresh for me." Thus, we pray for our spiritual needs, "Give us Lord our daily bread," and He has a fresh loaf for us each day. Our soul needs daily, systematic nourishment from God, and his table is always spread. To partake of His blessings we need to pray.

Can We Follow Christ in a Total War?

As the totality of war continues to press closer and closer, we are almost overwhelmed by the problems of following the way of love given by our Christ. But to these problems we must find an answer, for never before have we had such an opportunity to really put into practice the things Jesus taught. If we are ever again to proclaim Christ to the nations we can not now reject His way of living.

It has been said that we too hope and pray for a United Nation's victory, but God forbid that we pray for anything but a cessation of hostilities! How could we pray for the destruction of those to whom we must bring Christ? How could we pray God to use our evil to overcome evil when He has commanded us to overcome evil with good?

They say that our corn and wheat—the clothing we produce—the taxes we pay—the natural resources we preserve,—all we contribute to the war effort. If that is true we are sorry, but how could we deny food to anyone? Are we to let the soldiers starve? Would not that be a denial of the very thing in which we believe? And are we to let the little children and their mothers suffer? Is it not they who would be the first to hunger if there were no food? Would not they starve before soldiers lacked food?

There are those who have struggled with this problem only to accept the medical corps as an answer. But this we must reject, for we can not give a life consecrated to Christ to an army whose very existence is a denial of the way of life Christ taught. And when we say we enter the medical corps to save lives we fool ourselves; actually we keep another soldier from saving lives. We send him to the front where he can take lives which we will never save.

We have been told that by being conscientious objectors we are confused. They say that refusing to take part in war does not mean that we do not take sides, but that this very refusal constitutes giving positive aid to the enemy. It sounds a bit queer. We had always supposed that the "aid" we give the Axis when we do not participate in the war waged by the United Nations is completely offset by the "aid" we give the United Nations when we do not take part in the war waged by the Axis.

We not only *can* follow Christ in a total war, but there is no other time when truly following Him will mean as much as it does now. Let us not hide our light under a bushel.

—*Editorial in Jasper-Pulaski Peace Sentinel*

IN HIS STEPS

"The road is too rough," I said. "Dear Lord,
There are stones that hurt me so."
And He said, "Dear child I understand;
I walked it long ago."

"But there's a cool, green path," I said.
"Let me walk there for a time."
"No, child," He gently answered me,
"The green road does not climb."

"My burden," I said, "is far too great;
How can I bear it so?"
"My child," said He, "I remember its weight—
I carried my cross, you know."

"But," I said, "I wish there were friends with me,
Who would make my way their own."
"Ah! yes," He said, "Gethsemane
Was hard to face alone."

And so I climbed the stony path,
Content at last to know
That where my Master had not gone,
I would not need to go.

And strangely then I found new friends:
The burden grew less sore
As I remembered, long ago
He went that way before.

Girlhood Days

"Just tune your soul till the wave lengths chime, for God is broadcasting all the time."

—*Charles Wharton Stork*

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Unstable Woman

by *Ruth King Duerksen*

(Continued from last issue)

As the quiet stillness of the early night settled down upon the earth the grip of his trouble seemed to close upon his soul. It had come so suddenly that it seemed impossible. He had known that sometimes there were disagreements between the senior partners of the firm, but he had never dreamed how serious the contention might be. Evidently the trouble had been smouldering for months. One partner had been dishonest. There was a big scandal, and quite unexpectedly the company declared bankruptcy and Albert Harding, along with many other men, had lost his position. The newspapers had unmercifully published it, adding their bit to make the story more attractive. The entire company was disgraced.

What was Faith going to say? There had been a time when she would have tried to understand, a time when she would have been sympathetic. But now what would she say? How would she face her friends? Would she condemn him for what he could not avoid? Would she grow more distant? For sometime Albert had felt the strain tighten between them. They could no longer enjoy the same things. How long could they go on like this? He knew there must either be a mend or a break. He had tried to avoid thinking of it. He had hoped that he could rise in his own way to meet the esteem of his wife, but now what chance was there?

"My God," he cried, "help me to be as strong as you would have me be. Help me to do what you would have me to do. Just help me!" he pleaded; "help me!" and he knew that God would help.

When Faith had heard his story her resentment was very bitter. She was unmerciful in her condemnation. Albert did not relax until she threw herself exhausted upon the bed and fell into a troubled sleep.

There would have been a fairly substantial reserve of finances if Faith's new standards of living had not made such deep inroads on their savings account. But the situation was now extremely critical. There was only one resource to fall back on, and that was his father's farm. It was in Albert's name and the renter was leaving. Faith declared indignantly that she would not be a farmer's wife, and that if Albert took one step toward the farm she would go to the city and earn her own living.

In the next few days Faith fought a battle within herself. The future of her family lay in the balances. She must do the weighing. Even though she was desperately angry because Albert had lost his position, through no fault of his own, and although she hated the idea of going to the farm, she knew that that was the thing to do. She knew her hasty decision was not wise. Her duty lay with her husband and children. "Of course I'll go with them, but I'll hate it. I'll hate it!" she told herself vehemently.

Plans were being made for the change. The house in Rosedale was to be sold and the money used to buy implements and live stock for the farm. To sell the house was the hardest part of it all for Albert, for this was the little home that he and Faith had chosen before their marriage. It was across the front doorstep that he had carried her after their honeymoon. But he clung to the faith of his mother, and the adage she used to repeat in trying times was a stronghold for him. He could hear her say it now, "Keep your head up, but your heart bowed; the Lord holds the plans." But Faith had nothing to which to cling. She kept their new plans from her city friends. She tried to deceive them into thinking that all was well. She was hoping suddenly to drop out of existence as far as they were concerned, and disappear completely without any of them finding out that she was to be a farm wife.

The house was sold and the packing well on the way when the Hardings received a surprise visit from Mr. and Mrs. Strauss. Not knowing that all was not as usual they were bewildered at the upheaval that they found in the cottage. Faith explained nervously that it was housecleaning time. It was a weak explanation, and she could not meet Mrs. Strauss's searching eyes.

"Faith Harding, you are lying to me. Tell me what is going on here!" Mrs. Strauss was not adept at concealing her feelings. It was Albert who came to the rescue and explained the entire situation to the horrified guests.

Mrs. Strauss turned upon him in a rage. "Do you mean to tell me, Albert Harding, that you are kidnapping our dear Faith and taking her away to be your slave on a dirty farm like a common servant?"

"I only mean to say that we are moving to a farm," Albert replied evenly. "There is no kidnapping and no slavery connected with it."

"Perhaps not in your opinion," she screamed at him. "You are only a common sodbuster, but Faith is a lady. You have no idea what effect drudgery would have upon her. To you want to kill her? Do you want to torture her little by little until there is no life left in her?"

Faith rose in alarm at the savagery with which Mrs, Strauss accused her husband. How dared she speak like that to Albert.

"Mrs. Strauss—" she protested.

"Now you be still and keep out of this, Faith, my child. This husband of yours has been a fungus growth upon your social life long enough, and I mean to put an end to his nonesense right now; how many times have you told me that you couldn't do things just because of your husband?" Faith colored vividly. It was true she had been disrespectful to Albert when among her friends.

When Mrs. Strauss had tongue-lashed Albert until her fury had partially abated, she turned upon Faith who was sitting in a chair weeping. "As for you, my poor little child," she gurgled, "you are quickly to get together a few things that are your personal belongings and come with us to the city. Mr. Strauss has been wanting a capable person to help him with his music, and you are just the one suited to that task." Faith opened her eyes wide in astonishment. Albert did not look her way. "Hurry," she insisted. "We have no time to waste." Faith turned imploring eyes toward her husband. He was gazing out the window.

A queer fear struck her heart. Perhaps Albert would be glad if she did go to the city. Maybe Albert hated her. Maybe the boys would be glad if she would leave them. She felt very limp and helpless.

"Faith!" Mrs. Strauss commanded firmly. Faith arose slowly from the chair. She looked again toward Albert. His gaze continued out the window. She turned quickly and ran up the steps.

Packing was very simple, for already the suitcases were lined against the wall and some of them were partly filled. Faith quickly folded her choice dresses. Her nervous fingers ran wildly over the contents of the dresser drawers. Her mind refused to give her advice. It was obliterated by the sudden confusion of feelings and events. Two small suitcases snapped shut. Faith viewed the partly dismantled room with eyes that saw nothing. In the hall she stopped and set her suitcases at the head of the stairs.

"I must kiss the kiddies good night," she said mechanically. Her ice-cold hands opened the door quietly.

"Do bless Mamma and help Daddy," prayed Max, who with Teddy was kneeling before the open window.

"And take those bad people away, please," Teddy supplied; "and don't let them take Mummy along."

" 'Cause they talked ugly to our Daddy," Max broke in again. "Dear Jesus, help Mamma love Daddy."

"And us, too," Teddy finished.

Faith turned away quickly and quietly, blinded by her own tears. She grasped for the stair rail and stumbled down the steps. Mr. and Mrs. Strauss had retired to their automobile. They preferred that to the company of Albert Harding. Albert had not stirred from the chair he had been sitting in. His eyes were still glued to the window. Faith hesitated in the doorway. Then slowly, but resolutely she crossed the room to where her husband sat.

"Albert—I'm sorry," she said simply.

Albert turned his hot, tortured eyes toward his wife. "It's all right, Faith, if that's the way you want it. If you can't be happy with me, then go where you can be happy." He rose from his chair and held out his hand to her. "Good-by, Faith. Where are your suitcases? I'll take them to the car for you."

"B—but," Faith faltered, "there are no suitcases."

"You aren't taking any of your things?" Albert asked.

"No—you see I—I'm not going."

"What?" he cried with a flush of life overtaking his voice. "You mean to say—you mean—?"

"Yes, I mean I'm going to stay—if you will let me. I'm through with the city crowd. May I stay?"

"May you—may you? Oh, Faith—"

"Don't hold me so tightly, Albert, dear. I must go tell the Strausses; then I'll be back —for keeps." Faith slipped quickly from the room. Albert's eyes followed her. There was an argument at the car. Would Faith yet give in? No, his little wife was coming back to him. Albert smiled as the limousine left the driveway with a sudden lurch. "Oh, God," he breathed passionately, "thank you for helping me —and Faith."

At the window upstairs two little boys smiled happily through their tears.

(End)

Hesston, Kansas.

SENIOR DEPARTMENT

SERIES: OUR MENNONITE HERITAGE

Mennonite Principles and Ways of Living.

Deut. 28:1-6; Ps. 118

I. Worship Service

(1) Songs: "O Power of Love, All Else Transcending," No. 517; "How Great, Almighty, is Thy Kindness," No. 516. (2) Reading of leading topic, prayer leader's remarks. (3) Group singing of chorales found in **Hymnary** Nos. 505-574. (4) Offering for Home Missions.

II. Leader's Introduction:

Long ago a Dutch statesman called the Mennonites "The Honeybees of the State." Our people have been known as being industrious and frugal.

Their beautiful farms both in the East and the West in the United States attest to this, also the few families who have been poverty stricken, as well as the well-to-do, successful men who have chosen a business career. Their honesty has been so highly respected that their simple verbal promise was sometimes taken in lieu of a written promissory note. It is a challenge to all of us to live up to this heritage, and we appreciate it if a business man of our day says, "I have never yet received a bad check from a C.O."

Another distinguishing mark worthy of keeping and cultivating was the "simple life." Simplicity in dress, in household furniture, in habits of eating, in manners, in church services, but all the same, nothing slipshod but rather truly genuine, distinguished their way of living. One may, perhaps, even speak of their simple faith and trust in God, their child-like dependence on Him and His care.

They were known as a kindly, helpful people. Anyone in their midst who suffered distress and hardship was taken care of by interested sympathetic neighbors. The needs of the world found a ready ear in our circles as the large offerings and contributions for China and India relief and for other causes testify.

III. Suggested Topics for Short Talks:

1. The Mennonites in the relation to the state. 2. The "Simple Life"—what was it like—shall we keep it in our day? 3. The "oath" and the "ban" as practiced through the years. 4. Peace and non-resistance, what do these principles mean?

IV. For Discussion:

1. Why should Church and State be separated? What do we owe to the State? 2. How far is the Sermon on the Mount to be taken literally and used as a way of life in our day? 3. What can we do to "seek peace and pursue it"?

V. Facts for Study:

About the relation to civil government, Menno Simons says in part: "The office of the Magistrate is ordained of God . . . we have ever obeyed them when not contrary to the Word of God and we intend to do so all our lives. . . . We pray for the imperial majesty, kings, lords, princes and all in authority . . ."

Our fathers held that that the church was a voluntary organization, composed of those of a regenerated heart. Political force could not dictate in matters of religious faith. The Church was not to be governed by the State. It was to be kept clean by means of the Ban, excluding unfaithful members from the fellowship of the church. The Bible was the sole source of faith and practice.

The New Testament taught them to love even their enemies and so it was wrong to take life, not only as an individual, but also by military force and by judicial process. Jesus said, "Swear not at all," and so they took no oath. Baptism was to be administered only upon confession of faith and hence only adults could be baptized. The Christian must live a life separated from the world.

They were faithful even to the point of death. Many of them laid down their lives in the persecutions which they suffered in the various countries through which they spread. For the sake of maintaining freedom from military service many of our fathers were willing to suffer loss of property and to migrate from their homeland into another country. Their emphasis on non-resistance and the peace principle has gained new attention in the life of our day.

VI. Food for Thought:

No vision and you perish,
No ideal and you're lost;
Your heart must ever cherish
Some faith at any cost;
Some hope, some dream to cling to,
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.

INTERMEDIATE DEPARTMENT

Mission Study

We trust that many of the Intermediates have had a chance to read the book, "With Christ On the Edge of the Jungles" by Missionary S. T. Moyer. It is our intention to plan three studies on this book. Most of the work will need to be done by you. We are merely suggesting points for study. If possible, have a large wall map of our India Mission field for these meetings or secure the small maps of India from the General Conference Literature Committee at the small price of two cents each.

Before you begin the study of the book we would suggest tiat your pastor or superintendent tell you about the homes and education of Rev. and Mrs. Moyer. pp. 56 and 57

1. Home—On the Edge of the Jungles—Basna, India.

"God was our all-seeing Protector. His spirit was our guide. Christ was our abiding presence on the edge of this jungle."

A. Describe the jungle on which camp was first established. pp. 1-2.

B. Tell of the difficulties experienced in building the first mission home in the jungle. pp. 3-6.

2. The Call—go to the outcastes

A. The first pioneer, probably from the English Baptist Mission had been preaching to only the upper classes of people as he followed the century old tradition of his mission. God later brought to him the call to preach to the lowly and the poor. It was very difficult for the missionaries to obey this call.

Tell of the inner struggles of these missionaries until they were willing to go.

B. Tell the story of Habil and how his life influenced his village. pp. 8-11.

C. Because they obeyed God's call there came into being in that area in the span of thirty years a church of nine thousand men, women, and children.

JUNIOR DEPARTMENT

Junior Department

LEARNING TO SERVE Matt. 20:25-28, John 13: 1-5

"A Practical Meeting"

How true it is that God's children often forget to help others. The following story is told of Sammie: Sammie lived in a slum section. He was taken to Sunday School by a kind Christian and later accepted Christ as his heavenly father, in whom he had all trust. All his neighbors knew he was a Christian. On a certain cold day he sat shivering on the curb of the street. He was cold because he was barefooted and ill-clothed. A neighbor said to him, "If God loves you, why doesn't he keep you warm?" The little fellow thought for a moment and then, with tears, said, "I guess he tells someone to help me but somebody forgets."

David Livingstone, the great missionary who spent thirty years in darkest Africa, gave God his **undivided service.** His prayer was that he give his whole self completely to the Master. His life challenges us today to do no less under more favorable circumstances.

Joyful service is one which Christians render whose hearts are filled with happiness serving the Lord. A certain Chinaman could not be persuaded to accept Christ. Then one day he came to the missionary and asked to be told of his religion. "I have seen how joyous it makes you and your people, and have heard the laughter of you and your countrymen. Our land needs more people filled with joyous Christians."

The Question Bee

1. Why can we not be selfish if we want to serve? 2. How can we serve in our church? 3. Why can't we serve God and the world at the same time? 4. What is our reward for service?

The Prayer List

1. Pray for a humble heart and spirit.
2. Service that is obedient to God.
3. Love that constrains us to do God's bidding.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 22, 1942

MOTIVES THAT STRENGTHEN FAMILY LIFE

Exod. 2:1-4, Josh. 24:14, 15, Eph. 5:28-31, 6:1-4

"The four cardinal units of society are the family, the school, the church, and the state. The latter three units are deficient in any country where the motives of family life are weak. The family is the original of the four units and builds itself into the superstructure of the school, the church, and the state." "Christian leaders in America today realize that the American home must be strengthened with the power of Christian faith if America is really to be strong." *(Christian S. S. Quarterly).* As the years go by there are changes developing in all the members of a family. These changes will either strengthen or weaken the family life. They may grow away from each other or they may grow closer together. The four lesson references present four motives that will help to strengthen family life.

Similar Religious Background of Parents, Exod. 2:1-4

The father and mother of Moses were both of the tribe of Levi. They had a similar social and religious background and similar moral and religious ideals. They could well unite their lives around the things which they held in a common view-point. This is essential for a happy and harmonious home. Miriam's loving watchfulness over her brother (vs. 4) depicts another element of strength in family life.

Family to Serve the Lord, Josh. 24:14, 15

Joshua had given a brief history of God's goodness to the Israelites. He now admonishes them to stand in awe of the Lord God, to serve Him loyally, and to renounce all idolatry. Some of the Israelites had taken part in the animal worship of Egypt. Now, having been delivered out of Egypt, these idols are to be put away forever. Joshua gave a direct command. He did not offer a choice between God and idolatry. "Choose ye this day," (vs. 15) either serve God or else refuse to serve Him and be counted as His enemies. God has given us our wills and we are free to choose or reject Him. Parents must make a choice and the spirit of Joshua should always direct them in their determined choosing for themselves and family.

Love of the Man for His Wife, Eph. 5:28-31

Paul is illustrating his conception of the union of Christ and his Church by the marriage relationship. Paul says that men ought to love their wives as they love themselves, their own bodies. Husband and wife are "one flesh" (vs. 31), so ordained of God. The two are as one in heart and spirit—united in love for one another. The husband shall show as tender a love for his wife as Christ shows for the Church. True love ought to be the basis for every marriage. It will take love and patience to meet the problems satisfactorily that will arise in married life. However, in the midst of these, love will grow when husband and wife accept the responsibilities which each one should carry. They "shall be joined together" —not merely be attracted to each other—"glued or cemented together, and nothing but death should dissolve their affection." (Clarke).

Responsibility of Children and Parents, Eph. 6:1-4

Paul assumes that parents act as Christians in exercising their authority. Children are to obey them with loyalty to Christ as a motive. The child is to obey as far as he can remain a Christian while obeying. Such obedience honors the parents, and the general tendency of it is toward lengthening of life and prosperity. Parents should be reasonable with children and not irritate them to resentment and anger (vs. 4).

A large place must be given to the influence of religion in the factors which strengthen family of life. Pure and undefiled religion affects the whole life. It defeats many influences which would weaken and disrupt the home. Religion in the heart gives a disposition to forgive others. Christians can trust each other. Their faith in God gives them strength to meet all situations in the home.

Why is the caution in Eph. 6:4 addressed to the fathers only?

ON THE WITNESS STAND

Two accusations being hurled at the Church are: (1) The Church has lost its message; it has turned away from the fundamentals of the Christian faith. (2) Members of the Christian Church are inconsistent, not proving by their lives their faith. These I have heard again and again in my work among lost men and women. These accusations have come to me from unbelievers and from those who do not hold fast to the fundamentals. Inconsistencies make it hard here and in every other place to win men and women for Christ. I am convinced that a departure from the fundamental truths of the Christian faith is the cause of the second accusation. Men and women who have not been born again from above cannot live the Christian life. All of this makes me sad as I see so many souls reject Christ and go onward to hell.

—*P. A. Kliewer*

SALEM MENNONITE CHURCH

Wisner, Nebraska

“Blessed is the Lord, Blessed is the man that feareth the Lord, that delighteth greatly in commandants.”

There is not so much to report, since we are so few members left. However, I will let everybody know that we are still alive and continuing to keep up our spirit in helping and doing what we can.

During the summer months we had services every other Sunday. These were delivered by Hugo Mierau, of Henderson, Nebraska. He is a Bethel student and is preparing himself for the ministry. We understand that he will be ordained very soon, he is a very bright young man and has a good deliverency. We wish him success and faithfulness in serving the Lord and the good cause.

We also had a few ministers this year, visiting us and serving us with the word of God. Rev. Friesen, of Henderson, Nebraska, was here. He brought us a very timely and helpful message at the morning service. We also had communion.

Thanksgiving Day will soon be here. Many years ago the Psalmist wrote, “Offer unto God Thanksgiving and pay thy vows unto the most High.” Such living produces great results. And now as we move on to Thanksgiving Day let’s plan to express our gratitude. Cultivation of such thoughts will bring us to the realization that there is much to be thankful for, and that when we express our gratitude in one way or another both we and the recipient benefit. We here at Wisner have much to be thankful for. We have such a wonderful corn crop; no drought nor grasshoppers this year. May we all be faithful in helping build up the Kingdom of God.

—*U. S. Amstutz*

THE MINISTERIAL CONFERENCE OF THE NORTHERN DISTRICT

Bethany Mennonite Church, Freeman, South Dakota
November 17-19, 1942

Christian Builder’s Conference—I Corinthians 3
THEME: “Ministers—Builders with God, the Architect.”

Tuesday Afternoon, November 17, 2:00 p.m.

Devotions—Introduction of theme by chairman, (thirty min.) Rev. Willard Claassen
Music—Freeman Junior College
Topic—“The Builder’s Foundation,” I Cor. 3:11, (thirty min.) Rev. Helmuth Ortman
Discussion of above topic (fifteen min.)
Music—Freeman Junior College
Open Forum (thirty min.)
(Note: The Open Forum will be devoted to problems and questions handed in, preferably sent in advance by the pastors.)

Tuesday Evening, 8.00 p.m.

Leader—Rev. J. A. Tieszen
Offering to defray expenses of the conference
Address—“A Great Need in Our Denomination, Rev. C. F. Plett
Music will be furnished by the South Church

Wednesday Morning, 9:45 a.m.

Devotions (fifteen min.) Rev. Arthur Ortman
Topic—“The Builder’s Relationship With the Divine Architect,” I Cor. 3:9a (thirty min.) Rev. Joseph J. Hofer
Music—The Hutterthal Church
Discussion (fifteen min.)
Topic—“The Builder’s Union,” I Cor. 3:9a (thirty min.) Rev. J. F. Sawatzky
Music—Hutterthal Church
Discussion (fifteen min.)

Wednesday Afternoon, 2:00 p.m.

Devotions (fifteen min.) Rev. H. E. Widmer
Topic—“The Builder’s Materials,” I Cor. 3:12-15, (thirty min.) Rev. John Bartel
Music—Friedensberg Church, Avon, South Dakota
Topic—“The Builder’s Tools,” (thirty min.) Rev. Albert Ewert
(Scriptures, Training, Character, Prayer, etc.)
Music—Friedensberg Church, Avon, South Dakota
Open Forum (thirty min.)

Wednesday Evening, 8:00 p.m.
(College Auditorium)

Leader—Rev. H. Albert Claassen

Music—to be provided by the North Church

Offering

Address—"On the Basis of a Study of the New Testament Churches, What is a Spiritually Effective Church." Rev. Erland Waltner

Thursday Morning, 9:45 a.m.

Devotions—Rev. Paul Tschetter, (fifteen min.)

Topic—"God's Building—Now and Then," (The Kingdom) I Cor. 3:9c-15 (thirty min.) Rev. Albert Schultz

Music—by Ministers

Discussion (fifteen min.)

Topic—"Structural Weaknesses Revealed by the Present Crisis and Specifications That Need Re-emphasis" (thirty min.) Rev. A. W. Friesen

Discussion (fifteen min.)

Music—by Ministers

Thursday Afternoon, 2:00 p.m.

Devotions and Prayer Meeting (thirty min.) Rev. Edw. Duerksen

Business Meeting

Topic—"The Creative Joy of the Builder," I Cor. 3:14 (An Inspirational Message) Rev. J. A. Friesen

Afternoon session will close at 4:00 p.m.

Day sessions will be held in the Bethany Mennonite Church. The two evening meetings will be held in the College Gymnasium.

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Pastors coming by car are asked to group together. If by rail, please procure a "Clergy Certificate" if you have none. We feel it will be difficult to meet all expenses by free will offerings unless an effort is made to keep down the expenses.

* * * * *

Pastors having practical pastoral or church problems are asked to send them in to the secretary, Rev. Lewis Linscheid, (Freeman, S. D.) before the conference session.

« « JOTTINGS » »

—**Marietta, Ohio, C.P.S. campees** saved during a six month period a total of $202.16 for European relief by having a frugal meal each Saturday noon. The contribution per man for this period averages about $2.70. The reporter writes, "We scarcely missed the extra food—possibly felt better without it. One can only conjecture what could be done by a camp, by all C.P.S. camps, even by the church as a whole, if individuals would determine that others shall be fed before they could enjoy the tightening of their own waist lines."

—**Princeton Plan:** "C.P.S. leaders and leaders of pacifist colleges have felt that future relief workers should have opportunity to study the climate, natural resources, topography, social conditions, etc., of foreign areas where relief may be carried on. This feeling has led to the proposed "Princeton Plan" which is awaiting Selective Service approval. Under the plan some twenty-five or thirty qualified men in Civilian Public Service camps will be selected to do research work in the library of Princeton University. They will prepare monographs covering the foreign areas, and this material will be sent to C.P.S. camps and to several pacifist colleges where interested groups will assimilate the material... Both General Hershey and Colonel Kosch are enthusiastic about the plan and hope to see it in progress by Christmas." —Whispering Pines

—**Four inches of snow** lay on the ground when some of the new campees of the Hills City C.P.S. (Black Hills) camp arrived.

—**Dr. J. E. Hartzler,** former president of Goshen and Bethel Colleges, one-time president of Witmarsum Seminary, former lecturer for the American University and the Near East School of Theology, Beirut, Syria, and now lecturer in the Department of Systematics in the Hartford Seminary Foundation, spoke at the Marietta, Ohio, camp on October 24 and 25. **Rev Donovan Smucker** spoke there on October 7.

—**Delvin Kirchhofer,** the educational and assistant director of the Grottoes, Virginia, C.P.S. camp is to sail for Switzerland, where he is to open a central relief station to administer aid to the needy areas of war-impoverished Europe. Brother Kirchhofer speaks the Swiss language and is single.

—**Elmer Ediger,** educational director of the Weeping Water, Nebracka, C.P.S. camp has left for the training school to be conducted by the M.C.C. at Akron, Pa., and Washington, D. C.

—**Belton, Montana:** "Late Thursday afternoon we reached our destination, Belton, Montana. Our camp, just at the foot of two fair-sized peaks, is beautifully located along the middle fork of the Flathead River. Surrounding the camp are thousands of acres of forest which were burned off about fifteen years ago. In this area young trees are now growing, with many of the old trees standing as monuments of bygone days."

—**Esko Loewen,** formerly of Newton, Kansas, and a graduate of Bethel College, is editor of the M.C.C. News Letter. Writing in the camp paper of Grottoes, Virginia, he says, ". . .This same spirit of calmness and fellowship has been the most impressive feature I have noticed. It impresses one greatly. It convinces me ever more that C.P.S. men are endeavoring daily to make their Christian faith a living faith which bears them through the drudge of daily toil as well as the joys of life. As the days pass, I pray this same spirit may continue to live in us, so that this life of ours may constantly give witness to the Christ we adore. Those hours of duty in the office, kitchen or project, as well as the hours of leisure in games, hobbies, relaxation or study, can be full if our hearts are right. So, regardless of what the day may bring, may we ever keep the faith."

—**Campees of the Fort Collins, Colo., camp** recently spent Friday afternoon and Saturday and Sunday searching for a deer-hunter who had become lost in the vicinity of Greyrock Mountain. Sunday evening, as plans were being made for the next day's search, they were informed that the body of the lost man had been found by another hunter. The man probably died from exposure and exhaustion. The General Conference of Mennonites has the largest representation in this camp with a total of sixty-four. The eighth grade is the education peak of the highest number. There are forty-seven married and 103 single men. In the occupation list of the men farming stands on top with 112 listing it as their former work. Kansas has the largest representation with forty-seven sons present. More men are age twenty-two than any other age.

—**Medaryville, Indiana, C.P.S. camp:** Similar to the lice control project carried on in New England by volunteers from Friends camps will be the project sponsored by the medical clinic of the University of Chicago to determine the effect of prolonged exposure at high altitudes. Two men of this camp will take part in this form of detached service. They will have to live six hours daily in a large chamber under reduced pressure and will be required to remain in the Hospital buildings twenty-four hours a day for a period of eight to ten weeks. There is no danger and only a minimum of discomfort. . . . Some twenty mothers recently came with "buttons by the gross," "patches by the yards," and "darning yarn of all hues by the mile" and repaired the boys' clothing. More than that, they brought thirty-two chickens which when all dressed in brown were most delicious.

—Definition: An atheist, a man with no invisible means of support. ?

—**Weeping Water, Nebraska, C.P.S. camp:** Brother Erwin Goering, director, and a quartet will serve in the Second Mennonite Church, Beatrice, Nebraska, on November 15. Men from this camp have been helping the farmers on Saturday afternoons, turning half their wages in to the C.P.S.

—"A bill has been forwarded to the House and Senate to provide compensation insurance for men in C.P.S. camps."

—**Bluffton College:** Bluffton Seniors named to the list of "Who's Who in American Colleges and Universities" are Mary Alice Howe, Magdalene Oyer, Herbers Fretz, and Royal Thomas. Dr. I. W. Bauman spoke at the Bluffton Mennonite Church, October 25, during the Sunday School hour, concerning "Mennonite Principles." This was one of a series of four such talks planned by the Sunday School to encourage discussion on Mennonite customs. Dr. C. Henry Smith, Rev. S. F. Pannabecker, and Rev. P. E. Whitmer. Dr. N. E. Byers addressed the college church organization on Sunday evening, October 25.

—Bulletin, **First Mennonite Church, Upland, Calif.:** "As you know it is now possible to buy so-called Civilian Bonds. Bethel College is trying to take advantage of this opportunity to ease its debt burden. It is hoped that many who purchase such bonds will be glad to name Bethel College as the beneficiary."

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** The congregation was recently asked to consider the compilation of a list of those who did not support the church either by attendance or contributions. The Mountain Lake Bible School gave a program October 24. Rev. Albert Schultz from Butterfield was one of the speakers. On November 11 the church is to have a fellowship supper. "This is to be an occasion of gratitude to God for His choice blessings upon us during the past years, considering especially the erection of our new house of worship." "No beer for sale at a newly opened restaurant in town. As a Christian church we commend this wise desision of the management and pray for the day when every other place in town will follow this commendable step."

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BETWEEN NOW AND CHRISTMAS?

If so, write at once to the Mennonite Book Concern, Berne, Indiana, for their Christmas Greeting sales proposition.

$25.00 **$25.00**

—Bulletin, **First Mennonite Church, Beatrice, Nebr.:** The Frank Mannings recently visited here. The church sponsors a Red Cross First Aid Class. Oscar Wiebe, a member, has accepted the position of business manager at the new camp opened in the Black Hills. The church sent a goodly number of **Mennonite Hymn Books to this camp.** A member from a C.P.S. camp writes, "It makes one feel that one wants to put everything one has into camp life to make the best of it, if all you good folks at home are doing so much for us. We surely have a lot to be thankful for here in camp."

—**The West Zion Mennonite Church, Moundridge, Kansas,** has adopted the 100 per cent subscription plan for our church papers.

—**Ministers,** why not order all your books through **The Mennonite Book Concern, Berne, Indiana.**

—**Rev. Arthur Friesen** from our Indian mission in Oklahoma recently attended the Western District Conference.

—**The Zoar Mennonite Church, Goltry, Oklahoma,** plans to observe a church festival on November 15. The pastor reports that the church has paid all its debts and is now "over the hill."

—**Mrs. Henry Harder of Enid, Oklahoma,** has come home from the hospital after being there for months. However, Rev. Harder reports that she will have to remain in bed for a while longer.

—**Smith Corner Mennonite Church, Smith Corner, Pa.:** On October 11 we had a Harvest Home Service. The canned fruits and vegetables which were displayed in the church were donated to the Mennonite Home for the Aged at Frederick, Pa. Visiting ministers who spoke during the day were Rev. Paul Wenger of Roaring Springs, Rev. Delbert Welty of Altoona, and Rev. George Gregor of Napier. In the evening the young people presented the play, "The Ten Virgins." —Melvin H. Smith, Corr. (Thank you for the interesting jotting. Might more of our churches send in such jottings? —Editor)

—**All articles and other contributions for THE MENNONITE** should be mailed to **The Mennonite, North Newton, Kansas.** If you do this many delays will be avoided.

—Have you renewed your subscription to **The Mennonite?** If you do it now, it will not be on your mind during the Christmas rush.

—Climax of the Home Coming services at the **Menno Mennonite Church, Lind, Washington,** came when the pastor, Rev. Edmund Miller announced that the Thank Offering had amounted to $1,800. During the week $500 more came in raising the total to $2,300. Since January 1 this church of 145 members has given $6,386 for benevolences (missions, C.P.S., relief, and Christian Education), $1,750 of this being for C.P.S. camps and $1,900 for relief. Frequent mention of our General Conference work and its needs from the pulpit of our churches and consistent reading of our church papers would do much to further these great causes for which it is a privilege to work.

—**Rev. R. Weinbrenner** brought to a close his pastorate of the Second Mennonite Church, Beatrice, Nebraska, with an impressive communion service on Sunday, November 1. The congregation gave Rev. and Mrs. Weinbrenner a farewell reception with a fitting program and cafeteria-style luncheon during the preceding week. Expressions of appreciation were offered by representatives of the various organizations in our church. A farewell tea was given for Mrs. Weinbrenner by the Tabitha and Mary-Martha mission societies on another occasion. We thank the good Lord for what these dear people have meant to us, not only through Brother Weinbrenner's inspirational sermons, but also by their example in Christ-like living. May God richly reward them and continue to make them a blessing to many in their new and larger field of labor.

—W. C. Andreas, Corr.

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I accept your liberal offer to **New Subscribers** to **The Mennonite** and enclose $1.00. Please send the paper to my address for the period from **Now Until January, 1944.**

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Bethel College, North Newton, Kansas, will celebrate its annual Homecoming, Saturday, November 7. The program for the day as planned by the Student Council features the annual Wheat Bowl football game, Bethel versus Bethany, at Athletic Park at 2:30 p. m., and the Homecoming banquet in Memorial Hall at 7 o'clock. The main speaker for the program following the banquet has not been announced as yet.

Tickets for the banquet are fifty-five cents and are now on sale. Reservations may be made by addressing: Chairman, Banquet Committee, Box 53, North Newton, Kansas.

Since this is the last Homecoming before gas rationing, a large crowd is expected.

A drive for costumes at Bethel College for the presentation of plays and pageants is being sponsored by the dramatic arts department of the school. The increased facilities of the new Memorial Hall make it possible to enlarge this department.

The costume drive committee is interested in contacting anyone who has any of the following items: ladies' clothing, men's clothing, drapes, lace curtains, hats, shoes, feathers, plumes, or costume jewelry, such as buckles, pins, beads, rings, or bracelets.

The lace curtains need not be in good condition since they will be used to make costumes.

Anyone who is interested in contributing to the drive is urged either to bring his donation to the campus or to contact Miss Winifred Regier, North Newton, Kansas.

—By the time this appears in print the **editor and his wife** will have ended their services to a church which has been outstanding in its faithful and bountiful support, both material and spiritual. Reluctantly we leave our work here. However, we would follow God's will in the work he has led us into. We desire the prayerful support of our reading constituency in order that this paper may be what it should be. Mail all articles and correspondence to **The Mennonite, North Newton, Kansas.**

—The annual **Western District Conference** convened this year in the spacious new Memorial Hall on the Bethel College campus, North Newton, Kansas. This was, undoubtedly, the first time that such a large conference met in a Mennonite hall so large. Those attending found it commodious and convenient, a good place to be. The Women's Association of Bethel College worked hard to serve excellent meals to the visitors who numbered nine hundred for one meal. Rev. Arnold E. Funk was re-elected as president of the conference. The conference session ran smoothly with its business matters and messages.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

—*John Greenleaf Whittier*

. Peter J. Wiens
312 East Fifth Street
Newton
Kansas
Ja 43

Fall Miſsion Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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OUR HOME MISSION WORK

A. J. Neuenschwander Secretary of the Home Mission Board

Baptisemal Candidates, Hoffnungsau Mennonite Church, Cuauthemoc, Chih., Mexico

The seven candidates, shown above, were baptized on August 9, 1942, by Rev. Jacob Janzen, pastor (left side). Shortly before this event Brother Janzen had been ordained as elder by Rev. J. M. Regier (right side), chairman of the Home Mission Board, who was visiting the community and the church at this time.

HOFFNUNGSAU MENNONITE CHURCH
Cuauthemoc, Chih., Mexico

While this congregation did not ask for, nor does it receive financial aid from the Home Mission Board, but because the board sponsored the trip of the chairman of the Home Mission Board to visit this congregation and officiate at the ordinance services, we feel that a brief report ought to appear in the mission numbers.

A congregation of over thirty members, with almost as many children under fourteen years of age is located at Cuauthemoc, Chih., Mexico. The spiritual leader of this group, Rev. Jacob Janzen, was not ordained as Elder, and therefore the congregation asked for an Elder to come and officiate at the baptismal services of seven young people who had been carefully prepared for this important step.

Rev. J. M. Regier, Hillsboro, Kansas, was asked to go. Since this congregation, a member of the Western District and General Conference, is so far removed from other Mennonite churches, Rev. Regier thought it would be a good step to ordain Rev. Janzen as Elder if the Home Mission Committee of the Western District and the congregation agreed to this and Rev. Janzen was willing. The Lord so led that all agreed and felt this as directed by Christ, the Great Shepherd of the Sheep.

A week of services were held before the event, and on Sunday, August 2, Rev. Jacob Janzen was ordained as Elder. All preparations for the baptismal service on the following Sunday, August 9, had been made.

With the entire congregation present and also many visitors there, Elder Janzen in joyous solemnity performed the rite of baptism, after which Rev. Regier brought the scriptural message for the occasion.

May the Lord bless this congregation and keep them true and faithful. —*A. J. Neuenschwander*, Sec.

MENNONITE BIBLE MISSION
Chicago, Illinois

Greetings in the name of our Master and Savior Jesus Christ, in whose name we are laboring here in the city. Having received a call to report for the fall missionary number of **The Mennonite**, it occurred to me that perhaps a story of the work of today would give somewhat of an insight into our work here. Before giving the day's happenings may I say here that we endeavor to carry out an all around program of evangelism, ministry to the sick and needy, teaching, and cooperation with other Christian people in the work of the kingdom of God, with due consideration for the principles of the church and the faith for which our Fathers stood and which we believe with all our heart is the right interpretation of the teaching of Christ.

The scripture for the family devotions was the story of Peter's question about the number of times he should forgive his brother. This is a good passage to start the day with as we have plenty of opportunity to practice forgiveness. May I introduce the family so that you will become better acquainted with your workers.

Esther has to go to work. She works at the Great Northern Chair Company; she is payroll clerk and has had ample opportunity to testify to the faith of the Mennonites. Especially, was this true in regard to Victory Bonds. They have, however, respected her position, and God has cleared the way. Elwina is in her fourth year high school. High school is the place for propaganda and temptation. God has preserved and led. When the class in English had to write on "Winning the Victory" she wrote an essay on "Winning the Peace." This was read in class and another victory won for Christ. Ernest and Helen are in grade school. The smallest Edith is home. When Jesus had sent away the multitude he went off to pray. This is the duty of Mother. She sends off the children to work and school and then prays and works. Today was my day for correspondence, visitation work, etc.

Included in the morning's mail that went off were—three cards to people that had been missed for some time in church. Some of these we look up while visiting, but some, as it seems, can be reached better by a card. Also included in the mail were about ninety letters containing copies of Sunday's bulletin, called the Christian Education bulletin. The cover of this was furnished by Bluffton College; the inside pages contained announcement of our Sunday School, catechism class, ladies' meeting, girls' choir, and Junior Bible Club, all activities in which Christian education has a part. These were mailed to people in the community. A letter to Bluffton College with a contribution taken on Christian Education Sunday. A letter to one of the boys in the service. There are now seven boys in camp. A letter to Miss Fast engaging her to speak here at the mission. A letter to Rev. Neuenschwander in regard to the coming twenty-fifth anniversary of the mission. This will be held in December.

Again the mail brought Sunday School quarterlies from the Mennonite Publication Office and a package of tracts from a tract supply house; also an announcement of the meeting of the women of the Historic Peace Churches.

Part of the afternoon was spent in visiting. The first place was at a home where the mother has been sick for about ten years. We need strength of faith and guidance from God in work of this type. In a recent visit at this place we learned that she had found great comfort in a poem in **The Mennonite**. This she had read several times, and she asked me to read it again. In the second place was also a sick woman. She has been an invalid for several years. Both find comfort in prayer and God's word.

In the evening we had our mid-week prayer service. Here we find a group of mostly women. But they are earnest in their prayer. The sick, the boys in camp, the missionaries in China and other countries are remembered, very often personally mentioned. Preparation is also made for the next Sunday School lesson.

While I am writing this late in the evening there is the cry of a drunken man next door, an elderly man standing at a back door trying to get in. He has no shirt or coat and is shivering in the cold. I tried to talk to him, but he is beyond the stage of reason. As I went in to get an old coat or sweater for him he staggered away and I could not find him. Cases of drunkenness are getting more common. There are fifty places where liquor is sold to the one church in this community!

We shall end the day's work with prayer and praise to God that He has called us out of this dark world into His glorious Fellowship.

—John T. Neufeld, 4221 South Rockwell Street

TWENTY-FIFTH ANNIVERSARY PLANS MENNONITE BIBLE MISSION

Greetings in the Name of our Lord Jesus Christ! In December of this year is will be twenty-five years since the mission work at this place was started by Rev. and Mrs. Wiens and their family. A Sunday School was opened at that time. The community was not thickly settled then. Soon Sunday School was held both morning and evening. Preaching service and prayer meetings were also begun. Since then over twelve hundred people have been enrolled in the Sunday School. Some of these have come only a short time; others have come longer. About ninety have been baptized. Some of these are scattered to the far parts of our land; several are in mission work; some have not stayed faithful; again others have stayed in the community and have been faithful members for years.

Sunday morning and evening services have continued throughout the years, also the mid-week prayer meeting. This has been of great sustaining power to people who had special burdens. The work has very largely been among the poorer class of people; however, this has changed somewhat lately since so many of foreign descent have moved into the neighborhood. Now practically all are earning good wages. The foreign element has however made the work more difficult, as they are mostly Catholic and speak very much in their native tongues.

Plans are being made to celebrate the twenty-fifth anniversary the first week in December by holding a week of meetings. Rev. A. J. Neuenschwander, secretary of the Home Mission Board, has been asked to conduct the meetings. We earnestly covet an interest in your prayers.

—John T. and Catherine Neufeld, and Mrs. Wiens, October 13, 1942.

EVANGELISTIC AND COORDINATING WORK IN CANADIAN CHURCHES

During the months of May, June, and half of July, Rev. J. J. Esau, blind evangelist from Bluffton, Ohio, labored under the direction of the Home Mission Board in the Canadian provinces. His work was to be directed toward an evangelistic effort, but it was also to form a closer bond of understanding between the Canadian lay-members and General Conference work as a whole.

The following is a summary of the work and activities as submitted by Brother Esau to the Home Mission Board. We feel certain that everyone will agree that Brother Esau was a very busy man all the time. May the Lord bless all the efforts and the extensive seed-sowing.

In Ontario—Visited eleven churches; preached twenty-one sermons; gave eight talks to young people and made sixty-three home visits.

In Manitoba—Visited forty churches and Mennonite groups. Preached fifty-nine sermons. Gave thirty-two talks to young people. Made 103 house visits.

Special Occasions—Special message, School Festival, Gretna, Manitoba. Two messages, Song Festival, Steinbach, Manitoba. One message, Canadian

THOUGHTFUL PROVISION FOR HOME MISSION WORK

Some twenty years ago there was a movement to establish a Mennonite settlement and build a church at Woodlake, California. A group of Mennonites settled here. A movement was started to collect a building fund. The congregation had been formed and organized. When some new movement is started it is well to consider what should be done if it does not succeed.

According to a resolution by the congregation at that time, "this money, if not used for building a church within ten years from this date, shall be donated to the Home Mission Board. This board to use the money for the purpose that it deems best."

A sum of $920.00 was collected by the group as a fund. This sum was invested in a certain company. It is too bad, but it is a fact that the new settlement did not materialize, and hence the plan to build a Mennonite church was abandoned.

The "thoughtful provision" provided that the principal and interest, now amounting to $1,656.00, be turned over to the Home Mission Board. The sum, received early in October, is intact for the time being, until the board has time to consider where it shall be used for the greatest good in the cause of Christ.

The Brethren, A. P. Haury and D. E. Bachman, Woodlake, California, saw to it that this notable sum was turned over as the provision called for. Our sincere thanks and appreciation is hereby expressed to them and all others who may have had something to do with this arrangement. The Lord bless the gift and all givers and His work.

A. J. Neuenschwander, Sec., Quakertown, Pa.

Conference, Winkler, Manitoba. Six messages, Youth Conference, Steinbach, Manitoba. Six messages, Young People's Retreat, Rosthern, Saskatchewan.

—A. J. Neuenschwander, Secretary

THE ALBERTA COMMUNITY CHURCH
Portland, Oregon

Many changes have taken place in this fair city within the last few months. All, no doubt, have read of the three famous shipbuilding yards which save arisen within this district. An influx of one hundred thousand persons has recently come to this city to be employed in these war industries. These workers come from all parts of the United States, from every walk of life. This situation has caused a strain on the housing program. Even in our district, which is an older established section, one can readily see its effects.

The effect of this influx has been felt most severely in our Sunday school work. Quite a number of our star pupils have moved into other sections of the city where we lose our contact with them. After the rent ceiling came into effect many of the homes were shamelessly sold from under the renters without any reasons whatsoever. Here we see the grim effects of greed and lust for money. Many of our people have no assurance that they will have a permanent home this winter. It creates anxiety and fear.

As to our Sunday school work we shall have to re-canvass our district and to a large extent start with a new group. Many difficulties thus arise, and we feel as though we are unable to continue our follow-up work as we should.

Our regular Sunday morning church attendance has not been affected as has our Sunday school. Several new families have moved into this community and desire to make this their church home. Then, too, some people are beginning to realize the seriousness of the present crisis and are looking for spiritual guidance. Christ is the only sure refuge for such times as confront us these days.

There are many complex problems which face a city mission worker these days. One often does not feel capable in performing the tasks which should be done. There are so many questions and situations to be dealt with, that it is difficult to know just where to turn. But we are aware of your prayers and know that the Lord is able to meet these situations as we place our trust in Him. It is with but one aim that we carry on in this work—to glorify His name. May God richly bless all who are interested and have helped this missionary cause.

Women's Missionary Society of the Alberta Community Church of Portland, Oregon

The missionary society of the Alberta Community Church in Portland, Oregon, met regularly once a month at the homes of various members, and when necessary, work meetings are called extra. For the first half of the year the booklets entitled, **Uprooted Americans,** were studied and for the last half our own mission fields were taken.

In October the ladies held a sale of fancy work, etc., in connection with a "Penny-a-spoon" dinner. Both were very successful, and a fine spirit of friendliness prevailed upon this occasion. The proceeds of the evening went for mission and relief work. The December meeting is always held in the church with a special Christmas program. On this day the society was privileged to have a speaker who had done missionary work in the Kentucky Mountains. It was an instructive talk and gave one an insight into the conditions of other people in our own land.

We were also fortunate in having a local welfare worker, Miss Jean Lauterbach, meet with us at one of our meetings to tell us about her work among the poor in Portland. One really does not realize just how much work our local welfare departments do. All present enjoyed this talk very much.

Perhaps the most unique meeting of the year was the anniversary one in charge of Miss Etta Davis. It was a Chinese dinner. The hostesses were dressed in Chinese costumes, and a real Chinese dinner was served. Following this Miss Davis gave a talk on her work in China.

The ladies took an active part in trying to help our relief program. By means of this way we feel that we will become more closely united with the Mennonite churches in their various projects and needs. As we enter upon another year in our society, we pray that it may be a blessing not only to the members but also to those we try to help.

Young People's Activities

The Young People's activities for the coming year look encouraging. A larger number of the members seems to be taking an active part in the meetings, and we are anticipating a blessed time with them this winter.

The Dorcas Hi Girls meet every week at the home of Mrs. H. Anderson. During the past year they have had many varied activities, such as assisting in a program at Wyeth C.P.S. camp, being in charge of the Sunday evening program, and then conducting several outings. They have also sewed for needy families and have helped in various mission projects. The girls and their leader should be commended for their good work and we hope that their efforts will be richly blessed.

—Rev. and Mrs. Arnold J. Regier, 5215 N.E. 23rd Avenue, Portland, Oregon.

MOUNTAIN ECHOS, NORTH CAROLINA

Greetings in our Saviour's name. I Thess. 2:4; John 10:14, "Call upon me and I will answer thee." God has been pleased to answer many prayers in regard to Bible work in public schools here in the Great Smokies in opening five new doors to me this year of 1942. Now I have seven schools in different communities; we also have Sunday school here Sunday morning and another in a community twenty miles away on Sunday afternoon. Both Sunday schools are coming along nicely.

Last year Bible work was new in the schools of North Carolina. I was invited into two schools far back in the mountains over a long, rough, narrow, and dangerous roads. My little car clings to the mountains like a bug as I go back to the handicapped schools. There I go every week and hold Bible classes in each school for forty minutes, teaching the children and teachers Bible choruses, Bible memory work, and object or Bible story prayers. Then to the next school, leaving Sunday school papers and tracts to be taken home and read by the children as they sit around the fireside after sundown.

Last year the teachers realized that the Lord honored the schools where the Bible was taught in allowing the children of handicaped schools with a lack of supplies to go forward in their secular studies, as well as doing very well in their Bible work.

At a recent teacher's meeting one of the teachers advertized our Bible work in the school, and teachers have invited me to come to their schools. Hence, new open doors. The children memorize the Bible stories, choruses, go home and rehearse to their pappy and mammy all that "The Bible Woman" said in school. Thus the Bible is getting into the homes through the schools.

Beside school work, homes visited, tracts and clothing given out; tracts are given out to travelers a-foot with a prayer for the readers as they travel on the highway.

The children are encouraged in learning their Bible work by being rewarded with a Bible plaque or a scripture pencil, Bible pictures, etc.

This work is beginning to bear fruit. Where I went to school last year three teen age girls were really born again. They are giving evidence of growing Christian lives.

One of the teachers where I go each week to teach His word began to realize her neglect and duty to the Lord after my Bible story, and, realizing her responsibility began to do personal work among the parents and backed me up by home visitation. Pray for her.

I do thank the Lord for answered prayer in new open doors in other communities besides Paint Rock. Please continue to pray for me. The Lord will bless His word in the hearts of these boys and girls and in the teachers' hearts that the word will bear fruit in lives here in the Great Smokies. Pray that there will be witnesses in later years to many that know Him not.

This work has been born through many obstacles and much opposition, but praise Him for victory.

Should any of the readers have any discarded clothing for which they have no further use, I would appreciate having same. This is one of the means for getting into the school work. Or if you have other things which I could use for rewards at Christmas time, I would appreciate this also. It is one thing to teach these children Bible work, but at Christmas time they look for something extra.

Please do not send any Sunday school papers, as I have so many from the Union Gospel Press house. It is an undenominational house, and it is best to use down here. I thank you for your prayers. Many discouragements and many lonely times are confronted. Do pray for me.

—Elsa E. Grantland

IN THE HOP-YARD

What a busy little girl she was, indeed. From early morning she stood there beside her basket, picking, picking, picking hops. Would she never tire of her work and run away to play? It didn't seem so, for every time that I glanced up from my own work, she was there—eyes downcast and fingers flying.

Hour after hour crept slowly by and the day grew intolerably hot! Therefore, imagine what a rush there was when we suddenly heard the cry, "Ice-cream for sale! Ice-cream for sale!"—The children scampered out of the hop rows for all the world like chickens being called at feeding time! Oh, how they did run! In a minute the ice-cream man was surrounded and almost overpowered.

Turning away from this amusing sight, I happened to look at the opposite row—there was the same patient little figure at her post, picking on and on and on! But I caught the wistful look in her large eyes as she looked away from the crowd of children to smile at me in her sweet pathetic way. Evidently she had not received permission from her father to run away and buy ice-cream like so many of the other children.

At that instant a man came back with ice-cream for his whole family. And imagine!—he had, by mistake, taken one popscicle too many. (Perhaps, he forgot the number of children he had—who knows!) Looking around for someone to give it to before it melted, his eyes fell on he little girl I have been telling you about and handed it to her! Aren't you glad she got it?

I was! And I expected her to eat it immediately. But she didn't. With shining eyes she looked around and called her little brother who was playing near by. The little fellow was there in an instant and together they ran to their lunch box. Sister opened it, got out a knife, and then a very important ceremony began. They both knelt down on the ground. Little brother bent forward with breathless interest and watched his sister poise the knife over the chocolate-coated slab of ice.

The knife hung in mid-air for a few seconds—fell—and cut the ice-cream exactly into two equal parts! Ahhhh—! What a sigh of satisfaction!—Happily they sat down together in the shade of the hop vines to enjoy the little bit of sweetness to the utmost!

Bless their little hearts! I am sure their guardian angels joyfully reported in heaven that night of the unselfish love that they had found in the heart of a little girl.

Nelly Lehn, Vancouver, British Columbia

RIDGEDALE, SASKATCHEWAN

Christmas greetings to all readers and subscribers of *The Mennonite* with Matthew 28:19, 20.

Another year of grace has elapsed since I wrote for this paper. There is so much to be done, and certainly if there ever was a need for more laborers it is now. By God's grace the work here in the northern part of our province has been carried on. Yet new fields lie before us.

Our work this year was carried on in the following places in either English or German as desired and sometimes in both languages: Teddington, Carrot River, Lost River, Petaigan, Pas Trail, Silver Echo (school), Langham, and the surrounding district, Gortitz Hall, and in different homes. We have made about five thousand miles in this work. Never has the work given us greater joy. Many souls were saved. Backsliders were restored, and souls went on encouraged not only to fight but also to have victory in Christ Jesus.

Invitations for special services have come from different parts of Saskatchewan and some even from Manitoba. These would have kept us busy all year round, but owing to my work as teacher, we had to turn most of them down. In most of the places mentioned above there are at least some workers; however, many of them feel the need of fellowship with other workers. But there are plenty of places that have no worker whatever. Nipawin is a large town—larger than Rosthern; Codette is is about the size of Waldheim and is only six miles from there. Neither of them have a church nor a worker that is a Mennonite. Yet they have a goodly number of German-speaking people, and the closest church is about thirteen miles from Codette and about twenty miles from Nipawin. What can be done?

We went to see the people at Nipawin on Saturday and Sunday. We spoke in the Salvation Army Hall both nights. During the day we were out to the Indian camps north of there and brought them the gospel. How they rejoiced and pleaded that we should come again. Do they not have souls also? How will we give an account of what we have neglected with those so earnest desirous people. These are Cree Indians, but most of them understand the English. How we should like to go and bring them the Word. Yet two months of vacation are far too short, and Sundays are always booked ahead. Home visitations are badly neglected. In some homes the minister has never entered. In others he is due for a number of years! Surely we need workers and very soon. Yes, may we press forward as one people bringing the hungry bread, and the thirsty at least a cup of water. Anyone interested in this work might get in touch with me or the Home Mission Board. As to the financial side, there are plenty of poor ones here too, in fact, most of them are poor. Much more could be done if money would permit.

Wishing you all His dearness and nearness,

—Brother and Sister Charles and Tena Dirks

EMMAUS MENNONITE CHURCH
Swift Current, Sasketchewan

Another year has almost passed, and again, we are trying to count the many blessings that our Lord has showered upon us. It has been a year of abundant rains and therefore a bountiful harvest resulted. However, because of the excessive rains, only about twenty-five to thirty per cent of the harvest is gathered in. Then also, the farmers can only sell five bushels per acre, which they require to pay expenses. Thus, there is very little extra money available.

The usual church activities have been carried on throughout the year, to the extent that the Lord gave us grace to do so. Services have been held regularly at all six places of worship. On a whole, the attendance has been fair, although we long and pray for a real revival and refreshing from the Lord. All year we have been yearning for spiritual rains as abundant as the natural rains.

It seems the same here as everywhere else. A general apathy and lack of zeal or genuine interest in spiritual matters is gradually becoming more evident. The war seems to cause so many side issues and fills the mind with so many temporal matters, that little time and consecrated effort is left for God and His Kingdom. May God in His good time cause this upheaval to come to a close once more. How the soul yearns for tranquility again!

In spite of all this a goodly number of members have been added to our church roll. We hope and pray that we may all be a mutual blessing to each other and may be able to serve our Lord's cause better.

We had special services for some time during which time we tried to have our visiting worker, Rev. Peters, visit especially the old, feeble, and shut-ins. A real visible blessing resulted.

During the summer months, vacation Bible school was held as usual. Also a young people's camp was conducted. It was attended better than ever. A number of conversions and restorations resulted. Praise His name! Rev. W. L. Rempel, who was in charge will report more fully on this activity.

Every first Sunday in each month we collect money for war relief in England. We have also had special canvasses for this purpose. The results have been gratifying. May God bless these gifts to the alleviation of much suffering.

War rationing and the tire problem are making it increasingly difficult to carry on the work as it should be carried on. We trust the Lord will provide means for doing His work even through these distressing times.

A Full Time Minister Needed

Then there is that perennial fact that the harvest is great but the laborers are few. None of the few workers who, available for this large and scattered field, can devote full time to the work. That is very regretable. Much could then be accomplished which would be of great blessing. That, of course, rests on the understanding that a means of transportation would be available. In other words, we need a real **shepherd,** who is always on duty. Many of our young people, and often the most promising, are coaxed away by others who are constantly on the job.

I feel very, very keenly on this point. Right here rests the future of this and many other Mennonite congregations. Let us get at least one thoroughly capable worker and keep him, so that he can devote his full time to the Lord's work. It is absolutely imperative. As a practical example or object lesson, I shall conclude with the following:

A young couple, who lived in Wymark during the winter was saved from a path of sin and was all on fire for the Lord. We had sweet fellowships all winter at our Monday evening prayer meetings. It was a joy to watch them grow. In spring they moved to a farm in a district where they have no fellowship. They are really suffering from lack of help and fellowship. When we visited them recently, they wept tears of joy and just poured overflowing hearts and went before the Lord in prayer with us. Such are bits of heaven. However, they illustrate very forcefully the great need of "feeding my lambs."

—V. E. Nickel, October 12, 1942.

Work of Sunday School, Young People, and Women

Another year has passed, and today is our National Thanksgiving Day. We have especially much to be thankful for to our Heavenly Father this year, as He has blessed us with an abundant harvest. Due to excessive late rains the harvest is very late here. So far only approximately one half is gathered in. But God has again blessed us with several weeks of very fair weather, and people have been exceptionally busy. Our gardens too were very good, and we scarcely know where to store it. Praise His precious Name for it all!

In Swift Current there is a Sunday school of about forty-five on the roll. They have, I believe, five classes which includes the adults. They have made special efforts and collected money for our War Relief work in England.

In Wymark we have a large Sunday school group. The total enrollment is seventy-four. Our average attendance is about sixty. We have four classes. Our collections are very good and we have made various contributions to missions and war work (for needy children in the children's and old people's homes in England).

In Shonfeld, a village two and a half miles south of Wymark, is another large Sunday school with an enrollment of some fifty pupils with three classes.

In all three of the above mentioned places we have young people's meetings once a month. There is always a good attendance and the collections are distributed to the various mission fields. In Wymark last winter we put on a play of India, and our proceeds went directly for that needy field.

We have a Women's Missionary Society in each of the above mentioned places. Swift Current had its sale on October 4. The proceeds were very good, better than at any other time. They received somewhat above two hundred dollars. It is to be distributed equally between foreign and home mission work. Due to the late harvest Wymark and Shonfeld have not had their sale yet, but plan to have it some time in November. Here in Wymark we have been attempting to contribute to the upkeep of a child of leperous parents in India. Our proceeds have also been distributed to various home and foreign mission needs.

We have also done considerable work toward the war effort, and have sent several shipments of clothing to war sufferers in England. At the present time we are planning a third shipment of clothing which we hope to send before Christmas.

There is much more I could tell you, but I fear my letter will be too long. May God give us strength to remain true and faithful in His services, and may we be a bright witness for His cause is my prayer for us all. And may we all, above all things, remember on this Thanksgiving Day to give Him all praise and glory for His bountiful blessings.

—Mrs. V. E. Nickel, October 12, 1942

GENERAL ARTICLE CONCERNING THE CHURCH AT SMITH CORNER

To the Home Mission Board of the General Conference Mennonites, and to the many friends who may chance to read this article, Greetings:

In writing about the work of a mission church in general, there are so many topics one wonders which would be most interesting.

First I would like to have you who were never at Smith Corner see the church and country here. We are located in the hills of the Allegeheny Mountains; we have hard surfaced roads now for the most part, electric lights, creeks, meadows, some fields and many hills and streams. Our church building is a frame structure about thirty-eight by forty feet. It seats about two hundred if seated carefully. The parsonage within twenty feet of the church is also a frame structure of six rooms. Both church and parsonage have furnaces. We have recently installed a water system, so that we have running water in both buildings.

We have a membership of seventy, and during the past year the average attendance was 57.5, with an average offering of $4.29. This was for the Sunday school. The morning service has about the same in attendance, few leaving after the Sunday school. Offerings in the morning service are small. The evening service is, all things considered, well attended.

Our members are scattered out quite a bit, many driving past several churches in order to get to their own. There are few who live so close to the church that they can walk to the service. They drive from one to thirty-five miles to get here, often driving six and eight and even ten or more miles. What the tire and gas rationing will do to us I cannot foresee.

Our folks live so scattered that when the pastor visits all the families he has driven quite a distance. Some of this driving is over mountain roads which often are not in a good state of repair, however, if they can get out to church we can get in to visit them.

Our members come from many walks of life, farmers, brickplant workers, railroad repairmen, one freight conductor, etc. We have one boy in a CPS camp and three in the army.

We have the following organizations; Y.P.S. which meets every Sunday evening; Ladies Aid; Brotherhood; and three organized Sunday school classes. These all hold regular meetings.

We are happy in the work—especially when we can see some immediate fruit; then we know that "Our labor is not in vain."

—John S. Raugh, Pastor

The Sunday School, Young People, Ladies' Aid, and Brotherhood

"The harvest truly is great, but the laborers are few," Luke 10:2.

This writing comes in answer to a request from our pastor. Our Sunday school has been fairly well attended the past year; during the past few months the offerings have risen. I think the Lord had something to do with it, in fact, I know that is was He that did it.

There are different things to say about our Sunday school to show that the Lord has been working in our members' hearts. We have added two more classes to the school, by rearrangement of the pupils, thus making it much better in teaching the facts of the lesson. Our Sunday school is rather scattered, and some of them have quite a distance to travel, making it difficult to keep the school together, however, there is nothing impossible with God.

We are very happy in the Lord regarding the young people of our church. We have meetings every Sunday evening from 7:00 till 7:30. In these meetings we have some good talks given by the young people. Many good thoughts are expressed.

The young people had a "thrill" on Sunday evening, September 13, when the pastor was sick and unable to speak to us. (No thrill for the pastor). So the young people had the whole evening for their program. We thank the Lord for helping us keep the group together during these trying days when work is abundant and money is to be had, and many jobs are offered to drag young people away from the church, home, and community.

Ladies' Aid and the Brotherhood meet the third Friday of each month; they have joint devotions, including a song service, scripture reading, prayer, and a talk by one of the brethren. The ladies have a special meeting to sew. This they just started recently. In the brotherhood meeting they discuss various things and plan on how they can help the work along. The writer, as well as others, looks forward to these meetings and thinks they are a help to the church.

It might interest you to know that the writer of this is also the president of the Y.P.S. I might also state that I am always glad to take part in the work of the church to keep the work of the Lord moving along. These days, more than ever before, we need to look more to the Lord for help. In my talks to the young people, and in talks I hear others make, as well as the pastor often mentions, we in Smith Corner can thank the Lord for the wonderful protection He has given us so far and will continue to give us if we do our part.

In writing for the different groups of the church I could not write all I would have liked to write, including the church, Sunday school, Ladies' Aid, Brotherhood, and organized classes. Thank you for this opportunity.

May God grant you and all the conference offcals grace and blessing in all your problems.

—Kenneth Stiffler

NOTE

Additional material which could not be put into this issue will be printed in the regular numbers of **The Mennonite** under the Home Mission head.

—A. J. Neuenschwander, Sec.

WESTHEIMER MENNONITE CHURCH
Rosemary, Alberta

It is with feelings of deepest and sincerest gratitude toward our gracious Heavenly Father that this report on the work and activities of the Westheimer Mennonite Church in Rosemary, Alberta, is written. Only twelve years ago our group here consisted of approximately forty to fifty members; we did not own a suitable building in which to conduct services; these were held in the two-room school house. As such arrangements proved to be of great inconvenience to all concerned, an old abandoned C.P.R. farm house was occupied, free of charge. With the coming of new settlers into the district, these accommodations again proved inadequate. It was then decided in 1932, if I remember correctly, to build a church. Free collections and free labor made this possible. Nothing to boast of, no, the name of the Lord be praised.

Today the Mennonite Church in Rosemary has over three hundred members. Of these twenty-three were added in the last year, viz., ten through holy baptism, and thirteen members, newly arrived, have joined our church. The number of ministers serving this church is nine. Rev. C. D. Harder is Elder. Of these, three young brothers were elected recently, and in all probability they will be ordained into the ministry within the near future. During the summer months revival meetings were held in our church, and many young people as well as older ones were willing to give themselves up to the Lord; many were converted. Such meetings mark the highlights of our missionary work.

Now with the approach of the autumn season the two leading groups of Mennonites have combined to conduct a series of Bible classes among the different groups of our Mennonites, scattered in all parts of the province. This work, and also the conducting of prayer meetings during the winter months, will be, no doubt, seriously handicapped by the restrictions on travel by automobile.

However, God willing, we shall "preach the word, , . . .in season, out of season." May God grant that His Word may yet reach the heart of many a needy soul. May God bless His Work.

Auxiliary Societies of the Westheimer Mennonite Church in Rosemary, Alberta

The Women's Missionary Society consists of two groups: the older women comprise what is commonly called the "Frauenverein," and the younger married women form the second group of the missionary society. Affiliated with these two groups is the Girl's Missionary Society. These three groups work along the same lines. Through the efforts of these societies over three hundred dollars were collected during the last year, and during the same period two bales of clothes were sent to England.

The Young People's Society holds its meetings fortnightly, the prayer meetings alternating with program meetings. Besides these meetings, conducted in English, the society holds regular monthly meetings conducted in German. The meetings in English have become a good and great source of missionary work, since they are visited by a large number of English-speaking people, many of whom do not have chances to visit church services regularly. Recently two revival meetings were held very successfully. Through the efforts of the Y. P. Society a fairly good piano has been installed in the church.

The young people in our church are attended to as well. Six Sunday School teachers are in charge of approximately 150 children. The average attendance is very good. So far the good. So far the work in the Sunday School is conducted in German. But there remains little doubt that, due to the inability of our children to understand and express themselves intelligently in their mother tongue, this work in the Sunday School will have to be changed. It is evident now that we will not make an exception to other groups of foreigners whose children have forgotten their mother tongue or use it only sparingly and only when it is absolutely necessary. However, God understands all languages, and He will not forsake His work, conducted in His name. God bless us and keep us all.

—Henry Paetkau, Countess, Alberta, Oct. 13, 1942

MEMORIAL MENNONITE CHURCH
Altoona, Pennsylvania

"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain," II Cor. 6:1. What a challenging privilege is ours to be counted worthy to be workers together with God in saving souls for eternity.

We have accepted what we believe to be God's call and challenge to us in taking up the work here at Memorial Mennonite Church. However, we have been here only a few weeks and do not feel justified in giving a report of the work accomplished during the past year.

We do know that we need the help and strength of the Lord and the prayers and support of all God's people. Our request is that you consider us as workers together with you in the Lord's work and that you will uphold us in your petitions and requests before the throne of Grace.

—Rev. and Mrs. Delbert E. Welty, 2204 11th Avenue, Altoona, Pa., October 23, 1942.

IN HIS SERVICE

The Home Mission Board suggests that those supported by the same write something about the work which they are doing, and I envy my coworkers who will have to tell a lot of their doings and achievements.

My work is to throw seeds out into the dark and practically never to see anything of them again. God supplies the seeds, and the Home Mission Board provides the strength to throw them far and wide. I remain with the question, "What will the harvest be?"

God alone knows.

From time to time letters come in telling me about the effects which my "Briefe an unser Volk" had here and there. A dying lady was strengthened and encouraged by one of my sermonets; a girl, about to loose her faith, was brought back to her Saviour through another one of the letters. I rejoice, "God is merciful!"

Now I am preparing the manuscript for a calendar with little expositions for every morning and every night in the year (in German). When I began that work I thought I had a job ahead of me, but I am finding out more and more that it is a job and a half. And still the question remains with me, "What will the harvest be?"

Yes, and I need the money to print the calendar. Who is going to send it to me?

—Jacob H. Janzen, Waterloo, Ontario, October 6, 1942

Some Recently Published Books
Which Should be in Every Mennonite Home

THE STORY OF THE MENNONITES
By Dr. C. Henry Smith

This is the most complete and the best history of the Mennonites ever published in one volume. Dr. Smith, who has long been known as the best informed Mennonite historian, has produced a book that is an authority in this field. It is entitled **The Story of the Mennonites** because it reads almost like a story, and yet it is an authentic history of the Mennonite people from the time of Menno Simons up to the breaking out of the present World War. It comprises 824 pages and is bound in a beautiful brown satin cloth.

Price $2.50 postpaid in the U. S.

THE MENNONITE HYMNARY

This book, first published in 1940, has already been issued in three editions. Never before has a Mennonite hymnbook, either German or English, sold so fast or made such an impression with our Mennonite people as this one. Already over 12,000 copies have been sold. The book contains 623 hymns and songs, 56 pages of "Aids to Worship," including 90 well-chosen Responsive Readings, and 38 pages of Indexes. It is printed on durable white paper and bound in strong cloth. It can be had in either dark blue or maroon color. Price $1.40 postpaid in the U.S. 12 or more copies $1.21. each not prepaid.

WITH CHRIST ON THE EDGE OF THE JUNGLE
By Rev. S. T. Moyer

This book is not a study. It is a story of a series of experiences through which the author has passed during his twenty-one years of missionary work in India, under the auspices of the General Conference Mennonite Mission in that country. The story is true to the last detail and, for this reason, is informative and intensely interesting. $1.00 postpaid in U.S.

THE NEW TESTAMENT BASIS OF PACIFISM
By G. H. C. MacGreggor, D. D., D. Litt.

This is not a book on the practical issues involved in the problem of Peace and War, but the author endeavors to show what is the bearing of the New Testament teaching on the particular question of war. The book is written in the hope that it will provide all Christians, whether they are "Pacifists" or not, with the material necessary for thinking through for themselves this greatest of all modern ethical problems. Price 50c postpaid.

The above books can be obtained either from THE MENNONITE BOOK CONCERN, Berne, Indiana, or the MENNONITE PUBLICATION OFFICE, Newton, Kansas.

MISSION FESTIVAL MENNONITE CHURCH

Philadelphia, Fernheim, Gran Chaco, Paraguay'
South America

One of the high points in our church life centers around our annual mission festival, which was held yesterday, September 6, in the Philadelphia Assembly Hall. Cool and truly delightful weather, which was not enjoyed for a good while, greeted and encouraged many an individual to hasten to this special worship service.

Our youth group, which in the course of two years and three months received catechism instructions in thirty-five sessions, contributed a part of the program. *The Barren Fig Tree* by Moderson was presented in poetry and song in such an earnest manner that many a hearer's eyes were filled with tears. . . . Has the Master found in me the fruit he sought in me in spite of my lukewarmness? Have I sought to cover my barrenness with a lot of leaves for show? . . . Am I in danger of being cut down . . . Indeed not; from this moment on it shall be different so that I might bring in fruit for eternity! . . . Such and many similar thoughts were provoked by the poems as they were presented with such sincerity. The Spirit of God was present and followed the listeners pew by pew, to induce everyone to live lives that would be pleasing to our Heavenly Father.

The missionary address by Rev. Jacob Duerksen, using Gal. 6:9, 10, as text, was another challenge for everyone "not to be weary in well-doing." We are not to give that the Lord will have to return it to us as it was done to a certain worshiper, who thought that he had given a large amount when he gave three mark. While he was returning from church, behold, he found three mark in the street. While he was congratulating himself, his hired man asked him whether he may not have gotten his gift back from the Lord, because it was not given in the right spirit in the first place.

Following this most appropriate message the morning worship came to a close with a quartet number by the Neufeld family. They rendered the mission song about the harvest being white unto harvest. All had to feel, "God is calling me."

A brief congregational business meeting was held. In it some vital questions were discussed that had come up among the members. At the close Rev. John Tiechgraf read a report of the trip he made some weeks ago into the eastern part of Paraguay. We learned again how our brethren in the faith have to contend with many hardships in their separate settlement. The climate there seems to be more agreeable than here in the Chaco, which caused the Hutterites to settle there. There are also some other advantages, but not in cattle raising. They are closer to markets, but these get oversupplied, so the gain is not so large. To move back and forth is always a disadvantage, since one would still be in this tropic climate, to which we are not acclimated yet. We struggle on in order not to fall prey to the same characteristics that are found in the natives of this country, the Indians.

As a place of safety and shelter no better one could have been found than here in the center or heart of South America, far from the centers of war and contention of the nations. That this should be a permanent home for years to come for us and our children is still open to question.

Fellowship Dinner

The noon day meal which was enjoyed by all, (142 present) consisted of a choice dish known and liked by every one, Russian Borsch. The spirit of fellowship and the discussion of points previously made, made the occasion a memorable one. In the middle of the three long tables set for the occasion were placed the Elder, Rev. Abram Harder, and the youth group. Two of this group, who had never missed any instruction period were given special recognition when they received framed mottoes, while all the others received smaller tract leaflets.

After the dinner all the things that had been brought to the mission festival were disposed of by an auction. One man went so far as to bring a cow, which netted four thousand pesos.

Last on the day's program was a paper on *The Problems of Youth* by Brother Peter Wiens, a teacher. The points and applications made were very appropriate and well grounded in scripture. The sure purposes of God and also His goodness toward Israel were illustrated. All these things reminded us to acknowledge God's rightful claim on all of us and that it is essential that we repent from our free and careless way and acknowledge God's judgment on the nations today.

It was a day that the Lord had prepared for us. To Him be honor, praise ,and thanksgiving.

—By One Who Was Present

NOTE: The above report was translated by A. J. Neuenschwander, sent in by Elder Abraham Harder.

CALVARY CHURCH, MECHANICSVILLE, PA.

The work of the Sunday School at Calvary Church is considered one of the important phases of Christian work. A number of new faces have been seen in recent weeks; it is our hope and desire that many more may become interested in spiritual things. One of the extra activities is the young people's class meeting held monthly the last Saturday of the month. A spiritual program is always given including a prayer period for a member serving under the China Inland Mission, namely Anna K. Swarr. When letters are received they are read before the group. Following the program games are played; refreshments are served including the evening's social gathering.

The Christian Endeavor Society holds two meetings a month. Occasionally a special speaker is invited to address the group. In April the Rev. Lawrence McMannus gave us a timely message on sin. The brethren Carl Gough and Mr. Gracie favored us with numbers on the piano and violin respectively. On October 25, Miss Wilhelmina Kuyf, recently returned missionary from China, was our guest speaker. In this work of Christian Endeavor both young and older take part.

Our Ladies Missionary Society functions in a commendable way. Monthly meetings are held in homes. Spiritual programs are given; prayers are offered for missionaries. As occasion presents itself sewing is done for some conference project or even for needy local families. For several years an anniversary service has been held, usually in November. At this service either the members present the program or a guest speaker is secured. This year, November 8, Brother P. A. Penner, returned missionary, will be the guest speaker. A fine spiritual service is anticipated.

—*Sylvan S. Lehman*

BETHEL CHURCH
Winton, California

A year has passed since we sent in our first report from Winton, and how time does fly. Now we have been in this terrible war for nearly a year. Young men and even older ones are being called every month. This takes quite a few away, so it is getting to be noticeable. From our little group here only three have gone so far, and one of them is our son who is in the U. S. Army. Twenty more will be called soon, but we are going on here as usual. We have about twenty families that attend our services. Some are not very regular. This summer our Sunday School attendance fell off, because of the work in harvesting the fruit crops here. This takes about three months, August, September, and October. We have Thompson seedless grapes, almonds, peaches, and tomatoes. Because of the shortage of labor some have to work on Sunday. Many new babies have also come into the homes. Our services are about as follows: 10:00a.m. Sunday school; 11:00 a.m., preaching, song by the choir or from some individual. We have preaching every other Sunday evening, and we have our regular C. E. programs given by young and old. Wednesday night we have Bible Study and prayer. We try to visit all our members occasionally and also other people. Special meetings were held last spring. Two young people were baptized and received into the church which brings our membership up to forty-five.

We conducted daily vacation Bible school for two weeks with three other churches here. It proved very successful.

We have a difficult field, but we are praying for the Lord to help us, and we know he is with us. May we be found when he comes.

Mr. and Mrs. J. P. Glanzer, October 8, 1942

Sunday School, Young People's And Women's Society

The Sunday School of the Bethel Mennonite Church is well attended. The attendance averages from thirty-five to forty-five regularly. We have four classes. They are the beginners class, junior, the young married and unmarried people's class together, and the adult class.

We have a Young People's Christian Endeavor program every other Sunday evening. We begin by having the Juniors sing a few choruses, after which the leader has an object lesson or Bible story for them. Following the story we have our Christian Endeavor program which is also well attended. Everyone is quite active in taking part. On the Sundays when we do not have a program, Rev. Glanzer brings an inspiring mesage.

The Sewing Circle of the church was organized March 16, 1942, by the ladies of the church. The meeting of the circle is the first Tuesday of every month at the different homes of the members. At present there are twenty members. Various articles have been made and most of the sewing is done at home by the ladies during the month and then brought to the place of meeting at the first of the month. A mission sale is to be had of the finished articles either in November or December, and the money is to go for home missions.

-Betty Ewert, Sec.

FIRST MENNONITE CHURCH
Chicago, Illinois

We of the First Mennonite Church of Chicago extend a word of greeting to our many Chrsitian friends who have contributed to this work with intercessory prayer and with material gifts. We thank you for your prayers and for the support that has made this work possible.

As we look back over the year that has gone, we can truly say that the Lord has been good to us and has blessed us in so many ways. And we need to search our own hearts to see if we have been as loyal to Him as we should have been. The war with its darkening shadows is leaving its mark upon the hearts and minds of the people here. In some cases it has brought about a closer walk with God, but in others, the effect has been the opposite. Quit a number of our people are employed in defense industry, or in work closely connected with the war effort. The demands of shop and factory for longer working hours and a general speeding up of all work has had a definite effect upon interest in church activities. Yes, these are perilous times and instead of surrendering to the forces of darkness, we need to go forth with renewed effort and zeal that we might be a true witness of Him who is the Light of the World.

We have continued our Sunday School service at ten every Sunday, and the worship service at eleven. The Sunday evening services, which were discontinued through the summer, have been resumed. Through the winter and spring months the attendance at both the Sunday School and church services was good. Through the summer months many of the city people go on vacations and on week-end trips into the country, but now that summer is past we are again getting back to normal in our attendance.

We have had no deaths or serious illness so far this year, for which we are truly grateful. Beginning on October 18, Rev. J. J. Esau of Bluffton, Ohio, will be here to conduct two weeks of evangelistic meetings. We are looking forward to these meetings and expect to receive many blessings in the renewal of our spiritual life.

We are looking forward to the time when we will be a self-supporting church. The local support of the work has been very good in the past year. All contributions are given through free will offerings. There are no pledges or assessments and very few appeals for funds are made. The response to this system has been very good.

During the time of our evangelistic meetings we are sending out special invitations to all of the Mennoites in the city. We want to contact all that we know are here in the city, and we urge you to let us know if you have a friend or relative coming to Chicago so that we can get in touch with them.

Mid-week prayer services have been held throughout the year. The young people have their services every Sunday evening at seven. The Women's Missionary Society meets every month for a program and a business meeting in which they plan the various activities of this organization. Their open meeting is on October 16 with Miss Aganetha Fast as the speaker.

We covet the continued prayers of our many friends, and hope that we may ever be true witnesses of our Lord and Saviour.

—Rev. and Mrs. Albert Albrecht, 1500 W. 72nd Place

OUR FOREIGN MISSION WORK

P. H. RICHERT, SECRETARY OF THE FOREIGN MISSION BOARD

JANJGIR BIBLE SCHOOL 1938
Martha Burkhalter, Teacher

A SMALL FAMILY IN A BIG BOARDING

By Helen E. Nickel

I hear a slight noise at the front verandah the morning after I return from Pendra Road where I had a pleasant three-weeks' vacation. The girls have come to say salaam, every one of the small family who remained in the Boarding during the summer holidays. I am happy to return for their sakes, now we still have five weeks left before school will reopen to do all the necessary things, chief among which is to have a daily friendly contact with each girl. During the busy months of school, when the Boarding family numbers one hundred and there are teachers and workers around, it often is difficult to treat the girls as individuals.

Florence Bai, herself a girl who has known no other home than the Boarding, has done the work of assistant matron while Lila Bai could take a month's leave to live with her three sons and a little daughter. Florence managed the housekeeping, measuring and dividing out daily supplies of rice, dal, wood, oil, etc. She also took a motherly oversight over *David Rabinranath,* the darling baby. He was teething in the hottest weather but thus far has come through the heat without getting sick. He is so good, and the girls adore him, and he in turn entertains them with every new gesture he has learned. And David Robin, (as we call him), loves me also and plays with the buttons on my dress, but he is not courageous when I wear dark sun glasses in the glaring light. Then he calls for Florence. *Kalawati* is smiling her welcome, she is still not of school age but she has come back from her first long journey by buffalo cart. She went to attend the wedding of her father. He brought her to us more than two years ago when his wife had died, now he married again but it seems best to keep Kalawati in Janjgir as there are too many little mouths to feed in the new home in Mahaudie. *Bundquar,* so fair and frail, seems no thinner than when I left, and has not had spells of fever, the others report. But she is such a studious little girl that she tells me that she is ready to have school open now. *Jasmine* giggles about that because even though she learned many more things in the first grade that we ever gave her little head credit for, yet she plainly shows that play and holidays suit her better. *Rhanai* has become so dignified, and oh, how her sparkling eyes give me a friendly welcome. She was an orphaned and neglected child, now she washes her face and combs her hair and has got over the first self-consciousness which made her feel proud but act and look strange in dresses. She is the newest addition to the family but seems quite at home by this time.

What have the girls done to spend the days? There was the excitement that this was a good mangoe year. The garden tree bore a prolific crop of the juicy tasty fruit so that they could have a share, and throughout the summer they could occasionally buy more from "vegetable money." There were several special services in the church but no wedding since the lovely double affair when Barbara Dalton married Daduram, a Bible school student, and Lillian Anuj, whose home is nearby, another student who finished his course this year. His name is Prabhudin Patras. But when Barbara left the Boarding late in April it made such a gap to have this "big sister" go. There really are only *Normina* and *Biasakha* and *Reba* left. I must tell you about Reba. She is a Bengali girl, and was of Brahmin caste, but she gave her heart and life to Jesus Christ shortly after coming to us and has also learned to read Hindi. Perhaps she can attend Bible school for a year to learn more of the Christian religion. She ran away from her relative's home in Calcutta because of mistreatment, and somehow in a mysterious way had the name and address of our school and Boarding and of the railroad station, Naila, written in a small notebook, so she came last April and begged to be taken in and sheltered. We reluctantly consented. To make more orphans or rather mission charges is not our desire, but the plight of this twenty-year-old girl touched me and I have never regretted that we opened the doors for her. She is cooperative in the Boarding and will soon wish to marry and establish her own home.

Rupo and *Kashaliya* and *Chandramoni,* who sings so well; and *Champaklata* who imitates so perfectly, and *Helen,* who enjoys the play that other girls plan, have kept the Boarding lively. Of course when the sun rose high and the heat was very great everyone could be forgiven for getting lazy, but in the cool of the evening they organized group games and once or twice dressed up for an impromptu drama. One day the girls all planned a tea party for which they had to write out invitations and make breads over a hot fire. And they laugh when they tell me how often they have practiced the songs for Miss Burkhalter's farewell service. The ship was delayed for such a long time. *Rachel* has memorized many new songs from the hymn book which will give her pennies for a special thank-offering in the church. We all enjoy hearing her sing them as solos. *Theresa,* who will return early in July for her final year in high school, has been helpful in many ways and has taught Reba to write Hindi, and has reviewed English with the middle school girls. She is a teacher in the making, and we all expect her to complete her schooling in a commendable way.

And now busier days are ahead; every morning we will meet on the bungalow verandah for morning prayers, songs, and sewing. From the smallest one who can handle a needle to the high school girl who does machine sewing nicely, all will be planning their very simple wardrobes, a few pretty plaid dresses, a white voile chaddar (head covering) for Sundays, petticoats and underwear, and a few warm coats. All will be ready by June 24, when school opens again. Some girl will be sure to say after all are settled down to work, "Misahabji, please tell us about the war." I will hardly have the heart to take up that subject, but our girls have wider interests than their own little circle. Every day during prayers they will remember the sick, the wounded and dying, the lepers, the orphans, and those stricken because of the terrors of war. They will also remember to pray for you, dear friends in America. America for them is still an ideal country of generous Christian people.

Funk Memorial Girls School,
Janjgir, C.P.
June 1, 1942.

JANZEN MEMORIAL BUILDING
(Seen from the rear)

DEDICATION OF JANZEN MEMORIAL SCHOOL BASNA, INDIA

By *John Thiessen*

February 4, 1942, dawned with a cool drizzly rain. It was the day set for the dedication of our Jansen Memorial school building. Our hearts were somewhat saddened, because we had invited many friends and we had yearned for a bright day. The season is the dry time of the year, yet it rained out of season. The time of the dedication was to be 2:00 p. m. At noon the clouds disappeared and a most brilliant oriental sun shown down upon us. The guests poured in. Representatives from our neighboring missions had also come. We all gathered outside in front of the new school building. The police superintendent, Mr. Felix Abraham, a Christian brother, who is a son of one of our oldest evangelists in the Champa area, was the chairman. As principal of the school I made some opening remarks, telling briefly why the school had come to Basna (because of the terrible flood in Mauhadih). Then I told the audience how it all came about that the new school building now stood finished before us. The audience was reminded that it was a product of love; love for India's people in the heart of Brother Herman Jansen of Elbing, Kansas; who has gone on to the eternal home, but whose family had now fulfilled his desire to do something special for Christ and India's children.

After these opening remarks we all entered the new building where our leading teacher, Brother Rubin Kirtan prayed the dedicatory prayer. The representatives from our neighboring mission spoke. Several government officials also gave short addresses. Then the students gave a brief entertainment. After this we had tea with our guests. In the evening we had a fellowship dinner with all of our ex-students. A full and important day for our work among the children of India came to a close.

PROGRESS OF WORK IN THE LEPER ASYLUM

By O. A. Waltner, Superintendent

Greetings with I Pet. 1:3-5. A leper Christian in a conversation told me, "You know, if it weren't for a merciful Father, what would we have?" It is a gracious privilege to thank God who in His abundant mercy has given us our prized possession, the gift of hope, through the resurrection of our Lord from the dead. In these days of strife, destruction, worry and care, man is prone to ask, "What is there left for us?" We who love the

Lord have everything because "we have a living hope."

The hot season on the plains of India was a new experience for us. "The hottest hot season since many years," is what the Indians told us repeatedly. And we admitted that it was hot! We fought a losing battle in trying to save all the trees on the compound. Water reservoirs and lakes dried up. Water in the wells was insufficient. The house was unbearably hot. Nights afforded but little relief from the heat. As we look back we realize that God didn't exactly give us comfortable days but He did give us grace and patience to bear the ennervating heat.

The Bethesda Leper Home is still God's concern. His marvelous grace and mercy is new every day. His intimate care of every day reveals His Fatherly love. We humbly bow before Him in gratitude for His willingness to bestow upon us His bountiful gifts. It is our intense desire to be concerned for these people with a divinely given compassion and sympathy that goes out in loving service. God's concern is to be our concern.

The number of patients in the B.L. Home is now 562. Of that number, 32 are in the hospital wards for special treatment. In the last two years the medical phase of our work has made great progress. Mr. A. D. Miller, secretary of the mission to lepers, at his visit last March remarked very favourably upon the medical work. At present the medical staff consists of an Indian doctor, a laboratory technician, a compounder, operating room assistant and dresser, a general helper in the dispensary plus eleven nurses.

Because of Dr. Bauman's furlough, we are now without the services of a surgeon. Miss Pauls must now devote more time in supervising the work of the Christian Hospital. Formerly Miss Pauls divided her time between the Christian Hospital and the B. L. Home Hospital. It is very essential that we have the services of a full time European nurse plus a surgeon. Unless we have that, the standard of our medical work will suffer.

To provide able lepers with opportunities of necessary excercise, attempts are under way to expand the agricultural projects. The program includes the raising of more vegetables and fruits to provide mineral and vitamin giving diets. Medical research considers a properly balanced diet essential in combating leprosy. For the same reason the program includes the keeeping of a dairy herd to provide the especially needed calcium found in milk.

The successful treatment of leprosy lies not in medicine alone nor in an adequate diet alone nor in the combination of the two. Neither is it sufficient to place the patient in a right mental environment. The ministry to the spiritual needs is imperative. Indications are that the leper Christians respond to an all-inclusive treatment most readily. Hence we constantly attempt to increase the usefulness of the church with its various activities.

The Sunday morning worship services, the S. S. classes, the Sing-fest, the weekly prayer meetings, the C. E. programs, the teachers' preparatory classes, and the special evangelistic meetings all attempt to bring the inmates in touch with the Great Physician of the Body and Soul. I am convinced that the success of the B. L. Home lies not in the buildings or well planned grounds of this place (although they all contribute in part, but much rather it lies is this, that Dr. and Mrs. P. A. Penner were able to so permit God to be personally present every day in their lives that this place assumed a spiritual atmosphere, a spiritual atmosphere felt in the medical work, in the agricultural work and in the church work that we must maintain. It is then that our results will be abiding—eternal and glorifying the Father.

For the quarter that is ahead, what is our hope in these dark days? As I visit the lepers in the hospital wards, they frequently tell me, "You are our master, come visit us every day for your presence gives us courage and helps us face the future." In a like manner we say to our Lord Jesus, "You are our Master, come and visit us every day for Your Presence gives us courage and helps us face the future." In Him is our victory.

A PRAYER FOR INDIA

Oh Lord, these are days of great events for Thee and India. They call for large souls with enlarged minds, laden with Thy power which delights to manifest itself in superhuman achievements.

As we face these events of tremendous importance, we come humbly, needy, trembling, lest we fail Thee, lest we fail to buy up this opportunity for Thee, lest we fail to measure up to the day of Thy visitation. May first rate events not be dealt with by second rate ministers of Thine.

Cleanse us, Oh Lord, of every hindrance, every love of ease, every sin which hinders Thy power and glory with us. Oh my Saviour! Cleanse me of the enemy within. And when thou hast cleansed us, then empower us with physical vigor, enlargen our hearts with spiritual power, give us keen mental grasp for Thy tasks for us. Give us Thy love and compassion. Give me Thy love and compassion, my precious Jesus.

We pray, Oh Lord, for the 180 inquirers at Champa, Mauhadi, Janjgir and Korba, those whose hearts Thou hast touched. Oh Lord, descend upon them with Thy fire, to burn out all the dross, that they, enkindled by Thy Spirit, may come and receive water baptism during the autumn of 1942 and these days while it is day. Make Thy Word within them the Sword of Thy Holy Spirit.

We pray, Oh Lord, for Thy servants, Indian and foreign. Send them forth in the faith and power of others who have been sent forth by Thee, Elijah, John the Baptist, Paul and Barnabas, Finney, and Moody. And when Thou hast thrust them forth, oh triune God, then honor their faith with an abundant harvest of souls.

We pray, Oh Lord, for Thy church on our field. We thank Thee for this church. We thank Thee for what Thou hast done in the Basna area. We thank Thee for the believers in eighty different towns and villages. Come and sanctify this church there, and in Janjgir, Champa, Mauhadi, Korba, and all the smaller groups of believers in many surrounding villages. For Thou hast said in Thy Word, "The nations shall know that I am Jehovah, when I am sanctified in you before their eyes." The times, Oh Lord, are in Thy hands. This day, this year is ours. We know not the future. We plead with Thee, do Thou sanctify Thy church, wholly, entire, blameless, that India may know, and believe.

We ask is in the name of Him, Who, when He saw Jerusalem, wept, because she knew not the day of her opportunity, in the name of Jesus our Saviour, India's Saviour. Amen.

A missionary in India

WEDDINGS IN INDIA!

By *Mrs. Hilda Dester*

What an important and uppermost subject of discussion in the minds of our Christian people! Not only is it discussed verbally, but even in print in our Indian periodicals. Quite often, in our Christian as well as in the Hindu communities, the child's wedding arrangements are made while it is still in its babyhood. There are still only a very few who marry the mate of their own choice. Usually friends or relatives do the choosing. It is not even considered good etiquette for a young man himself to propose to the lady of his choice. That is the task of the father or friend.

One of the tasks of the Christian Church is to teach that girls are not to be sold at chattels, often to the highest bidder. In some parts of India the custom is just the opposite; the father of the girl offers a sum of money to the prospective groom. That sum has often been big enough to help a student get his education. In one instance reported, the dowery paid was big enough to help a young doctor get his post graduate work in America.

Another great task is to teach the people to keep the wedding expenses within the financial status of the groom's family. Many of our poor Christians will sell their fields, cart, plow, cattle, or take a heavy mortgage on them just to get a son married. It often takes years for them to get out of this debt. Just recently a poor crippled father spent about Rs. 40 to get his oldest son married and now has been sitting on our door steps almost daily begging for seed rice to sow his fields.

Among our local people here the wedding feast given is of far greater importance that the wedding ceremony. It has happened here that the wedding ceremony had to be delayed because the parents were not present. Some one had to go call the parents, and persuade them to attend the wedding. They were so busy supervising the cooking of the meal to be served later. At another time, the church bell had rung and folks had assembled only to wait and wait for the bridal party. The bride was not satisfied with the Orriya, home woven wedding sari furnished by the groom. So another one, the kind worn by the local educated people, was borrowed from a Bible woman, and after hasty preparations, the bridal party marched in as though nothing had happened.

The hot season is usually the time for weddings, but this one passed by without a single one in our local church. That may be due to the hard times and the dearness of everything for youths we have of the marriagable age. One of the two weddings we have had since Christmas was a most unique one in that a missionary lad served as "best man." It was a very pretty wedding for our people. There was no veil, no bridal bouquet, no wedding march, nor anything that smacked of the Western customs, but a lovely, quiet, impressive ceremony and both parties were happy and contented with their choice.

We, who were in the hills this hot season had the privilege of attending a beautiful Western church wedding in Kellogs Union Church. Both bride and groom are missionaries, both teachers in Woodstock School. It was a real treat for us to witness this for we have not attended any such since we have been in India.

SNAPSHOTS FROM JANJGIR

All night long in between our "forty winks" we heard the call, "jagte raho; tonhi bahar na janne do; jagte raho; Jagte so!" "Watch out! Do not let the witch come! Watch and sleep!" It came floating through the night air as a wierd alarm.

Cholera was raging in nearby Janjgir. It had not yet come to our suburb. Daily from two to ten people were dying. The toll may easily mount up to one hundred. These people believe that if any family has all members sleeping at one time, then the witch will come and touch that family with cholera and one will die.

Sunday morning an old faithful helper, Mina, came with his usual buoyant step and glad smile. In his hands were two beautiful bouquets of wonderful, large lilies gathered from a nearby reservoir. We took them to church to help us praise God through their beauty. Late that afternoon he got sick. Soon after Monday noon his corpse was under the sod.

* * * * *

This morning off on the northern horizon was a heavy bank of deep blue enmassed clouds. In a few hours the rains came pouring down. The compound was flooded. The monsoon had come. The farmers could now plant their rice in hope, and hope like the rising sun casts its shadows behind.

Shadows? Yes, there have been shadows. Two years ago there was only a very partial crop. Last year many of our Christians suffered a total failure. If you live from hand to mouth in a wretched economic system, and the hand is empty for two years, what will the mouth do?

* * * * *

Darkness was fast coming on as I left the home of a sick young man. Was it cholera? My wife's medicine bottle and the faithful services of Seolall, community nurse, brought complete relief by the time I got there.

A bursting flame off the outskirts of Janjgir, half a mile distant, could not fail to catch my eyes in the deepening gloaming. What is that? All around the monsoon rains had filled the fields with water. The landscape was drenched. All was dripping wet. "Oh" came the reply "they are burying another cholera corpse. Then they will take the ashes to the sacred Ganges and dump them into the holy waters." Further down my homeward road I called the attention of Hindoos to the leaping flames. They repeated the explanations. I asked, "Why do these poor people spend half a year's wage to get Salvation by works, when Christ our Saviour gives it free by His marvelous grace?" They replied, "The rail fare and food is not the only expense. There the Brahman priests will take a good fat fee in addition."

Is it more awful that 100 die of cholera than that 1000 die yearly without Christ? In my parish 5000 die yearly and go into Christless graves. Which is worse,—cholera or poverty—or a Christless life and a Christless grave? *S. T. Moyer*

A DISTRICT GROUP, SUKHRI, INDIA
January, 1942

SUKHRI GROUP AT SERVICE
Mrs. Christina Harder Duerksen

A DISTRICT TRIP

By Mrs. Christina Duerksen

It is perhaps just about twenty-five years ago when Rev. and Mrs. P. J. Wiens made a trip down into the jungle country south of Mauhadih in order to come to the village of Sukhri. It was not an easy trip but there was a divine urge to go. Just a year before Rev. Steiner had been met by Gopal in the weekly bazaar some miles away and had been persuaded to come to Sukhri to see some people who wanted to take baptism. Workers had been sent there immediately and now a group was ready for the step that outwardly testifies to an inward experience.

Yesterday, January 18, 1942, it was our privilege to spend all day Sunday there. Mr. Duerksen had often come here for various services but for me it was the first opportunity. How easily we had made the trip compared to our senior missionaries twenty-five years ago! We went by car—and although the road was only a cart road yet we experienced no difficulty in getting there. And we did enjoy the jungle through which the road wound. We reached the village just at dusk and so a simple Indian meal and then to bed finished the day for us.

There used to be a nice little church building at this place but the group of Christians went through a period of spiritual slump when they failed to make the necessary repairs. The result was that the building went to ruin. The evangelist's house still stands and part of it is used as a school now. We used it as our stopping place.

Both of the men through whom this settlement started are no longer here. But their direct descendents are. Brother Gopal's wife is still living but is at present not in good standing because she doesn't control her tongue. Gouardhan's grandson is the "Shepherd" in charge of this area and he was also there for the day. His uncles, brothers and cousins make up the greater part of the church group.

It was a cool morning and so the people spread a bit of straw under two big trees and the church was ready. Reverently the meeting was conducted—singing, prayer and the Scripture study. Back in the shadow, as it were, stood all those other leaders—Steiners, Wiens, Moyers, Wengers, Mrs. Burkhard—who had worked in this place.

The group seemed rather small to me until I began to check up to where the children of these early Christians had scattered. I have already mentioned the grandson of Gouardhan who is the ordained "Shepherd" in this area. Another grandson is the housefather in the boy's boarding in Jagdishpur and also the deacon of the mission station church. One of Gopal's sons is in training in the Bible school in Janjgir; another works for the home mission board. One of his daughters is the respected wife of a village school teacher while another one is teaching in the mission school primary department. Some of the young men who went out have not made good and one feels a keen disappointment. But for those who by the grace of God are making good, we rejoice. But back to the present Sukhri!

The evangelist's plan had first been to have an afternoon service but as they talked things over at noon they decided that with so many guests present, this would be a good time to go into the next village to witness there. So after a short rest we set off single file along the footpath to this village which was only about a mile away.

I own to a feeling of uneasiness whenever we come to a strange village to preach, but the evangelist knew where he wanted to take us. We went to the home of a relative of the ruling caste. The husband was not at home so after arranging for us to meet the women, the men with Mr. Duerksen, went on to hold a street meeting. They had a huge crowd, the kind that sat through the meeting of over an hour. The workers were able to sell all the Hindi Gospels and tracts that they had taken along.

In the meantime, our ladies made their appearance. After a few questions and answers (conversation often lags at such meetings) we told them that this, being Sunday, was our special day in which we studied God's Word and sang His praises and that we would like to sing for them. Three young women and our two girls were along with me. The woman whose home we were at smilingly consented, so we sang a song with an Indian melody. Villagers, who are not used to the missionary, often do not understand us when we talk to them. Nevertheless, I tried to tell her how it happened that I had heard a call to this kind of work and how people in our country, who loved the Lord, sent money so that people here in India could go out and tell others about the Saviour.

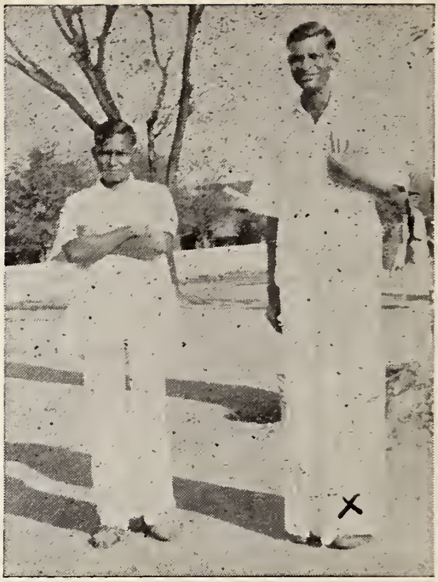
We sang again and then one of the women gave a good testimony telling on Whom we based our hope of salvation and why. Besides the woman on whom we had been calling there were other women sitting near. Did they really understand what we had been saying? We wondered. Sometimes the darkness of heathenism is so dense that the light of the Gospel cannot shine through. As we rose to go we were politely thanked for coming. By dark we were back in Sukhri again.

The day closed with a short service in the meeting place. Tomorrow we would have to get back to our camp again. But I was so glad I had had the opportunity to be at this place which has been so important as a beginning of the work in the Phuljhar area.

THE WORK IN THE LEPER ASYLUM

By the new Superintendent, *O. Waltner*

The shocking and dreadful suffering caused by leprosy makes the Christian stop and think. Servants of Christ have seen millions of lepers suffering the limits of human agony and pain. And such servants of Christ have realized the necessity of positive action. Action that has a soul! Action prompted by the very heart of God Himself! Action that constrains one to bring the leper to Christ for him to touch! For it is His touch stimulated by a heart of compassion that is able to heal. Such services meted out to mankind springs from the heart of God to the heart of men and when man is touched by the heart of God, he receives an impulse to give even as God gave. That is why the one gave His life to help alleviate the physical suffering of his fellow men. For the same reason another gave his life to the task of helping his fellow brothers cherish and accept the love of God. And that is the reason why the one, with her constant smiles, spreads the joys of a renewed hope in Christ Jesus. That is the very center of the activities in this haven. The center that provides the impulse to act and work for it is more than human business—it is spiritual business.



Kotari and Joel Asna

Pastor of the Leper Home Church at Champa

Whether in the primary schools where some children because of deformed fingers laboriously write their lessons, or in the wards where older inmates slowly pick out words in their Gospels, there is an atmosphere that lifts the mind and heart above the apparently hopeless future of these people. Whether in the hospital ward where pain wracked patients may toss on their beds, or in the operating room where nurses and the doctors amputate a limb to save a life, there is the same consciousness of an Abiding Presence that comforts the patients and guides the medical staff in lessening bodily sufferings. Whether in the catechism class, where the Brahmin and the untouchable together learn the way to the Cross, or at the Lord's Supper where the redeemed leper responds to the revelation of the suffering Lord Himself, there is the same recognition of the Saviour of the world who calls men to accept Him and then invites to give all because He gave all.

So whereas of the over 550 lepers, many responding to medical attention and treatments, the eternal victories lie in this that the lepers respond to the ministry of the Holy Spirit through His servants. In the past year 76 such victories were recorded! Such victories would ever be impossible if the Bethesda Leper Home were soulless. And thus God continues to triumph gloriously in the lives of the lepers of the B. L. Home because,

The sun can mirror his glorious face,
In the dew drops on the sand,
And the humblest leper heart reflect
The life and love of God.

"BUT FOR THIS CAUSE CAME I UNTO THIS HOUR"

By *Harold Ratzlaff*

In these days when the world is so upset and our own United States finds itself in the struggle, we are often prayerfully mindful of you, our church throughout the home land, whose representatives we are trying, by the Grace of God, to be. Being less than two years removed from you, the church in which we have grown up and even given some of our effort, and having seen you in actual preparation for this present day situation, you are very near to our hearts and therefore very often on our minds these days. It was last April when we last received an issue of **The Mennonite.** Therefore we really have no direct statement as to the difficulties which our Church is facing. Yet we cannot help but know that you are facing difficulties which bring with them added responsibilities of many kinds. We cannot help but know that you are facing situations, both in your personal lives, and in the church as a whole, which demand a living, vital faith in God and man. We cannot help but know that you are carrying on enterprizes and various projects in which you are living up to and expressing "The Faith of our Fathers" in a very real way. We think of the great financial burden of the Civilian Public Service camps which you as a church must bear during these times. We think of the great financial strain which you are put to in order to properly support the Relief Committee in its great and urgent work. And over and above these mentioned burdens, we know full well that there are many others. All these matters are not only financial burdens, that perhaps is among the lesser phases of it. They are all burdens of prayer, of responsibility, in many instances of anxiety, perhaps, as to how it shall all continue to go on, for go on it must. I say, we are thinking of you—all of you in our Mennonite Church—as you carry on even in the face of all these odds. And our thinking of you is a stimulant, yes a literal cause, by which we are made to search our own hearts, for are we not also included among those financial burdens, among those burdens of prayer, among those burdens of concern, which you are being called upon to bear in this time? Yes we are. We are here, living and working because you have sent us here and because you are so faithfully supporting us. This fact makes us realize that we too are a very definite part of your burden, and that even now, when the demands which are being made upon you are so great. In view of all this we have to think and think very hard. But not only do we think so seriously, we at the same time have to pray and pray fervently that God shall make us worthy of all of you and of those many sacrifices which you are making for us. We do pray and pray fervently that God shall guide the work which is being done in our mission so as to accomplish His will and glorify His name and build His Kingdom among mankind here in India.

We know that you, as a church, and as individual members of that church are, by God's grace, faithfully shouldering many heavy burdens these days and that your lot is not easy. Therefore, being one of those burdens, as we are, we are trying hard, with God's help, to be a worthy burden. And by that I mean, of course, that we mean to do our work in accordance with God's guidance and will. The very knowledge of your faithfulness and your willingness and your God-given ability to uphold all these good causes even though you have to make great sacrifices in doing it, is and will continue to be an incentive as well as a source of encouragement to us. Thus it behooves us all—you in the home land and we here, to ever be up and doing for our Master.

And speaking of our Master, did He not face difficult times? We all know that He did. But how did He face them? In John 12:27, 28 we read, "Now is my soul troubled and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify Thy name." There is our example! To be sure, all of us come up against situations in which we want to pray, "Father save me from this hour." But that would be defeat for the very existence of that difficult circumstance is the very purpose of our being in it. Were the circumstance not difficult, there would be no reason for our being in it. Therefore I am convinced that you and I are living today in order that God might cope with this situation through and in us. As Jesus said it, "But for this cause came I unto this hour." We need only to change the "I" to "We" and thus apply it to ourselves. So again, just as Jesus prayed in His hour of difficulty, so must we too pray in this our hour of difficulty, "Father, glorify Thy name." And we may rest assured, human and inadequate as ever we may be, if we unreservedly give ourselves into His will while doing the work of His cause, the Father will glorify His name, even through us, His children.

FAMILY SUNDAY

By H. E. Dester, M. D.

Sunday, July 12, was set aside as family Sunday in the Basna church. Instead of the one hundred and fifty or more children going to the junior church, they were all to meet in the new church and were to sit with their parents in family groups, something seldom done here. On Friday it began to rain and rained incessantly. In twenty-four hours, ending Saturday evening, six inches of rain had fallen. We were not encouraged to decorate the church and prepare for the special service. However, on Sunday morning the clouds were lighter and the sun occasionally peeped through. The church bell rang and kept on ringing for twenty-five minutes to remind the folks of the special call to worship. As the people entered the church they saw large lillies and red bougainvillea in vases on the table. Colorful leaves, usually always present in the jungle, and long hanging clusters of yellow jungle flowers completed the decorations.

By starting time the church was well filled. Some sat on benches, others on planks placed on blocks of wood. Most of the children and many of the adults sat on mats spread on the floor which is of ground. By having the folks sit close together on the floor and by filling every available space, possibly up to two hundred more could have been crowded into the building.

There was a special song by a class of boys, and also one by several of the families. Bible verses were recited by individuals and also by some of the family groups. The head master of the Jansen Memorial School spoke on the Christian marriage. We are confident in saying that all present received a special blessing and quite a few expressed the opinion that this type of service should be repeated.

The new church is sufficiently large for our regular services. It is airy and well ventilated because of the openness. It is not difficult for the speaker to make himself heard throughout the building. We have a church of which we need not be ashamed.

The church roof cost about eight hundred dollars. We are endeavoring to pay this of mission funds, most of which have been provided by the mission societies at home. The rest of the fund, also amounting to about eight hundred dollars, was raised largely by the local congregation. Missionaries and churches of our other mission stations gave substantial aid. One of our missionaries has promised to be responsible for a cement floor.

Another feature about the new church is its beautiful setting among large, stately beja, mauha, and sarai trees. The Christian Endeavor is planning to beautify the yard yet more by planting shrubs, vines and trees. We are indeed happy and grateful for the new place of worship.

July 13, 1942.

UPON THE THRESHOLD

By *Mrs. Ruth Ratzlaff*

In another three months, in the middle of October, our formal language study will come to a close and we will be ready for active missionary service. We are eagerly looking forward to this time although we realize that language will still be a handicap to us. One cannot master a language even in two years.

This is a challenging time to be living in India. Even though war does not enter our doors, still times are changing in India and one is uncertain of the future. One realizes that the position of the European and American in India hangs in the balance. How much longer our white faces will give us a position of respect and honor we do not know. Perhaps that honor which was bestowed upon us because of our white faces was not always deserved. Be that as it may, to be entering active missionary service at such a time is indeed a challenge. Perhaps changes must come in missionary methods and techniques even though changes can never cause us to lose sight of our great commission. Perhaps our Indian brethren will be forced to rethink the advantages and disadvantages of having foreigners in their midst and of being dependent, many of them, on foreign funds. The future may mean that the missionary will have to make some adjustments in his work and in his living, yes, he may even be subject to inconveniences and danger, but at the same time the Indian himself may be called upon to make adjustments, for he may have to shoulder church and community responsibilities which are new and strange to him. Our prayer at such a time is that we may be able to help our Indian brethren make these adjustments even as we make our own. If independence comes, then new responsibilities as well as new privileges will fall on the Indian. If God can use us in any way to help our Indian friends to shoulder these new duties and to guide them in the use of their new privileges, then we pray that He may do so. We do not know what the future holds, but we do know that God sent us to this land for a purpose, and we look to Him for guidance so that we may not fail Him.

A TESTING TIME

By J. R. Duerksen

I have just returned from a trip to the villages off to one corner of our district. It was very unusual. The roads and the paths were as lonely as I have ever seen them. No people, no foot prints and no cart tracks. They were as smooth as if the rain had patted them down. And why was this so, when at other times roads and foot paths are crowded with travelers? Because of fear of cholera. Villages, where this dreaded disease has not started, keep their watchmen out day and night to prevent all persons who might want to enter or pass through to do so. The first night out two of our Indian preachers and I camped on the verandah of a school building which was some what apart from the village. We were not permitted to enter the village. It was no hardship to us because we had our bedding with us and we usually sleep outside anyway.

The fear of cholera is so great that each village practically cuts itself off from every other village. This causes real suffering because many depend on getting their food supplies from the nearest weekly baazar. The sudden quarantine imposed upon the people, not by law but by universal fear, made many go without meals who would otherwise have had money to buy rice, salt, etc., at the regular market. It is easily seen what happens to those at such times who even before, because of poverty, were unable to get a meal every day. News came that many were dying and we naturally were concerned about those of "the household of faith." Our church leaders were not permitted to go from village to village as they usually do. We were anxious to have our Sunday services in all places if possible. For this purpose the three of us were on the way. One was stopped but two were able to go in opposite directions and held worship services in a number of villages.

It was wonderful to hear the testimony of Christians. In the first village I visited they were praising the Lord that their village had been spared thus far. In the second village a bereaved husband was in sorrow because of the death of his wife but he was thankful that she had not died of cholera. They had been able to bury her according to the way of the Christians. It seems that in these villages the body of one who dies of cholera is not buried but dragged out of the village and thrown into a field or bush. The Bible speaks of such conditions when the dead are left unburied but I never realized how terrible that is, until the stench of dead human bodies by the side of the road was horribly evident as I went along to the next village on this Sunday morning. Here they had had twenty-seven deaths in a few days. The Christians at this place were most thankful that all of them had been spared. Some had been very sick but they said, "We called upon the Lord Jesus and He has made our sick ones well." They joyfully gathered for worship.

The next village was on the other side of a low jungle-covered mountain range with about six miles of winding road leading to it. There had been a very heavy shower, while we worshipped in the last village, and so the road was muddy and slippery but not sticky. When I was thoroughly tired, I came to an old, deserted bungalow with luxurious surroundings of thick forest and towering green hills. The doors were wide open and the floors were swept clean by wind and rain. Here I ate my noon lunch. A fine, young man, who had seen me on the road laboring alnog, came to entertain me while I ate and rested. I very much enjoyed this visit. At 3 p.m. I came to the next village. Here the Christians have been persecuted since they accepted Jesus as their Saviour about two years ago. Land was forcibly taken away from them and all kinds of threats were held over them continually. Twenty-five had died in this village during the week and their bodies had been thrown into the jungle across the road, where vultures and wild beasts were doing their part for the sanitation which men, because of fear, had neglected for the present. Thank God, this condition does not ordinarily exist.

I was anxious to meet the Christians and to my surprise I found them courageous. Some had been sick but were now restored. They said, "Jesus Christ has made them well." One said, "The Lord Jesus has taken all fear away from us. The village owner still persecutes us but the common people love us." Then he went on to tell how the non-Christians of the village had had a meeting in which they decided to leave the gathering of a certain jungle fruit to two of the poorest Christian families so that they might be saved from starvation. For all this they gave thanks to God.

From here I went to another village only about two miles away. The road led through a village where twelve deaths had occured. The village owner asked me for some cholera tablets which I gave him. There are no Christians here so I went on to the above mentioned place. Here we have a church building and the Christians quickly gathered for worship. There was no sickness in this village but the poverty is distressing. So far we were able to say none of the Christains have died of hunger, but recently a girl from a Christian home died of hunger in this village. One of the extraordinary features of the service in each place on this particular Sunday was that after the close of the service I untied my bundle of rice and another little bundle of salt with which I had provided myself to give a small portion to each congregation. It always caused a lot of amusement because there were so many hungry ones and so little to place before them but when I explained to them that on such muddy road one was not able to carry more than fifteen pounds on a bicycle they saw it all and I received the most profuse thanks.

It was about evening now and one more village to reach. The road led thru a thick jungle and around a big hill so two young fellows offered themselves as escorts. They helped me over the difficult places and then returned home. I was glad to come to a place where I anticipated a night's rest. The Christians had just gathered for their evening prayers and they took me in wholeheartedly. But before sitting down I untied my bedding and breadbox and put on clean clothes. I was not quite through when the village owner came and with the sternnes of a good Indian ruler ordered me out of the village. He said I was bringing this dreadful sickness to his village and he would not have me spend the night there under any circumstances. The Christians then explained to him that I had brought rice and salt and medicine and that I was harmless. So they let me sleep that night in the verandah of the new church building which was built this summer and which I saw complete for the first time now.

This is a time of testing and, praise God, the Lord is having the victory in the hearts of His people. Matt. 11:25—"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In other villages at least seventeen from Christian homes have died during these last few weeks. We believe that they have fallen asleep in Jesus and are thankful that they did not have to die without Christ. "He that believeth on the Son hath everlasting life."

WHEN, HOW, AND WHY I HAVE ACCEPTED JESUS CHRIST

For a Brahman to become a Christian is a very rare thing. But the following autobiography is an example of how the power of Christ can enlighten and save to the uttermost. Kotari Master has been a school teacher in our leper home ever since he came to us. But since he has become a Christian, his influence in the leper home and his service in the church has greatly increased. He is still a patient but improving satisfactorily. The readers will be interested to hear his life's story as he has written in it his own words.

"I was Brahman by caste and come from the descendants of Aurvedic Kashyap. Although I do not come from a rich family, yet I can faithfully say that the general condition of our home was good. My father was the headmaster of a government Anglo-vernacular middle school and he received a good salary. By his efforts and recommendation, I also got an employment in a similar school.

"The change of time has its effects upon every one. Wise men can talk about the present and the past, science can invent many things, but the future of a man, how his life will pass, none but God alone knows.

"Neither I nor any of my people could even dream of those days when I would be afflicted with leprosy, a great disease that casts people so low and detestable in the human society. Needless to say how depressed we were in the family when we discovered that I was a leper. Naturally a man does everything to take himself out of troubles when he finds that hard days are upon him. He is so disappointed at times, that he does not mind to commit suicide. A desperate life is the turning point toward God. Finally he gives himself in the hands of God. My life is just the same and I came to Champa with the above idea in my mind. My condition got worse every day and I was very worried. I looked for pity. During my school days I learned the following verses:

'Where there is a will, there is a way.'
'Courage brother do not stumble,
Though thy path is dark as night,
There is a Star to Guide the humble,
Trust in God and do the right.'

"I was left to my fate and set out from home doomed to die. All the time I had but one thought in my mind that God is a loving God and He will guide me on my adventure. As I have said before, I did not spare anything to cure myself from leprosy. At last I decided to go to the famous home for lepers where I was kindly taken in, and the superintendent of the Bethesda Leper Home took compassion on me.

"A month passed by and the Christian atmosphere of the home made a very deep impression on me. I decided to accept Christ as my Saviour and prayed to Him that if it is according to His divine will, I may be cured from this disease. I promised to serve Him and read His Holy Bible and listen to the messages given in the church. Sometimes it appeared beyond my belief, but I prayed and prayed very humbly. Often I have cried on account of my leprosy.

"After a few days we had a Bible course in the leper home. I attended it. My doubts were cleared off and I remember the words in the hymn, 'I do not understand many things, but surely do I believe in Him.' At once I gave room to the Lord Jesus in my heart.

"It is true that sacrifice is very necessary to be saved from sin, and people do everything for salvation. My parents took me to pilgrimages, and according to old old customs of India my parents recited the Hindu scriptures Bhagwat Gita, Ramayn, and Mahabharat. In the Brahman caste a consecration ceremony is observed when the man puts a string on his shoulder (which is called Janeu in Hindi) after which he must do some religious deeds, i. e., worshipping, reciting verses from the Holy Scriptures, etc. This is the second birth of the Brahmans, but I must write here frankly that I had my third birth and this was the baptism which is an open confession for real Salvation. I still wonder with great surprise that on my consecration ceremony as Brahman my father spent about Rs. 800—but I got nothing for my soul. If money would buy salvation where could poor people find it?

"I thank God that through Jesus Christ the way to Salvation has been opened for all whether rich or poor, a Brahman or a low caste man. What have I received from Christ Jesus? Through scripture I have learned about His love, our great hope and our strength in Him. In sorrow and trouble the Bible gives me comfort. Heb. 12:5, 6, 'And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' Isa. 41:13, 'For I, the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.' Through the Bible I have learned about a temperate life. Titus 2:12, 'Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' I have learned that patience and righteousness. Acts 13:39. 'And by Him all that believe are justified from all things, from which we could not be justified by the law of Moses.'

"I thank God that through Jesus Christ I have received many blessings for my body and soul. My pen cannot write them all."

Eva Pauls.

May 23, 1942.
Champa, C. P.
India.

HAVE I THIS ZEAL?

By P. W. Penner

Someone recently wrote among other things under the question, "Why should I give to missions?" these words, "I am put to shame by the sternness and liberality of heathen converts."

Jharruh (meaning broom) who attended a now abandoned mission school had then obtained certain Bible truths in the daily curriculum. After those days he entered his vocation apparently unaffected by the Scripture knowledge gathered during his childhood days. The talk was current, "Mission schools for non-Christian children belong to so-called fruitless enterprises." Jharruh like Daniel, "Kept the matter in mine heart." As Mary, he "Kept all these things, and pondered them in her heart." Yet he had beheld one of his older colleagues meet with discouraging opposition when he broke through for Christ. He withstood the fierce persecution and remained firm in the face of all the cursing, etc. Now his senior from among those scholars is rising to an influential leadership among our mission's Christian workers.

All this jointly convinced Jharruh that the knowledge lying dormant within him embraced power unfelt. New light streamed into his heart. He did not keep his enlightenment for himself, but shared it with his wife, divulged it also to the Christian workers. During the midnight hours he like Nicodemus stole away to the Christian's home where he drank in diligently further instruction and truths. He knew if this became known, especially to his caste brethern, alarm would be struck, a turmoil be the result, and an opposing force would be mustered in that and in other villages. Ultimately exactly this happened. When Jharruh swept out fear, he harboured "Perfect Love"; he made known his desire to testify faith in the Lord through baptism.

The headmaster of the government school, a bitter opponent, singled out the village owner's house for the attack on Jharruh who was employed by the village owner. A committee was summoned. The headmaster drafted a document in which it was stated that the mind of Jharruh was deranged, and he had now become sorry regarding his intentions. If he should anyway become a Christian the mission should be made responsible for the support of his family, furthermore obligating the mission to deposit Rs. 1,000 to serve as an endowment fund to cover other expenses. Other lying paragraphs were found in this document. The headmaster induced those present to put pressure upon Jharruh to sign this paper. Poor man, he reluctantly signed under protest. The headmaster detected that the village owner came and with the sternness of a good through the mission school, showed no interest. He wanted to make him become more responsible, urged him now to keep the document in custody, telling the village owner if he would be found lax his influence among the tennants would certainly wane.

The headmaster furthermore observed in spite of these strenuous efforts Jharruh's determination remained unshaken. He removed therefore his dhotie (loin cloth) spread it out on the ground, and said to Jharruh, "You must remember I am the foremost among the youth of this village, a leader in another village, my name is great,

CHURCH AT DEGANIA
Twenty-Five miles northeast of Basna, India. Formerly a Baptist church. Turned over to Mennonites in 1941

my fame undisputed, what I order must be complied with. You better look out what shall happen to you and your family! I am now going to lie down upon the spread-out dhotie, you take this other dhotie, spread that over me, put a clod on top of it, exhibiting thereby that you have committed an unforgiveable crime. You have killed and buried a foremost person by your becoming untrue to the forefather's religion by embracing Christianity. The births after death, through which you shall pass, will be degrading, and your banishment from God's presence is sealed forever!"

There stood Jharruh like Daniel, amazed but facing the enraged and cursing crowd like a flint unmoved. He appointed the day for baptism; I was summoned to officiate. The midnight instructions continued. Jharruh was thrown out of employment; banished also from his living quarters, and the house was locked; the wife was enticed away and removed to another village unknown; most of his belongings were confiscated. Jharruh was, alas, left utterly destitute. He previously carried the clean baptism clothes secretly to the evangelist's home for custody until needed. When the enemies noticed the day of baptism drawing nearer, Jharruh was forcefully seized and locked up in a house, which was carefully guarded until I was gone again.

Some weeks elapsed uneventfully. One Saturday Jharruh with his wife, who had in the meanwhile returned, went to her folks in another village, from here he hastened to our camp in Bominidi. Here he received baptism. He then returned to his wife filled with joy. The next day he went with her to his village, glorifying God in the presence of the angry crowd, telling them what had taken place. What else could be done by his own people? The caste pronounced him dead; this sentence, however, was not conferred upon his wife; all efforts to make her disloyal to her husband utterly failed. Some weeks later she was also baptised. A happy couple freed of their heathenish belief carried on their work. The village owner who had discharged them, re-employed them. Now he testifies that they are trustworthy servants, discharging their duties faithfully.

"There are Daniels nowadays, and the questions must be put, 'Am I one, and are you one?' "

"BUSINESS GETS A SOUL"

By *Harold Ratzlaff*

That was an article in the recent edition of the **Readers Digest**. The Bethesda Leper Home has a soul—that is the history of more than 40 years of humanitarian and spiritual ministry of the Bethesda Leper Home to hundreds of lepers.

Finding more than mere brick walls, tile roofs, long verandahs, shade trees and garden plots, a leper girl of the teens who knows a little English juggled the alphabet and got her famous K. O. S. Now Keep-On-Smiling is the accepted principle of the lepers.

A leper boy was happy enough for the weekly rice allowance, whole wheat flour, respectable clothes and clean blankets. But the "why" and the "whereby" of all these provisions challenged the lad's thinking. Life powered by Christ fascinated him. Moreover, it provided the answer he sought. An inventory of his life resulted in giving a quit-claim deed to Christ. Two years ago he was discharged as symptom-free. This year he will be graduated from the Janjgir Bible School. His frequent sermons in the spacious leper home church contribute definitely in making the Bethesda Leper Home more than an institution.

Daily baths, clean bandages, soothing medicines, healing injections and hospital beds are but a dream to most lepers. Here these things are facts. That all this should be provided for the welfare and comfort of lepers to the mind of another leper lad was more than a mere incident. It was a dynamic force in the lives of men that impelled them to serve the most unfortunate of the unfortunates. That force gripped this young lad. In Christ he received sympathetic love for the people whose suffering he so well knew. But genuine love wears working clothes—its watchword is action. God so loved—He gave. True love does not fail to keep us busy in life. And this young lad gave his life in the service of his fellow sufferers. Declared symptom-free, he stayed on and is now the chief-injector of our home.

INDIA

Annual Composite of the General Conference Mennonite Mission from 1941 to March 31, 1942

By P. W. Penner

I. Beginning

The stations were opened from 1901-1926, viz., Champa, Janjgir (1901), Mauhadih (1911), Korba (1915), Basna (now Jagdishpur) (1924); Medical (1926).

The most northern is Korba, the extreme southern, Jagdishpur (Basna). A straight line measures about 85 miles. All stations have thus far been supervised by European missionaries, assisted by a goodly number of Indian Christian helpers of both sexes. The third largest Bethesda Leper Home between Champa and the Hasdeo River was opened in 1902 with two inmates; it has now close to 600, mainly supported by Missions to Lepers of Scotland. Our mission furnishes the supervisor. At present Rev. O. A. Waltner is the superintendent.

II. Field

A—Approximate area in square miles	8,000
B—Approximate villages and towns (no large cities)	2,900
C—Approximate population (difficult to obtain)	1,000,000

A straight line drawn from Calcutta to Bombay, 1223 miles, crosses the field in the northern portion 400 miles from Calcutta. The Hasdeo River flows southward until it empties into the Mahanadi River which crosses the field midways from west to east. The Bengal Nagpur Railway crosses the field with Champa and Janjgir close to it. The field, in a valley with mountains in the north, is traversed by a low range in the southern half. The soil is fertile for rice culture; a little wheat is raised, also maize, and large quantities of peas. The northern and southern portions are densely forested. There are tigers, leopards, bears, wolves, etc., roaming about dangerously. The rainfall is in the neighborhood of 50 inches. There are three seasons: cool (October to March), hot (April to June), monsoon (July to September). The thermometer ranges from 45 to 122 degrees Fahrenheit. Snowfall is unknown here and there is some hoarfrost. The languages mainly employed are Hindi and Oriya. More than 65 different castes are found, major number of the population belongs to the lower castes, from which the bulk of Christians emerges.

III. Working Staff

		M.	W.	Total
A—European missionaries (all except one U. S. A. citizens)		9	13	22
B—Indian Helpers:	Evangelistic	54	18	72
	Educational	27	20	47
	Medical	31	19	50
	Institutional	2	5	7
	Industrial	15	6	21

To each of the European missionaries fall on the average over 45,400; to each missionary and Indian worker are assigned over 6,000; to each church member about 431. Can effective work on all be done to these multitudes? "Pray ye, therefore, the Lord of harvest, that He will send labourers into His harvest!"

How many are ready to say with the apostle Paul, "I am debtor," "I am ready," "I am not ashamed"?

IV. Christian Community

A—Organized churches (leper ch. included)	23
B—Outstations with residing Christians	115
C—Members of our churches	2,393
D—Christians not members	55
E—Unbaptized children	1,250
TOTAL of all Christian constituency	3,736

There were 433 baptisms in fifteen months

V. Christian Activities

A. Main mission stations		6
B. Outstations with Indian workers only		38
C. Primary schools 15, enrollment 607		
D. Middle schools 2, enrollment 196		
E. Villages touched		648
F. Zanana visits		5,150
G. Bibles disposed of		78
H. New Testaments disposed of		173
I. Bible portions disposed of		1,188
J. Books, tracts, handbills		5,320
K. Sunday School work		
1. Number of schools		38
2. No. officers and teachers	138	
3. No. scholars	1,750	
Total	1,888	
L. Other organizations		
1. Number of Christian Endeavors		6
2. Number of Women's Societies		6
3. Testimony bands		4
4. Mutual aid banks		2
5. Weaving association		1
6. Bible courses		6
M. Orphanages		2
1. Boys		7
2. Girls		12
N. Boardings		2
1. Boys		122
2. Girls		98
O. Widows		127
P. Leper home		1
1. Men and women 569; Christians 370		
2. Sp. Treatment		569
3. Dismissed		8
4. Relatively cured		194
5. Untainted boys		26
6. Untainted girls		42
Q. Medical work		
1. Number of hospitals		2
2. Number of dispensaries		6
3. Number of patients (January)		17,720
4. Number of impatients		2,194

NOTE—Three is a large number of treatments not registered.

R. Industrial work pursued is weaving, smithing, printing, dairying, farming, and gardening. There is a general awakening to the paramount task of making every scholar and student a productive useful citizen. The procedure is slow; however, progress warrents good hope that ultimately the goal will be reached.

S. Financial Achievements	
1. Church dues	Rs. 3,415
2. Sunday collections	1,130

3. Special contributions	1,501
Total	6,076
(326½ is $1,852.00)	
4. Sunday School	512
5. Evangelical Bibles, etc., sales	335
6. Educational	2,953
7. Medical	15,745
8. Institutional	1,015
Grand Total	Rs. 20,560

These collections, in spite of the two-years' crop failures, have more than held their own from last year. Tithing is making progress. On various occasions considerable is said, special meetings held, encouragements given wherever opportunity offers itself. The sale of literature has enhanced perceptibly, largely due to the "All Family Bible and New Testament Campaign" at Champa during the Bible course. More Bibles and Testaments have been disposed of in the mission than any other year. The Champa Church had more baptisms than any previous year in its history. The last communion in 1941 saw 168 at the Lord's Table, 41 more than any previous time.

God in the midst of war rumors and more or less domestic political unrest has caused His work to progress, His guidance was felt perceptibly.

DAILY DEVOTIONAL MESSAGES

By *Herbert E. Miller, Deer Creek, Oklahoma*

NOVEMBER 22—*"In my Father's house are many mansions—I go to prepare a place for you.—I will come again and receive you unto myself."* John 14:2, 3.

Jesus said these words to his disciples in the passover chamber. He was soon to leave them and ascend to the Father. Jesus could not have left them a greater promise than that he would come again someday for his own. This promise is also for us today who believe in him. Our life now while yet in the flesh, is as the Apostle Paul wrote, *"Now we see through a glass darkly, but then face to face."* I Cor. 13:12a. *"Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."* I Cor. 2:9.

NOVEMBER 23—*"And Joshua rent his clothes and fell to the earth upon his face until the evening."* Josh. 7:6.

Joshua the man of great faith in God, but why such distress? The answer is in Josh. 7:11. *"Israel hath sinned: they have even transgressed my covenant—they have also stolen."* Thus God continued in verse 12, *"Therefore the children of Israel cannot stand before their enemies."* So what must Israel do? In verse 12c God tells them, *"I will not be with you any more except ye destroy the devoted thing from among you."* Achan had taken of the forbidden spoils of Jericho. He tried to hide and cover up his sin, but God demanded justice. Are we laboring under spiritual difficulties because of hidden and unconfessed sins? Jesus is most willing to forgive us our transgressions, so that we might find genuine happiness in Him.

NOVEMBER 21—*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."* I Tim. 4:1.

This verse describes a pathetic condition. However, it is also a verse of comfort in that God prepares his people for coming events and conditions. This is evidenced throughout all Scripture. Jesus told the disciples that he would be led before rulers, be mocked, crucified, and would rise again the third day. In our day, though people depart from God, our comfort is that God does not depart from those who believe in him. It is a satisfying thought to know that no person or power can overpower God. We can place our complete trust in him. Jesus said to Peter, *"Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not."*

NOVEMBER 25—*"But speak thou the things that become sound doctrine."* Titus 2:1.

Two farmers were once sitting by the roadside discussing the events of the day. A traveler came along and asked the way to the next town. The first farmer said, "Go to the next corner and turn left." The traveler proceeded. The second farmer turned to his neighbor in astonishment, "Don't you know you told him the wrong direction?" "Sure, but what difference does that make to me?" Would we not like to have caught up with the traveler and told him the right direction? God wants us as his witnesses to speak of his doctrines as recorded in Scripture. Such doctrines as redemption, atonement, regeneration, Christ's second coming, and many others. Let us speak of the Scriptural truths and facts and find joy in witnessing for Christ.

NOVEMBER 26—*"Blessed is he whosoever shall not be offended in me."* Luke 7:23.

John the Baptist had sent two of his disciples to enquire of Jesus whether he was the Christ or if they should look for another. Probably, he thought Jesus should have revolutionized the world by that time. Jesus told them to tell John of his ministry of healing the blind, the lame, the lepers, and raising the dead. Rather than prescribing what Jesus ought to do, our Christian duty is to carry out his commands. Jesus went the way of the Cross, but to some this is a stumbling block. He gave his life so that they who believe in him might have life eternal. Let us not find offense in Him, and be unhappy, but praise Him and be filled with his Spirit.

NOVEMBER 27—*"Men ought always to pray and not to faint."* Luke 18:1b.

Prayer is the power house in our Christian life. It is the "upper room" in our devotional life. Prayer is casting all our care, worry, difficulties, heartaches, and soul struggles upon Jesus. We may sometimes think we are doing Jesus an injustice by taking all our trials and troubles to him. But notice, he asks us to do just that rather than faint under our burden. If we faint He has not had the opportunity to show us his love and power. It is a virtue beyond description to do as Jesus bids and find Him to be the Way, the Truth, and the Life.

NOVEMBER 28—*"Train up a child in the way he should go, and when he is old he will not depart from it."* Prov. 22:6.

"A man in a covered wagon, driving through a Western town, stopped and hailed a man on the street. 'Hey, any saloons in this town?' he asked. 'Yes, four,' was the answer. 'Giddap,' said the stranger, moving on. 'I can't locate here; I've got three boys in this wagon.' 'Stop a minute,' yelled the stranger, 'what's your business?' 'My business is to save these boys,' came back the answer, as he disappeared round a bend in the road." *(S. S. Times).* It may be quite difficult in our day to find a town that is free of the temptations and allurements of the modern city. But there can be Christian homes and churches where children are taught to pray, and are taught the stories of the Bible. Homes where children learn to love and respect the Lord Jesus. What sacrifices do we make that they can learn the way of the Lord?

NOVEMBER 29—*"The Son of man is come to seek and to save that which was lost."* Luke 19:10.

A banker in New York had a great desire to get the gospel to the soldiers at Sandy Hook, but was not permitted to carry the message to them in person. In order to fulfill his desire he called on a firm which manufactured advertising novelties and had them make several thousand small mirrors about three inches in diameter. On the celluloid back of each mirror he had printed the words of John 3:16. Beneath the words of this incsription was written, "If you want to see who it is that God loves and for whom He gave His Son, look on the other side." How important it is that we see our own name mentioned in John 3:16. Remember, Jesus is interested in each one of us personally. *"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."* I Pet. 5:7.

NOVEMBER 30—*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."* John 15:16.

"Have thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay
Mould me and make me after Thy will,
While I am waiting, yielded and still.

Have Thine own way, Lord! Have Thine own way!
Search me and try me, Master, today:
Whiter than snow, Lord, wash me just now,
As in Thy presence humbly I bow.

Have Thine own way, Lord! Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, living in me."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 29, 1942

THE MISSION OF THE CHURCH

Matt. 18:15-17, Acts 1:8, 2:42, 6:1-4, 11:27-30, 13:1-3, I John 1:3

The Church began at Pentecost. The name designates a people called out of the world—the ecclesia—to be separated unto God. The Church is the entire body of believers in and followers of Christ. The word as used in the Bible does not refer to a building or to a denomination. The Church was founded by Jesus, and in a unique sense is His Church. It has grown from a very small beginning to the present world-wide proportions. In spite of great opposition, the gates of hell have not prevailed against her; in fact, the Church is continually growing. Significant things are taking place, especially in heathen lands.

The Church is responsible for the preaching of the gospel in all the world. Our lesson references touch on a number of things which are the mission of the Church. Jesus indicates four steps to be taken to bring about reconciliation between two members of the Church who have a quarrel with each other (Matt. 18:15-17). This advice is to Christians, and it is good advice for anyone to follow. The main purpose is to save the offending brother. Unchristian conduct of a member is a concern of the Church. No one can be saved by condoning his sin.

The first mission of the Church is to witness unto Christ (Acts 1:8). This was the last commission He gave just before His ascension. He promised the necessary power of the Holy Ghost to enable His disciples to witness to the death, resurrection, and saving power of Christ throughout the whole world. The Church of today is to be a witnessing Church.

It is the mission of the Church to provide spiritual nurture for converts to Christ. The Church should not be satisfied with merely bringing the gospel message to men and leading them to Christ. The Church needs to "continue steadfastly" in Christ's doctrines (Acts 2:42) and give spiritual nurture to the new-born Christians. These need the fellowship of the more mature Christians.

The problem of taking care of the needy within the membership had to be taken care of in the early Church. Those who had means gave liberally. There were those among the foreign Jews who felt that they were being neglected in the relief work (Acts 6:1-4). Steps were taken at once to remove all cause for complaint. The first church organization came into existence. A division of labor was effected and both the spiritual and the relief work were well taken care of. It is the mission of the Church today to arrange such organization as is necessary to do needed relief work among her members and elsewhere according to ability. The ministers of the Church should not be hampered with the details of the relief work (vs. 4). The Antioch church sent material relief to the brethren in the Jerusalem church in time of serious need (Acts 11:27-30). They laid down a pattern for the Church of all time—to relieve distress, and especially in its own fellowship.

Jesus commissioned his Church to send witnesses into all parts of the earth. The Antioch church was moved by the Holy Ghost to send her two ablest men, Barnabas and Saul, as missionaries in response to that commission. They were sent forth by the Church to share the good news of the gospel with those who knew it not. It is the mission of the Church to find and prepare missionaries and send them into the field and support them by her prayers and means. Churches who are faithful to Jesus' commission are sharing the gospel with the needy ones. The Church can scarcely be true to Christ if she is not active in missionary work. Through the church we may share with the under-privileged wherever we can support missionary effort.

It is the mission of the Church to win souls for Christ and to help them to live Christlike lives. The Church is Christ's agency for carrying on His work here on earth. He works through His servants. The Church is to provide the opportunity for people to fellowship together in worship in a spiritual atmosphere. All Christians need nurture with spiritual food or they will die spiritually. The Church is to furnish spiritual food which will enable us to grow more Christlike. The Church should help us all to see what God requires in Christian living.

What must we do so that we may obtain the most spiritual help from the Church?

When should difficulties and personal offenses between brethren be taken up by the Church?

What is the value of personal testimony both to others and to the one who speaks?

IN MEMORIAM

JACOB H. QUIRING was born in Koppenthal, Russia, July 1, 1875. His father, John Quiring, was in minister and elder of the Mennonite Churches in The Volga District.

At the age of eleven his father placed him in a private school on the Weierhof, Germany, where he remained until completing his studies. He then entered the Basal Seminary, and returned to Russia at the age of twenty-one.

He was ordained to the ministry by his father, and served the General Conference of Mennonites in Russia until he came to the United States in 1905. From 1905 until 1907 he served the various churches under the auspices of the Home Mission Board of the General Conference of Mennonites in this country.

On September 17, 1908, he married Dora Haury, daughter of Dr. S. S. Haury of Newton, Kansas.

He entered Moody Bible Institute in the fall of 1907 and continued his studies at McCormick Theological Seminary and Chicago University. In 1913 he went abroad and entered Berlin University as a Fellow in Hebrew from McCormick Seminary.

He was professor of Greek, Hebrew, and Biblical Literature at Witmarsum Seminary and Bluffton College from 1921 to 1931.

From 1931 until his death on October 26, 1942, he resided in New York City. He was an active member of the Riverside Church of which Dr. Harry Emerson Fosdick is the pastor.

In addition to near relatives in Russia he is survived by his wife and three daughters, Mrs. Maurice Huber of Cleveland; Mrs. William Williams of Columbus; and Helene.

Funeral services were held in the Mennonite Church at Bluffton, Ohio, Saturday afternoon, October 31, 1942. Rev. J. N. Smucker had charge of the service and Dr. Ed. G. Kaufman spoke words of comfort based on the word of Paul in I Corinthians 13:12, "For now we see through a glass, darkly; but then face to face."

JACOB B. REIMER was born on June 7, 1861, in South Russia in the village Klefeld and died Octtober 14, 1942. He was the son of Bernhard B. and Anna Friesen Reimer.

His childhood and school days were spent in several different villages in South Russia. Among his favorite teachers he mentions in his life history Isaac Duerksen, then one of the most progressive instructors. Him he also credits with being most influential in his decision to give his life to Christ. Especially, was he fond of the life story of Joseph.

He came to America with his parents in 1877. They left the train at Burrton, Kansas, and settled on a farm four miles east and three-fourths north of Inman, where he made his home for the rest of his life.

On May 30, 1880, he was accepted as a member of the Hoffnungsau Church, where he retained his membership until the Inman Mennonite Church was organized. Of this he became a charter member.

On January 4, 1884, he was united in marriage to Katherina Kliewer. They lived happily together and shared life's joys and sorrows for almost fifty-nine years. This union was blessed with six children.

He always lent a helpful hand where an opportunity existed. Not having had the opportunity to attain any schooling in America he was always on the alert to gain knowledge. This also explains why he took so much interest in youth and education. He was a willing church and conference worker and took an active interest in community work.

WILHELM B. FLAMING, son of Mr. and Mrs. John J. Flaming, was born on November 7, 1917, near Dubois, Idaho. In December, 1919, they moved to Kansas. Here he finished two years of work at Goessel Rural High School. On May 16, 1937, he joined the Alexanderwohl Mennonite Church. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," Rom. 8:28, was a favorite verse of his. When Camp Henry was opened December 9, 1941, he was in the group who started the camp. A fellow campee writes of him as follows: "We who came later looked to him as one of the experienced campees and every one who became intimately acquainted with him appreciated his constant friendly attitudes."

The campees didn't realize that he was sick until he did not appear at the breakfast table. They found him in bed with an upset stomach. At 10:30 he was removed to the camp infirmary where he could be under constant care. For lunch he ate a sandwich. This made him feel like vomiting, and Sunday evening his temperature had risen to 101.5. They tried to get a doctor, but one was out of town and the other was sick in bed. Monday morning his temperature had gone up a degreee, and when the doctor came that morning he diagnosed it as intestinal flu. During the day the doctor's prescriptions seemed to do no good, and by the evening when the doctor called again his temperature had gone up to 104 degrees plus. Tuesday morning the doctor found him very much better. Wednesday morning he was apparently some better including his temperature. While they were eating the patient suddenly called for help. He had severe abdominal pain. He said, "Call the doctor, because I don't think that I can stand this pain much longer." This all happened at about 6:30 a.m. Wednesday. He was removed to a hospital. He was operated upon. They found his ascending colon misplaced. This had led to a misrepresentation of facts. The first diagnosis was intestinal flu, but the operation proved a ruptured appendix and severe peritonitis. The doctors gave him from five to thirty hours to live. From 9:00 p.m. to about 5 a.m. he seemed to rally. After this he grew weaker and weaker and at 8:35 a.m.,Thursday, he passed away at the age of twenty-four years. He died just when his parents with Mae Banman arrived.

Menno Holdeman, camp infirmary attendant, testifies, "Our fellow campee led such an exemplary life before us all that we are challenged with his life." He leaves to mourn his departure: His father and mother; his fiancee, Mae Banman; four brothers and four sisters, John B. Flaming, Jacob B. Flaming, Mrs. Rudolph Hiebert, Mrs. Menno Hiebert, Mrs. Adolf E. Franz, and at home Theodore, Susie, and Alvin.

HENRY DYCK was born in Elbing, West Prussia, on April 4, 1866, to Frank and Maria Dyck. In 1875 he came to this country with his uncle, Isbrand Remple, who settled near Mt. Pleasant, Iowa, and later in Beatrice, Nebraska. It was here that Henry was baptized in 1882.

In Beatrice he married Maria Elizabeth Allert. This devoted couple spent nearly fifty-three happy years together.

In the fall of 1902 they moved to Adams County, Washington, and settled near Schrag, living on this place until 1939 when they made their home with their son-in-law and daughter, Mr. and Mrs. Julius Franz. Father Dyck continued to live here after the passing of Mother Dyck in June, 1940, visiting his other children frequently.

He was a charter member of the Menno Mennonite Church and served as deacon for many years, being a regular attendant at divine worship until the very last. He was also active in community affairs, having served as both school clerk and director in his district.

His health had been failing him for some time, but he had had a happy visit with his sons and other relatives in Colfax when a turn for the worse came just twenty-four hours before his death.

He went to be with his Lord and Savior on October 2, 1942.

Surviving him are: two brothers, Abraham and Peter Dyck of Paso Robles, California; seven children, Justine, Anna, Gerhardt and Henry of Colfax, Frank and Agatha of Schrag; and Helen of Menno; and twenty-four grandchildren.

His desire had been that he might never be a burden to others, and he never was, for everywhere he went he helped to lighten burdens rather than to make them heavier.

WHAT IS HOME WITHOUT A BIBLE?

"What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken
Drifting, drifting aimlessly.

What is home without a Bible?
Listen! ponder while I speak;
'Tis a home with Bibles in it,
But not opened once a week."

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R. Weinbrenner
North Newton,
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Mennonite Youth

"A United Mennonite Youth in Christ"

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MISSIONS IN THE POST-WAR WORLD

The world lies in darkness. Nation has risen against nation, and human blood is flowing everywhere. We cannot foresee the end. We only know that God still reigns, and that the eternal light awaits to break through the darkness. Light will only break through our darkness through men of God who seek new ways of bringing love into human relationships. Such an enterprise is missions.

Do we really know the meaning of missions? Suppose that we try to evaluate the meaning of missions. Is it not sharing in a quest? Here is one who has found a great truth for life, a pearl of great price in the wide field of experience. He would not enjoy it by himself, but shares it as did Andrew, the apostle, with his brother. Having found one jewel suggests that there may be many.

Missions teach men the meaning of real brotherhood. When a country is Christian it tends to break down caste and improve the conditions of the underprivileged. The spreading of opportunity results when men understand the worth of persons.

Taking one's share of the responsibility is essential in the smooth running of a home, a business, a nation, a universe.

Opening the door to a larger oneness comes most fully and completely by way of the Christian mission enterprise. Then what do missions really mean? "Searching out the hidden roots of things—whether it be in man's quest for God, the proper relation of brother to brother, opportunity to grow and develop, the taking of one's share of the responsibility, or the realization of a higher oneness; missions do something for all these in the homelands and even more in the unfortunate countries. We are God's servants, and He is calling us. The missionary in his own person is a strong mediating influence. He proclaims a gospel of lawfullness, order, and discipline and is an instrument of peace within the nation which he serves.

It is sometimes charged, that the missionary creates disorder. The charge is wholly false, except in the sense that he aims to produce a discontent with sin. In that sense he is a wonderful disturber; otherwise, he is a peace agent. He goes to warlike tribes and leaves them a law-abiding, industrious people He lives not beside, but among the people. He comes not to spend a few years, earn a pension, and then to home, but to make his home with them for life. The missionary is in a unique way humanity's cleaning house of ideas and ideals—of motives and movements. Christian missions is, probably, the most effective instrument for mediating between and bringing together the human race.

No human enterprise requires stronger motives than the work of Christian missions. There is no enterprise so vast in its extent, so difficult in its character. It often staggers our faith. Nineteen centuries after the birth of evangelism, the disciples of Christ still face great unoccupied fields where the name of Christ has never been proclaimed. Missions disappoint hope. At times where the harvest was ripening the blast of persecution or the blight of revolution has ruined the expectation of the reapers.

We may all be missionaries wherever we are by showing love and doing deeds.

"While the souls of men are dying
For a little bit of love,
And the children, too, are crying
For a little bit of love,
Stand no longer idly by,
You may help them, if you try,
Go then saying, 'Here am I,
With a little bit of love.'"

A man saw a little girl carrying a little boy nearly her size in her arms. He asked the question, "Little girl, isn't that boy too heavy for you?"

She replied, "Oh no, sir, he's my brother."

That was mission work at home.

The history of the church reveals many motives, and yet not all these motives were approved of God. For example, the Pharisee's zeal at the time Christ was for Judaism rather than for God. Missions which are based on rivalry of church parties are based on an unworthy missionary motive. Christian imperialism is one important motive. Missions promote civilization, encourage trade, and produce social progress. The flag follows the missionary and trade follows the flag. The conditions of the non-Christian world are such as to move the hearts of God's servants. There is poverty. Every non-Christian land is poor. The non-Christian world is hungry. It is estimated that in Asia and Africa more than two hundred million people always go to bed with hunger unsatisfied. The non-Christian lands are physically afflicted; they are disease smitten countries. The non-Christian world degrades its womanhood and neglects its children. It is a world of social oppression. They are ignorant and illiterate.

These needs must be met by religion. The non-Christian religions are inadequate to bring relief, for they have had their chance. Turkey is the answer to Mohammedanism, India is the answer to Hinduism; China to Confusianism; Japan to Budduism.

But the perfect adequacy of Jesus Christ to meet not only individual requirements but the whole range range of social and national need has been proved in every land to which He has been taken. Again the great motive of duty, Christ's last command to His disciples should appeal to every man's conscience in the sight of God. As the Duke of Wellington expressed it, "We have our marching orders." We are to begin with man on our right hand belt of the globe until we come back to the man on our left hand. Did Christ say, "Preach to every creature, except to the Hindu, Buddhist, and Mohammedan, who have religions of their own"? No he made the scope of His command absolutely universal.

"Can we," you will ask, "find back of all these motives a final motive for missions?"

Yes. The final outcome is the passion for the glory of God. In this motive we find the only test of success. When we consider the glory of God, success blossoms from seeming defeat. The cross is always victorious. The harvest is not the end of the annual report, but the end of the world. The reapers are not the missionaries, but the angels. We have only to wait on God—His power is infinite, and His time limit is eternity. With God, the missionary enterprise has in it all the glory of the impossible, the glory of apparent defeat and real triumph at the end.

The church is confronted by a challenge and an opportunity never exceeded. The war reveals the possibilities of thorough moblizations—mobilizations of men, material, leaders, education, etc. But now is the time for similar mobilizations of the Church of Jesus Christ for Her world campaign.

We recognize that the spirit of patriotism, the calling for supreme sacrifice in the interest of righteousness and of our country must not be discouraged and the cry of distressed humanity cannot be ignored.

Talk missionary expansion to some persons in war time and they promptly reply that this is the time to retrench. They say that Christians are not in a position to meet the required cost. Funds have multiplied so greatly that they have felt it necessary to transfer the money they had previously been using for missionary purposes to these emergency needs. The deflecting of money from missionary purposes to some benevolence does not represent one's own giving at all. Suppose a man's missionary contribution has been going to the support of our orphanage in China, and he suddenly stops that flow of money and turns it into a Red Cross fund. He has not added anything to his benevolent expenses; sacrifice was made in China where part of the orphanage had to be shut down.

The requirements of missionary work and all other necessary enterprises in the years before the war are requirements still. We discover that most of the great missionary advances in common with other forward movements in the moral and spiritual life of nations in modern times had their birth in times of war. It was in 1649, at the close of a great civil war, that the first missionary society in England was founded. It was during the War of 1812 that the first missionaries were sent out by an American society. At the time of the American Civil War one of our foreign missionary societies had its beginning. In France we had a similar record at the close of the Franco-Prussian War. So we see that the large missionary enterprises had their beginning in times of the greatest national and international upheavals.

Whether it has been due to the quickening of Christian sympathies in time of war, the great spirit of sacrifice, the disciplining of the church, or the special blessing of God upon the faith of the Christians who were ready to go forward, the inspiring fact stands out that times of war have been times of missionary advance. Shall it be otherwise now?

Today the great majority of the people are more eager for Christian instruction then they have ever been before in all the history of modern missions.

The missionaries with their prestige and with their message of comfort and hope hold a position unique in history. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and to the country in which they serve. It is clear that missionaries are the true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. May we not call them more important, for are they not the peacemakers of the world?

"It is therefore a call upon all who love their country, who long and pray for universal brotherhood and for peace among nations, who hope to see the principles taught by Jesus Christ become the principles that will underlie all human society and rule the nations of the world, to regard no effort or sacrifice too great for the most complete possible mobilization of the forces of the Christian Church for her world campaign."

Even though the world lies in darkness and war is raging everywhere, we know that the eternal awaits to break through the darkness. Light will break through this darkness through men of God who seek new ways of bringing love into human relationships. Christ is softly and tenderly calling his servants today for the great task. Is He calling you?

—*Cornelia Franz, Inman, Kansas*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

CHRISTIAN SYMBOLISM

The Roman Catholic Church and a number of protestant churches are full of symbols which are to aid the worshipper in having a more vital religious experience while in church. When our Mennonite forefathers broke away from the Catholic church in the sixteenth century they renounced all the symbolism along with the ritual and much of the Roman Catholic treology. They contended that these external adornments were unnecessary to a vital personal religious experience. This is why in the Mennonite church today there is no elaborate imagery such as statues of Jesus Christ on the cross, no crosses, no candles, no elaborate altar, no priestly robes, no sacristy and no elaborate cathedrial style of architecture.

Are Symbols Needed?

It is a debated and debatable question in our church today whether it is desirable to reinstitute symbolism into the church. Some evidences indicate that many of the churches in our conference are answering this question in the affirmative. There are symbols reappearing. There are paintings on the front of the church over the chancel wall of the open Bible; of a descending dove; of a crown of thorns; of Jesus in the garden and a variety of other religious symbols. Stained glass windows, rich in symbolism, are beginning to reappear, pulpits are being moved from the center to the sides of the chancel and a table or an alter moved to a position in the center. Many of our churches have the national flag, which is of course a political symbol, in the chancel along side the Christian flag, which is in itself an innovation for Mennonite churches. In at least one church a service flag has appeared in the front of the sanctuary. In another an altar with a lighted cross and an open Bible in front of it have been placed in the center of the chancel.

What is the Meaning of This?

I do not wish to pass judgment on any of these practices. It is rather my intention to call attention to definite trends that are noticable within the General Conference of Mennonites and ask what is the significance of these trends. Is the reappearance of these symbols the result of unconscious outside influences? Are these symbols chosen because they express the basic religious principles for which our church stands or are they chosen because other churches have them?

It seems to me if we want symbols at all we should be discriminating in our choice and use of them. A symbol is a picture or an object which stands for an idea or a principle or a cause. What symbols will best express our own and our church's interpretation of the Bible and of Christianity? Our style of church architecture can itself become a powerful symbol which shows the world our conception of Christ and His Gospel. The more conservative branches of Mennonites have a much more uniform style of architecture expressing the quality of Christian simplicity than is the case in the General Conference. Does this fact not have a wider religious significance?

TIPS

A wealthy man who spent a month at a hotel last summer had the same waiter during his entire stay. After each meal he gave George, the waiter, a tip of one cent. Such liberality would have been scorned by many a waiter. But George was not that kind. His service was always prompt, efficient, and courteous.

At the end of his visit the wealthy guest called George and said, "I've been giving you a tip after each meal, haven't I?"

"Yes, sir; thank you, sir."

"Well, would you mind returning all of those tips?"

The waiter returned with eighty-two pennies. Mr. Man put the pennies into his purse. Then he gave George a check for eighty-two dollars.

—*Evangelical Messenger.*

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« « JOTTINGS » »

—Bulletin, **Grace Mennonite Church, Lansdale, Pa.,** "**Dr. P. A. Penner,** who forty-two years ago started our mission work in India showed colored motion pictures of the work among lepers. He said that where in 1900 there was not a Christian, today there is a Christian community of some five thousand souls." **Jesse Hoover,** former relief worker in France and a member of the M.C.C., gave an inspiring message at a father and son banquet sponsored by the Brotherhood. "The rain and the blackout did not stop the Historical Conference at the Germantown Mennonite Meeting House. A lot of interesting sidelights were thrown on former leaders in the Mennonite Church. A man like **A. B. Shelly** certainly contributed a great deal to our General Conference by his fine ministry."

—**The East Swamp (Pa.) congregation** sent forty dollars to the Gregors to fix up the kitchen of the Napier parsonage.

—**First Mennonite Church, Reedly, California: Rev. Arthur Friesen,** missionary among the Indians of Oklahoma, brought the message on November 1. "**Willis Rich,** Public Relations Representative of Bethel College, spent several days among us. He wishes to thank all who so kindly assisted him and the cause he represents." On November 8 the congregation used the whole day for its "All-Church-Meeting." This day is used for reviewing the work of the past year and for planning for the year ahead.

—**Sichar Mennonite Church, Cordell, Oklahoma:** Rev. and Mrs. Menno H. Kliewer and children, Anna Kliewer and Ted Kliewer attended the funeral of Jacob B. Reimer at Inman, Kansas. Rev. and Mrs. Kliewer and Ted Kliewer remained and attended the Western District Conference which was held in the new Memorial Hall on the Bethel College Campus. Mrs. H. B. Schmidt left for Kansas to visit relatives and friends. The mission circle had a sale on November 5.

—**Rev. P. H. Unruh** of Goessel, Kansas, has been ill, but he now writes that he is much better. **Rev. H. T. Reimer** of Holmsville, Nebraska, is ill. He is in the Mennonite hospital in Beatrice. **Sister Frieda** is receiving medical care in the hospital she superintends, Bethel Hospital, Newton, Kansas. **Rev. Franz Albrecht,** former pastor of the First Mennonite Church of Beatrice, Nebraska, has now been in poor health for several years. He is confined to his bed a large part of the time, but he is able to be about some and his appetite and sleep are good. In the thirty-six years of his active ministry he baptized nearly two hundred persons. He entered Bethel College in 1903 when C. H. Wedel was president. Brother Albrecht is one of our ministers who farmed and also ministered to a flock.

—**First Mennonite Church, Phildelphia, Pa.,** A committee is to work out plans that will enable the congregation to raise its quota of two dollars per member for C.P.S. camps. **Wilhelmina Kuyf** is one of the committee members.

$25.00 $25.00

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BETWEEN NOW AND CHRISTMAS?

If so, write at once to the Mennonite Book Concern, Berne, Indiana, for their Christmas Greeting sales proposition.

$25.00 $25.00

—**Zion Mennonite Church, Donnellson, Iowa:** "We were greatly inspired by the Bible lectures of **Dr. J. E. Hartzler,** who spoke each evening and presented the truth of the Word in a clear, forceful manner." "**Delvin Kirchhoffer** of Bluffton, Ohio, was scheduled to sail from Boston on October 24 and to arrive at Lisbon, Portugal, about November 10. In Switzerland he is to organize war relief."

—Bulletin, **Second Mennonite Church, Philadelphia, Pa., Edwin M. Crawford,** student pastor, has begun a series of popular sermons to be given on Sunday evenings. Some of the topics are: "Four Things God Wants Every Person to Know," "The Man Who Wanted to Come Back From Hell," "Can We be Saved in This Life and Know It?" "Will Everyone Ultimately be Saved?" A note in the bulletin says, "It may interest you to know that your pastor appeared before the Presbytery of Philadelphia of the United Presbyterian Church for trials to advance to the status of licentiate. After the trials he was licensed. In the future he may, if desired, be of help in performing the marriage ceremony or burial act."

—**Butterfield, Minnesota, Mennonite Church:** "The birthday gift last Sunday took me by surprise. . . . I say again 'Thank you' to everyone who had a part in it. I was touched as I took notice of the many five-dollar bills, and, especially so, when I opened an envelope with a gift from some children. . . . The board discussed some improvements at the parsonage. It was decided to call a meeting of the men of the church soon and present the amount it would cost to put a basement under the house and build a garage. Will you consider this and pray about it. Some of the members are interested in this, and two have promised fifty dollars each."
—Bulletin

—**The Bethel Mennonite Church, Mountain Lake, Minnesota: Rev. Frank E. Manning,** missionary to Tanganyika, Africa, spoke at a missionary service.

Cottonwood County Temperance Sunday was observed with H. Millard Jones as the speaker. The Male Chorus of the **C.P.S. camp at Denison, Iowa,** rendered a community program in the church. November 15 was observed as Hospital Day with afternoon and evening programs. On November 11 the congregation had a "fellowship meal" followed by a program of praise to God for His special blessings, especially, as revealed in the church. Opportunities were given to make a pledge for paying off "the last brick." The revised membership list shows 518 active members and fifty-five inactive ones. The list was created in joint session by the Board of Deacons and the Board of Trustees. In the pews there is an information card on which needs for pastoral attention may be reported. Interesting C.E. changes to be considered are: (1) To establish a new branch of C.E. for children up to the eighth grade, to be called, "Junior C.E." (2) To change the name of the present Junior C.E. to "Intermediate C.E." (3) To divide the Intermediate C.E. and Senior C.E. at the age of high school graduation. (4) To have the three C.E.'s meet simultaneously in order to conserve heating and transportation expense. **Mrs. M. C. Lehman** has cordially acknowledged a clothing shipment of 530 pounds.

—**Mission Workers:** To you who have so thoughtfully double-spaced the typewritten material which you sent in, the editor, the printer, the typesetters, and the proofreader extend their hearty thanks. **Rev. A. J. Neuenschwander, Secretary of the Home Mission Board** suggested in the letter with which he asked for material that a typewriter be used if possible and that material be double spaced when one is used. This suggestion was a very good one.

—Bulletin, **Bethesda Mennonite Church, Henderson, Nebraska:** Hugo Mierau, a graduate of Bethel College, was ordained into the ministry on November 8. Brother Mierau served the Wisner, Nebraska, Mennonite Church during the past summer. He plans to enter Hartford Seminary after Christmas. **Rev. A. W. Friesen** and **Rev. H. D. Epp** preached for the Aurora, Nebraska, group. This congregation belongs to the Illinois Central Conference and was served until recently by Rev. Ed Goossen. The Bethesda Cemetery Association, which is an organization separate from the church, recently purchased another acre of land for the cemetery and gave it its usual fall cleaning up. An assessment of one dollar per family head member was made. On June 1, 1942, there were 164 paid up members. However, it was found that thirty-five families had died out completely. To these 125 members fifty new ones have been added.

—**Forty-seven C.P.S. camps** were cited as in operation by an October 9 report. Sixteen of these were Mennonite administered camps.

—**C.O.'s of the North Fork, California,** camp helped fight a forest fire that burned over some four hundred acres of brush and timber. An assistant forest supervisor singled out the C.O.'s for special praise for the way they had tackled the job.

—**First Mennonite Church, Upland, California:** While the ladies quilted Mrs. Salzman started to read the missionary book **On the Edge of the Jungles** by S. T. Moyer. (This book should be widely read in our churches. It may be gotten from the **Mennonite Book Concern, Berne, Indiana,** for one dollar.) "This morning after the service an offering will be taken for the C.P.S. camps. Information has come from Rev. Bohn. . . .in which he states that the expenses of operating the camps is mounting due to two factors; first, the increase in food prices; second, the rate of increase in the number of campees. The present rate of increase is practically three hundred per month, and in terms of money it means a total expenditure of $14,000 a week. This shortens the six month financial period to four months, and that means that the General Conference must meet its obligation of well over $27,000 not in three months from now, but in little over a month. (Appeared in print November 1). This work is deserving of our financial support."

—**Rev. J. J. Regier,** pastor of the Burrton Mennonite Church recently conducted evangelistic services at the Friedenstal Mennonite Church, Tampa, Kansas. **Rev. Walter Regier** is pastor of the latter church. A house has been moved from Lehigh to one-half mile south of the church. In it the Regiers will live. This particular house was formerly occupied by Mrs. Krause, the widow of Rev. Krause who was the first minister of the Lehigh church.

—**Inman (Kansas) Menonite Church:** Guest speakers at a recent festival were: **J. Winfield Fretz, P. C. Hiebert, P. P. Wedel, Augusta Schmidt, and Henry Fransen. Dr. H. Schmidt** showed slides of Mennonite life in South America. The offerings of the day were divided equally for foreign and home missions of the General Conference and relief and C.P.S. camps. A recent mission sale brought in three hundred dollars.

—**The Rural Life Institute** held on the Bethel College campus November 11 to 13 was born out of the con-

What Shall

I GIVE?

A present that will repeat itself each week, a constant reminder of your thoughtfulness, an inexpensive gift—such is a year's subscription to **THE MENNONITE.** Why not remember your friends with **THE MENNONITE** this Christmas? The gas and rubber situation will, undoubtedly, make it more welcome than ever to them.

Order from the **Mennonite Publication Office, Newton, Kansas.** Price: $1.00 for new subscribers, $1.50 for old subscribers.

viction that farming is a worthy calling for the Christian and that its significance is generally underestimated today, even among our own people who have so largely been farmers for a long time. Watch for more on it in the next issue.

—**Bethel College:** A portrait of the late **Dr. E. L. Harshbarger** was presented to the college on November 1 by Mr. and Mrs. Rex Moody of Newton. For the time being the portrait will hang in the Student Union Room om the new Memorial Hall. Dr. Harshbarger came to Bethel as professor of history and speech in 1933. After long and intense suffering he passed away at the Bethel Deaconess Hospital, Newton, this past summer. **Dr. J. Winfield Fretz,** assistant professor of economics left on the 14th to visit the North Fork and Placerville Civilian Public Service Camps in California, and the Belton Camp in Montana. His talks to the men will center around the possibilities for men after their release from the C.P.S. camps, and his main topic will be "Rural Life." Brother Fretz plans to stay three or four days in each camp and return around Thanksgiving Day. The Belton Camp is located in Glacier National Park and the men are now engaged in building a large dam. **Students elected to "Who's Who Among Students in American Colleges and Universities" are:** Helen A. Penner, Beatrice, Nebraska; Esther Ruth Schroeder, Mountain Lake, Minnesota; Lois Woodworth, Attica, Kansas; Paul Becker, Newton; Hugh Hostetler, North Newton; Dallas Voran, Belmont; Anna Fern Regier, and Paul Albrecht.

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1

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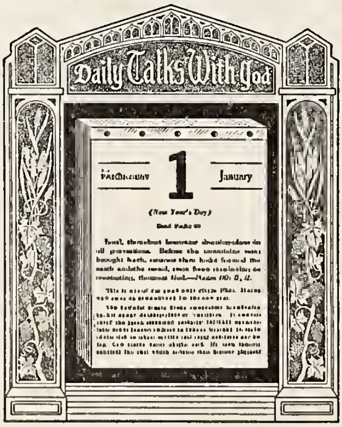

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MENNONITE BOOK CONCERN
Berne, Indiana

—**The Kauffman Museum** on the Bethel College campus holds many things of great interest and educational value. From that within it one can better envision the less hurried and less complex life of bygone days. Charles Kauffman, who built up the museum on his farm near Freeman, South Dakota, works every day in the museum as curator. Every day finds him deep in the work that is so near to his heart.

—**Bluffton College:** Members of the Bluffton College faculty met at the home of Dr. I. W. Bauman for their regular monthly meeting. **Rev. J. N. Smucker,** pastor of the First Menonite Church was the speaker. **Miss Aganetha Fast** spoke in chapel on October 29. Students and teachers took part in clean-up day on November 3. Leaves were raked, brush cleared away, and work was begun on an informal recreation center in the college project building. . . . **Edward F. Miller,** Spencerville, Ohio, and a friend of Professor J. P. Klassen, loaned the college some etchings and engravings for an art exhibit. Mr. Miller has a collection which includes original woodcuts, water colors, prints,and lithographing. Some of his sketches have been awarded prizes. **Dr. W. W. Adams,** Professor of New Testament at the Eastern Baptist Theological Seminary, Philadelphia, Pa., was this year's speaker at Bluffton's annual series of Bible lectures. A minister's conference was held in connection with the lectures. Men from the Leadership Training Department of the Ohio Council of Churches and Religious Education were the guest speakers.

—Church Festival of the **Zoar Mennonite Church, Goltry, Oklahoma:** Rev. J. W. Bergen sent in the program of this festival for publication, but unfortunately the paper was already being printed wher the program arrived, and so it could not be include Speakers on this occasion which took place November 15 were **Rev. W. C. Voth, Rev. Paul Kuhlmann,** and **Rev. John Unruh. Virgil Buller** treated the theme "The Value of Youth Bible Study." The history of the Zoar Mennonite Church was also given. (We trust that a copy of this history will be sen to the **Mennonite Historical Library, North Newto Kansas.)** A basket dinner was enjoyed at noon.

Ja 43

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kans

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, NOV. 24, 1942 NUMBER 46

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My Thanksgiving

By Joanna S. Andres

I would give thanks to Thee
This day, O God.
Why should my lips keep back
To bring its love;
Why shuold my lips keep back
The song I sing—
Let it be in Thy sight
An offering.

I have no firstlings of the flock
To give to Thee,
No fruit of ground
To gather from a laden harvest bin
And bring my offering in.
But God, dear God,
Look down. Deep deep within,
Upon the altar of my soul,
There burns a sacrifice for Thee.
Be merciful to me.
It is my love. Oh let it rise
And come before Thy holy eyes
As incense sweet in savor.
I ask not for Thy favor
Nor for Thy words of blessing now.
I only bow
On trembling knee
And pray:
"Accept, Oh Mighty One, this day,
My soul's love sacrifice for Thee.
I have naught else to bring.
This my offering."

Happiness through Thanksgiving

Do you sometimes feel perturbed and severely unhappy when things go wrong? Mother intended to sew on some new curtains that day, but Mary developed a toothache and had to be taken to the dentist. Perhaps, mother felt slightly irritable because she had to change her plans. Father got up very early to husk an extra load of corn that day, but the cows broke out into the neighbor's wheat field. The extra load was not husked, and father felt that the day was somewhat spoiled. Martha had planned for that new coat a long time, but the money had to be used to repair the tractor. John wanted to go to college, but he had to go to a C.P.S. camp instead. Experiences such as these often keep people from being as happy as they long to be.

If you have had similar experiences then you may find help towards fuller happiness in the words of Paul as given in Phillippians 4:6. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Paul puts "requests" and "thanksgiving" side by side. This is uncommon. The human tendency is to abound more in requests than in thanksgiving. Observe most prayers. However, Paul suggests that in every prayer the requests be coupled with thanksgiving. We are not to concentrate so hard upon what we need from God that we forget to thank Him for the great abundance which He has bestowed upon us. We owe God much thankfulness. That is one reason for thanking. There is another.

If we would be happy we dare not be more conscious of "what we need" than of "what we have." God's will and way is that our requests be balanced with thankfulness. Such a balance makes for happiness. Extreme concern for one's needs makes one tense with worry and fear. On the other hand one can be too content with things as they are. Such a condition is detrimental to growth and work. Our well-being depends upon a balance of the two. We need to be under a certain amount of tension because of our needs. But this tension must be kept in bounds by the relaxation of thankfulness. This need for balance is evident, for example, in typing. Extreme tenseness makes for slow, inaccurate, laborious typing. Extreme relaxation might make one fall asleep at it. A balance of the two makes for fast, accurate and easy typing. We are to ask, seek, and knock, but we are also to give "thanks for all things unto God." If we neglect the latter we lose our balance and that full measure of happiness which should be ours as children of a loving Father.

"O God, if something goes wrong today or tomorrow, I would find something for which to be thankful. Then I shall be happy in Thy care, which is never withdrawn. For Thy love which passeth all human understanding, I thank Thee." —rw.

Please and Thank You

A legend retold by Mildred M. North

Two angels, so the legend ran,
Came to earth as day began.
One carried a basket deep and wide,
The other a small one by his side.
Then spoke one of the heavenly pair,
"O but this world is wondrously fair!
If it were not for heaven I'd be content
To dwell on earth beneath the firmament.
My basket is large, I'll soon begin
To gather men's thanks and pack them in."
Said the other, "I'll help you when I get done,
I'm to gather their wants in this little one,
And the sighs and murmurs of those who
pout—
But it's large enough without a doubt.
God's bounties are scattered on every side,
You'll need your basket deep and wide;
I'll meet you here when I get done,
And help with the thanks; 'twill be more fun."
Away they sped, and as darkness came
They met again, but not the same.
Both were weary, both were sad,
They'd found so little to make them glad.
Said he, with the basket wide and deep,
"My heart is heavy. It makes me weep.
Look in my basket; you'll discover
The thanksgivings scarcely the bottom cover!"
"While I," said the other, "have made three
trips
With the wants and complaints from people's
lips!"
Only a legend—yes—and yet,
If the angels came what would they get?
Do we thank Our Father for all his care,
For His loving gifts when we kneel in prayer?
"Ask—seek—knock," we're told, 'tis true,
But "forget not benefits," God said, too.

RURAL LIFE INSTITUTE

The Rural Life Institute which was held at Bethel College November 11, 12, and 13 was an excellent opportunity for getting facts and inspiration which help make farm life successful and satisfying. An author who made farming his side-line once related in one of his articles how he had the habit of spending a great deal of time studying up on various farm problems. But he added that he never got around to applying his knowledge, and therefore, he was not a very good farmer. This was the experience of a man who liked to read and write. The experience of a great many of us is generally the opposite. We are so loaded with work that we take very little time for the theory that gives the right direction to that work. Yet we know how poorly and inefficiently we often do things just because we have not taken the time to think them through thoroughly or to learn from them who have studied about them. Practice needs to be mixed with theory for best results. This institute husked no one's corn, but it may be instrumental in helping someone grow more and better corn. Above all, it may help him to do so from a spiritual viewpoint and for a more spiritual goal. For the spiritual emphasis was uppermost at this institute. —rw.

RELIEF

Over $26,000 Worth of Clothing Sent from Clothing Depot Since January 1, 1942

Following are excerpts from Sister Lydia Lehmen's recent report on the Clothing Depot at Ephrata, Pa. (Near Akron):

"Since January 1, 1942, five shipments of clothing were made: One to Paraguay, one to France, and three to England. The shipments amounted to 28,723 pounds or over fourteen tons and were evaluated at $26,463.95. We have had word of the safe arrival of all these except the last two shipments that went out. We hope to hear soon about one of these and the other left only ten days ago. God has heard the many prayers for the safe arrival of these shipments. He has also honored the spirit in which they were given. We are counting on your continued prayers.

"We are often asked: 'What is most needed?' We cannot receive too much of all that children from the baby on up—boys and girls, and women,—wear. We also need clothing for men, but more of the others. Bedding gives much comfort and is so much appreciated. Home-knit sweaters are a real joy and prize."

(Clothing shipments should be addressed: Clothing Depot, Mennonite Central Committee, Akron, Pa.)

A "Thank You" from England

From Sheffield, England, a Mr. Roy Shaw writes a letter of thanks to the Mennonite churches in the United States and Canada. Below are excerpts:

"We are happy to know that your relief work does not take the form of a large wealthy community distributing surplus cash to the poor. In those beautiful quilts you send over, and in small things like the shelter bags, we see an expenditure of a great deal of time, skill, and love—which we appreciate more than I can say.

"To the patient sewers in countless United States and Canadian homes, the thanks of hundreds of blitzed folk here are due. And although few of them may find the time or the words to express their thanks direct to you, be assured that the gratitude is there. We thank you and God who inspires your generous love."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

WE THANK THEE

We thank Thee now, our gracious Lord,
Who holy art and much adored;
We stand in deep sincerity,
To thank Thee in humility.

For friends whose aims are just like ours,
Who feel the pulse-beat of this hour;
Who live not to themselves alone,
But anxious for those far from home.

For invalids who suffer pain,
Who, with their cheer, put us to shame;
Who spend their days and moments rare,
In intercession for us there.

For all who show us loving care;
An estimation of their share
Of noble work, we would receive;
Our Father in heav'n, we thank Thee.
(Mrs. John) Elizabeth Thiessen, India

News From the Philippines

"Reliable information has been received from persons who recently returned from Manila to the effect that religious workers in general have not been interned, and that they have a certain amount of freedom. It is said that Protestant missionaries are permitted to remain in the various residences, and are allowed to conduct religious church services." (Taken from a letter, sent by the Red Cross, to Mrs. Ed. Schmidt, Wichita, Kansas.)—P. H. Richert, Sec.

Tribulation, Joy and Challenge

Our study of Ezekiel 16:6-12 disclosed anew to us God's love and compassion. We greet you with love and compassion, which still abound. A long time has passed since we last wrote.

Drought

We stayed in the mountains of northern India for five weeks to escape unprecedented heat. It is astonishing to see how many huge fruit and shade trees dried up. It was a pity to see them go. The rainfall last year was below normal. After the monsoon there was practically no rain. Those missionaries who remained in the plains became very much distressed. It is surprising that some of the shrubbery survived.

Cholera

Cholera raged ravagingly in the beginning of the present monsoon. Some 140 died in Janjgir village, about eighty in Champa, thirty succumbed one and one-half miles from our bungalow, and over a dozen died less than a mile away. Oh, how many of them had to suffer. Doctors and nurses stood by helplessly, observing life ebb out gradually while the victims suffered indescribable pangs. How dreadful a disease! Only one or two of the Christians died. God's protection has prevailed, while precautions are more carefully observed.

Since the disease is so contagious the survivors are reluctant to handle the corpses. Consequently some bodies are thrown into ditches to become prey for the vultures. Others are buried in shallow graves. One of our evangelists, who lives close to a river, noticed one day when the river was in flood stage a dozen corpses floating by. In this same river the people bathe. They use the water for household purposes, wash their mouths with it, and drink of it. Here are ample reasons for the unabated spread of the epidemic. Tens of thousands from among the 400,000,000 of India are snatched away weekly. What vast room for improvement! We apparently were singled out by God's grace, so that we can be numbered among the living ones. We have excellent health for coping with the manifold obligations.

Famine

We have had near famine in this part of India for two years. In many places there was no rice crop. Under the present world conditions the prices of everything have soared high. Soap, salt, red peppers, sugar, and flour cannot be gotten. Rice used to be dear when we got eleven measures to the rupee last year; now it is five. Today they said only three measures. No work to earn money. What is to be done? Oh dear brothers and sisters, it is so pitiful. Some follow us almost every step, saying, "We have not eaten today, do give us some rice or money," etc. Some of the little children and also some of the adults of our Christians have become emaciated. We need more help! It is still three months till the next harvest. May God grant enough rain to supply the rice fields with water.

In Great Need

Some of our Christians are coming to church with the upper part of their bodies unclothed, because they have nothing with which to buy. Cloth is very expensive. Sugar and kerosene are very hard to get, almost beyond reach for most of the people. We wonder whether we shall be able to get more flour from Calcutta after ours is all. Lamp chimneys and rubber rings for jars cannot be had until after the war. As you know, our obligations have been to Champa and Mauhadei since last Christmas sixteen have been eight gallons of gasoline every month. We saved it for the long trips to Mauhadei. All of it is gone, and we have to resort to the buffalo cart which requires twenty-four hours for twenty-five miles.

Causes For Joy

Are we depressed and unhappy? No, and again no! Circumstances can take everything, but no one can take Jesus and His word from us! In all this turmoil we find many reasons for shouting with joy. Here in Mauhadei since last Christmas sixteen have been baptized, and a nice number are on the waiting list to be gathered in the coming weeks. Last month we conducted the yearly Bible course in Champa; this month we held it here in Mauhadei. In Champa we had twelve classes; here we have four. Ezekiel 1,2,3, John I and II Peter, Jude, and James are the books studied. I have the sisters who are very well schooled. In Champa I had sixty-three; here I have twenty-two. Peter teaches the leaders of the church and the more educated ones. May we be closely drawn into the fellowship of God through this Bible study. Rich blessings have already come to us.

Pray and Write

Now, our dear brothers and sisters who remembered us before the throne of God on August 7, the day of our fortieth anniversary. Even in India this is possible. With God all things remain possible. Our hearts are full of praise for what He has done for us. We feel so unworthy of it all.

Continue praying for us and the Lord's work. No one knows what is before us; it looks dark. Write; tell people to write, so that at least once in a while a letter will come our way; even if it is four months old, it is like a big present to us.

Nellie

Darling Nellie teaches in the girls' school at Janjgir. She enjoys it. Yes, she is very, very busy. We hope that she will have the strength to cope with the situation. She sends greetings. Her salary is twenty dollars. By the time she puts out her tenth, the provident fund, the board, you can realize how little is laid aside to pay back her school debts. Very gladly does she make the sacrifice, because she felt the call to the work in her own mission. How nice it would have been for her to be able to board with us.

God bless and keep you. Do remember all of our starving Christians—you, young people, included. The situation almost crushes us and interrupts our sleep and appetite.—Your happy brother and sister in the Lord's work, Mathilde and Peter Penner. (Signed by Sister Penner.)

Champa, India
August 14, 1942

Sixtieth Anniversary

The Johannestal Mennonite Church, near Hillsboro, Kansas, had a mountain-top experience on November 8. Since our church was organized sixty years ago this fall, plans were made for observing its sixtieth anniversary.

Filled with joy we hoped for spiritual blessings, and good weather. Today we look back and say that the Lord has been good to us. He granted us favorable weather so that the program could be carried out and all who desired to could attend.

Each evening from November 1 to 6 Dr. J. Winfield Fretz lectured on "The Rural Church." His lectures were very interesting and inspiring. He began with "The Early Church" and closed with "Why I Am a Mennonite." It is very important for young people to study Mennonite doctrine and for them to know why they are Mennonites. The meetings were well attended. Each evening two numbers of special music were rendered by different groups. November 8 was Homecoming Day. The meeting house was filled for each of the three meetings. The morning meeting included a Sunday school session and the anniversary program. Brother Jacob Ewert read a paper on "The Early Development of the Church." After this Rev. Valentine Nickel, once a member, brought the anniversary sermon.

At noon a dinner was served to all present, and a few hours of Christian fellowship were enjoyed. Old acquaintanceships were renewed and new ones made. May such fellowship also uplift us in our spiritual life.

The afternoon program was of great interest. Subjects discussed were: "The Development of the Sunday School," "The Development of the C. E.," "The Development of Music," "Charter Members and Church Leaders."

Pastors from four local churches extended greetings, and a few letters were read. In the evening two inspirational messages were brought. The Rev. Walter Gering spoke on the theme, "When Is a Church Christian?" and Rev. J. J. Plenert spoke on "Dynamic Christian Service." Both messages were heart searching. We felt that we must reconsecrate ourselves to Christ. This was expressed by a show of hands.

Music was rendered throughout the day by the regular choir, the men's chorus, the old people's choir, the children's choir, and a quartet which sang the same song which they sang forty-three years ago. As chairman of the program, Rev. J. M. Regier, our pastor, made fitting remarks.

Rev. J. J. Plenert closed with prayer and the benediction, after which the congregation sang, "Jesu Geh Voran Auf Der Lebensbahn." Our prayer is that this anniversary experience may, especially, be a blessing and an encouragement to our young people who are to carry on the work in the years to come.

—*Mrs. J. F. Goertz, Corr.*

NOTICE

Send all articles and other material for this paper to **The Mennonite, North Newton, Kansas.** The editorial office has been moved from 500 Bell Street, Beatrice, Nebraska, to North Newton. Your Thoughtful cooperation will help to save expense and avoid delays.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

ADOLESCENT BAPTISM

In the September 15 issue of *The Mennonite* on the front cover is a picture of the class of members that joined the Mennonite Church at Henderson, Nebraska. I was impressed not only with the size of the class but also with the age of the majority of the members. Upon inquiry I discovered that it was cusomary in this church for young people to join church in their late teens and some even in their early twenties. This is significant. It is in sharp contrast to many catechetical classes in our churches where the average age runs somewhere between twelve and fourteen. This is, of course, a noticable departure from the once firm belief and practice of adult baptism in all Mennonite churches.

Causal Influences

It is an interesting and, I hope worthwhile, question to raise as to what influences are at work to bring the baptismal age of church members lower and lower. It seems that the prevailing practice of churches in surrounding areas has a significant influence. The children in school discover that their Lutheran and Catholic friends go to confirmation class at the early adolescent period. Other Protestant churches then, too, follow in line. There is usually a good deal of ceremony and special attention paid to this occasion by the more liturgical churches, and this is not without its effect on Mennonites in such communities. Slowly, gradually, and subtly changes are made so that in the course of a decade one can definitely notice conformity to a non-Mennonite pattern.

There is also the feeling that the age of puberty is the natural time for youth to be recruited for the church. The feeling of fear is expressed that if young people are left to decide the matter until they are twenty they never will join, so it is better to get them now. There are various other influences effecting these trends, but whatever they are, I doubt whether they are made as a result of Biblical authority or a new revelation direct from God.

Adult Baptism

Adult baptism was practiced in the Apostolic Christian Church. There is not the slightest Biblical authority for infant baptism. Adult baptism was the rule and infant baptism the exception for the first four centuries of the Christian era. The practice of adult baptism in the Reformation period by our forefathers, therefore, has good Biblical authority and traditional support in primitive Christian practice. It is a practice related to the concept of the true church as a fellowship of believers, as a communion of saints. It is a select group not one composed of everyone in the community. It is made up of those only who voluntarily have joined after they have had a personal religious experience. Naturally, this excludes unconscious infants and small children. But what about adolescents?

There seems to be no scriptural injunction against adolescent baptism, and our fathers seem never to have forbid it expressly, but the underlying assumption that human beings generally are not spiritually mature any sooner than they are morally and physically mature.

The Meaning of Adolescent Baptism

The standards of the church are determined largely by the initiatory requirements of its members. If members are admitted at an age when they cannot be helf fully accountable for all their behavior, conduct, and decisions, then obviously a great many allowances have to be made in matters of discipline and conformity. This weakens the tone and level of the total organization. Baptism as such has no magical powers. It is a symbolic act in which the baptised person publicly acknowledges his intention to follow Jesus Christ as his personal saviour. The more intellectually and spiritually mature a person is when he makes this vow the more likely he is to live up to it. It is not a question of insincerity on the part of adolescents but rather a question of sufficient nurture. Should not the program of religious education in the home and church and school be continued longer before joining church so that the candidate for admission would have a fuller meaning and understanding of his decision? Churches that have been most isolated from non-Mennonite influence have continued to practice adult baptism longest. They are chiefly rural churches. These same churches have held their young people as good or better than have those who practice baptism at an earlier age. The subject bears a good deal of reverent meditation.

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HOME MISSIONS

A. J. Neuenschwander, Secretary

ROSTHERN BIBLE SCHOOL AND DEEP EXPERIENCES

(This article and two coming ones should all be read in order to get a more complete picture of what the Rosthern, Saskatchewan, Bible School is doing for its through its leaders and its director, Rev. John G. Rempel. When these articles came in Brother Rempel noticed that all of them had been written by girls. He wants us to know that they also have young men who might have written such articles. One only needs to read all three articles to feel the deep spiritual motive which meets and overcomes all difficulties and prepares the individual for joyous service for the Lord. As we read these reports let us ask ourselves as to whether we have a faith and devotion equal to theirs. —A.J.N.)

Our Summer Bible School Work

In 1937 a lone student of the Rosthern Bible Sshool who in between attended the Mennonite Academy at Rosthern, went out four miles from Rosthern the summer holidays to teach the children in a Mennonite district for two weeks. The last summer twenty-nine students and teachers went out to work in this important mission field, and 754 children were served in this way. The workers received two and one-half dollars for a school, plus their travelling expenses. The total expenses amounted to approximately four hundred dollars. This was covered by donations from the members of the Rosthern Retreat, the Young People's Endeavor Societies, and from the parents of the children, the last being collected at the programs of each Bible school session. This work proves to be of great value to our Mennonite Church as a whole and a real blessing to the children and their parents. As a sample of what the workers experienced we present the following letter. This young girl, a first-year student, went with another girl to a remote Mennonite community.—Rev. John G. Rempel, Rosthern, Saskatchewan.

Summer Bible School at Erwood, Saskatchewan

I am happy to know that the Lord has promised that whatsoever we shall ask in His name shall be given unto us. With this mind we can trust Him at all times regardless of what the trial may be. How often the Lord has answered our prayers! When I think of the daily vacation Bible schools that have opened these last few years I cannot help but praise God for the wonderful privileges that He has given us to go out and tell others of the Saviour who died for us.

Our Trip

Sara Lehn and I were sent to Erwood, which is thirteen miles from the Manitoba boundary. When we left Rosthern many of the students and summer Bible school workers came with us to see us off. We had a blessed time singing hymns while waiting for our train. The train came at last. My heart thumped at the thought that I was to bring the gospel to others, for I didn't feel worthy. When we were about to step on the train the group sang, "God will take care of you." I knew that all I could do was to put my trust in the Saviour who is always willing to help.

Off we were on our trip, heading for God's service. The first station we stopped at was Prince Albert. Here we waited an hour and one-half for the next train. We certainly were glad to continue our journey. Beautiful scenery surrounded us on all sides as we traveled on. It was as though God's presence was felt wherever we went. We could not help admiring the beauty of nature that God had created. When evening drew nigh we began to wonder whether we'd ever get to Erwood. The day seemed long to us. It was midnight when we changed trains at Hudson Bay Junction, with only nine more miles to go to Erwood. Another few more minutes and we were there.

Erwood and Community

We got there tired and sleepy, wishing we could lay our head on a pillow. It was very dark, and no lights were in the town. I believe a feeling of fear crept over us. We just finished saying to one-another how we wished that somebody would be here to meet us, when a young gentleman asked if we were the students from the Rosthern Bible School. He took us to a hotel. We stayed there for the night and part of the next day.

The next morning we took a walk through the town. Sometime after dinner we were taken to the place where we were to stay for the two weeks. No finished roads were found in this part of the country. We were taken through the woods where the trees were cut down all the way through the bushes. The wagon went bumpty, bumpty. We had never experienced the like before. Of course, it wasn't so bad, knowing it was something for Christ. We enjoy doing things for His glory. At last we came to William Bergen's farm. We were greeted in a most wonderful way, and we had a very good night's rest there.

When we awoke the next day, it was a lovely Sunday morning. We received a great blessing from the Sunday service. I took charge of a Sunday school class. There were many children in church that morning. They were anxious to see what we'd be like. After the Sunday school the announcement was made that the children were to come to the summer Bible school the next day.

Our School

The next day we opened our school. The children all came with a smile on their faces. They were happy to hear more of their friend Jesus. The very first thing that appealed to me that morning was a little four-year-old boy's prayer. While Sara Lehn conducted the worship period he clasped his hands, shut his eyes, and prayed quietly,

> "Ich bin klein,
> Mein herz ist rein;
> Soll niemand drin wohnen
> Als Jesus allein."

(I am small—my heart is clean—shall no one dwell therein—but Jesus alone.) The thought came to me that he knew what prayer meant. The attendance was very good. We had a class of sixteen. It really was surprising to see what power there is in the gospel of the Lord Jesus Christ. Even the children could understand it.

Mud and Mosquitos

The afternoons were spent in visiting the homes of the children. We walked many miles during the two weeks. Walking was rather difficult for us, because we weren't used to the clay soil. The clay would stick to our shoes; it was nothing else but thick mud on our feet. The best thing for me to do was to take off my shoes and walk bare-footed. Sometimes we walked through swamps, and, of course, we would sink in almost up to our knees. What about mosquitoes? Never before had I seen so many. Some of the children have been wearing mosquito netting over their faces for protection. The mosquitoes would keep me awake during the first part of the night. But all this is nothing at all when we think of what Christ has done for us.

I often prayed that God should be a blessing to others. But I could not help but thank Him for the blessing the people have been to me.

Closing Program

The children gave a program at the end of the two weeks. It consisted of what they had learned during the time. It was a great success. We were very grateful for the fact that the parents cooperated in such a wonderful way. The school house was filled with people that evening. The parents were happy to learn that their children had learned much in the short time that we had been there.

In spite of all the mosquitos we enjoyed it very much. The Lord blessed us greatly.

—*Annie Funk, Waldheim, Saskatchewan*

CPS Camps

Mennonite Boys in Camps According to States

On October 31, 1942, the following was the number of the 1,996 Mennonite boys in C. P. S. camps from the respective states:

Kansas	341
Ohio	335
Pennsylvania	283
Indiana	247
Illinois	138
Oklahoma	104

Other states were as follows: Iowa, 90; Nebraska, 71; Michigan, 60; South Dakota, 58; California, 48; Oregon, 46; Virginia, 42; Minnesota, 35; Montana, 25; Missouri, 14; Colorado, 12; Maryland, 12; New York, 10; North Dakota, 9; Delaware, 4; Idaho, 2; Wisconsin, 2. One boy is from each of the following states: Alabama, Arizona, Florida, New Jersey, New Mexico, Texas, Washington, and West Virginia.

Akron Session of Training School Completed

From October 30 to November 8 eighteen men (all but one were campees) spent an intensive period of training at the Akron, Pa., office in preparation for their duties as assistant and educational directors in the present C. P. S. camps and in the ones yet to be opened.

During this time the group attended classes on *Mennonite Peace Convictions* led by Brother H. A. Fast and also sessions on *Mennonite Non-Resistance in Practice* led by Brother M. C. Lehman. The camp educational program was outlined by Brother Harold S. Bender and Brother Albert Gaeddert led sessions in the discussion of camp life problems. Brother O. O. Miller gave the group a picture of the history of the Mennonite Central Committee and challenges of the present time.

C.P.S. finances, records, and reports were explained by Brother Ernest Bennett and Brother Jesse Hoover told of the work of the Peace Section. Brother Robert Kreider, Educational Secretary of Mennonite C. P. S. camps, introduced the new Educational Director's Manual to the school.

Others to appear before the group and give helpful counsel were Brethren Ernest J. Bohn, C. H. Hostetter, Jr., C. H. Hostetter, Sr., Amos Horst, and Eli Bontrager. These brethren spoke largely in behalf of the concerns and interests of their respective church groups.

While the time spent in classes and instruction was highly profitable it was the sentiment of the school that the deep fellowship which all enjoyed did much to make this period an inspiring and unforgettable experience.

From November 9 to December 3 the group (with the exception of three) will be in training at Washington, D. C., and will here become acquainted with the government relationships in the Civilian Public Service program. Following this training members of the school will be assigned to duties on camp staffs as the needs for their services arise.

Camp Briefs

Brother Marlin Lauver of the Hagerstown, Maryland, camp has been transferred to the Akron, Pa., office to assist in the secretarial work of the camp program.

The state mental hospital at Norristown, Pa., will soon receive a contingent of Mennonite C. P. S. boys.

The total number of boys in Civilian Public Service as of November 5, 1942, is 4,937.

Of the fifty-one camps now operated 20 are Mennonite, 14 are Brethren, 13 are Quakers, 2 are Catholic and 2 are cooperatively operated.

—Compiled by Grant M. Stoltzfus, Released November 11, 1942.

Camp To Be Moved

In the very near future C. P. S. Camp No. 22 of Henry, Illinois, will be moved to Downey, Idaho. The present project, it is reported, no longer provides sufficient work for the camp personnel.

The new camp in Idaho is a Soil Conservation Service Camp and is seventy-five miles from the Aberdeen Mennonite community.

Mental Hospital Work

Upon transfer of twenty-five boys from the Henry, Illinois, and Medaryville, Indiana, camps to the Marlboro State Mental Hospital at Freehold, New Jersey, three mental hospitals will be operating with Mennonite C. P. S. boys on their staffs. (Staunton, Virginia, and Wilmington, Deleware, are the other two).

In mental hospitals C. P. S. boys are furnished by the hospital with room, board, a small monthly allowance, and working clothes or uniforms. Working hours average around ten to twelve hours per day and call for disciplined day-by-day labor. The work generally consists of serving as attendants and orderlies to the inmates of the hospitals.

Hospital authorities are reasonable in allowing periods of leave from work. Recreation and health facilities are usually provided for by the hospital. The use of certain of the hospital quarters for religious gatherings and services is also granted by the institution.

Compiled by Grant M. Stoltzfus, Released November 4, 1942.

CORRESPONDENCE

REMINISENCES

As we look back over the past four years we can again say that the Lord has done great things for us, whereof we are glad. Yes, we must say that the Lord has done exceedingly, abundantly above that which we had thought or asked.

It seems but a short time since we gathered together on October 15, 1939, to dedicate our new church building. It is also on this day that our pastor, Rev. Homer Leisy, was ordained into the ministry. I am sure that we cannot express in words what his faithful ministry has meant to us, but we would wish for him God's richest blessing, and that the Lord may continue to use him for greater things in His service. On this day forty-five new members were added to the fifty-two members of the Grace Mennonite Church. Yes, we had much reason to rejoice. Our church has grown steadily during the past four years. In 1940, fifty members were received, in 1941, thirty-four members, and in 1942 thus far, thirty-six members have united with our group. This makes a total membership of 217. It has been a real inspiration to see these new members sharing in the work of the church. During the past four years we have also become debt free and a self supporting church. Also many improvements have been made inside the meeting house, as well as in the yard.

The Ladies Aid Society has always been a very active organization. They furnished the kitchen and the nursery and helped in other ways. The returns from their annual sale in 1939 was $258, in 1940 it was $256.54, and in 1941 it was $719.65. Much of this money has been given for missions.

The Christian Endeavor Society has also continued as a very important part of the church program, giving programs every other Sunday evening. During the past year we have had a series of studies of the doctrines of salvation and have had some very interesting outside speakers. The request programs and "Everybody Sings" have been especially interesting.

Our large group of young people felt that they did not have enough opportunity to express themselves in the regular C. E. so in May, 1940, they organized their own Y.P. Society. They have been giving a half hour program every other Sunday evening, preceding Rev. Leisy's message. Besides these programs we have given several special programs, and last summer the entire group went to Portland and gave a program in the Alberta Community Church there. We are hoping that we can have more such exchange programs. We have also taken part in the two annual Oregon young people's retreats. In 1941 it was held at Silver Creek Falls Recreational Park from August 29 to 31. The ministers of our four Oregon churches led us in our Bible studies and discussions. This year it was held at the Turner Camp ground from August 14 to 16. We were privileged to have as our instructors, Rev. and Mrs. Paul Wenger and Miss Etta Davis. We have had the opportunity of becoming better acquainted with the pastors and the young people of the other churches of our conference. Those who attended came home with a greater desire to serve the Lord more faithfully.

This spring the Juniors felt they would like to have their own Junior C. E. They have their own officers and help to plan their own programs. Every other Sunday evening they have their meeting downstairs, while the young people have their meeting upstairs. They have been studying Old Testament characters. Their sponsor is Helen Thiessen.

(Continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference

Editor
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Old John's Thanksgiving

By Edith Kennel Graybill

"It's mighty little we have to be thankful for, mighty little, I say! One thing sure, we aren't going to church tomorrow." And Old John tossed the evening paper in a dejected heap beside his chair, and propped up his heels for his customary evening snooze.

"What's this you're saying about church?" asked Lizzie, looking up from the already filled cookie jar into which she was trying to squeeze still another and another of Old John's favorite spice cookies, made just that morning so as to be good and fresh for his Thanksgivin'.

"You're not goin' to church tomorrow! Not goin' to church on Thanksgivin' day, and the rulers of the land have even asked us 'to assemble" on that Day? And we've never missed a Thanksgivin' sermon since the day we were united in the holy bonds of matrimony!" Lizzie paused for breath, while her fingers trembled so much with excitement that her biggest and fattest spice cookie dropped to the floor and broke into six pieces.

"No, we're not goin' to church tomorrow! That's exactly what I said. I can't be thankful for all those potatoes that we didn't grow this summer. Nobody can be thankful that the morning glories grew all over the potato patch, and choked out a bumper crop of potatoes right at the time when I got a good dose of rheumatism in my back, and couldn't pull them out!

"No, every time I see that skimpy potato pile in the cellar, I says to myself, says I, 'The Lord cartenly didn't bless us this year.' " And Old John settled back once again for his evening nap.

"But the grapes were good this year," hopefully suggested Lizzie, remembering the abundant crop of Old John's favorite blue grapes. "And if we don't go to church, the people will think we are startin' to be heathen," she meekly suggested.

Old John's only reply was a melodious snore from his corner by the stove, and Lizzie knew he had "said his say," and it was useless for her to try to change his mind.

Lizzie felt suddenly old and ill. Climbing the stairway to the little bedroom, she put Old John's overcoat and her "meetin' dress" back in the clothes closet in the "good room," and set their freshly blacked shoes back in their places again. Then she got in their stead her mending basket and trudged wearily back to the kitchen and began to mend Old John's socks.

Old John groaned in his sleep. "Poor fellow, his rheumatism must be bothering him again," Lizzie mumbled; and getting the liniment bottle she placed it near the stove to warm it up a bit for him when he awoke.

Still Old John dreamed on. The morning glories were growing all over the potatoe bin in the cellar, and instead of being filled with potatoes, his cellar was full of morning glory vines. With a heavy heart he walked down the road to the store to buy potatoes, just to be told that there weren't any; but in their stead they would have to sell him morning glories for there were no potatoes at all anywhere that year.

"Seems strange, seems strange," he grumbled trudging home again. The cold wind blew through his torn coat and chilled him to the bones. "Funny how Lizzie forgot to patch up this 'ere coat," thought Old John. "She always seems to know just when it is torn without me ever having to tell her other times."

"Guess I'll feed Doll before I go in to supper," he said aloud to himself, and started for the barn; but the mow was empty. In a daze he turned to the oats bin, hopefully lifting the lid only to find that there was not a grain to be seen.

"Well, I never had this happen for me before in my life," said Old John in perplexity. "What will I do without any feed for Doll all winter long?" And he drew his unmended coat about him, and hurried to the house.

"I say, Lizzie, what do you think?" But Old John's hand tightened on the doorknob for support as he gazed around the room in dismay. No steaming supper was on the table, as usual, to greet his return. Instead, the cloth on which he had spilt his coffee lay wrinkled upon it. He stretched his shaking hands toward the stove, but no genial heat issued from it as he expected; and Lizzie was nowhere to be found.

Dazed and hurt, Old John stumbled from the house and started across the lot to Neighbor Brown's. "I say, old fellow, what do you want here?" came a cold voice from the inside somewhere, instead of the customary, "Howdy, neighbor." The unexpected tone so startled Old John that he couldn't think of a single word to say, and he retraced his steps homeward.

"Lizzie, Lizzie," he called through the empty house, but his echo only mocked his loneliness.

Dropping to his knees, Old John started to pray to the Lord out of anguish of heart, but the Lord answered him by saying, "You don't need to pray to Me anymore, for I've decided to quit answering prayers for all those who are not appreciating what I have been doing for them."

Old John felt his face flush, and a guilty feeling gripped his heart. Guess I'll go down to Preacher Jones and tell him I'm a pretty big sinner, and git him to help straighten me out," concluded Old John; and trembling in every limb he went down to the minister's house as fast as his rheumatism would allow him.

"No, I quit taking care of folks's failin's and such like," answered Jones; "and I guess you hear that there will be no church tomorrow or any other time, for I got tired preachin' and preparin' sermons when so many people stay at home and don't appreciate what I've been doing for them."

Old John thought of all the preaching and singin' and fellowship he was used to enjoying for so many years already, and all the fine people you see at the meetin', and exchange the time of day with. He felt suddenly poor and wretched, and lonely, and ill. Never in all his life had he felt so sad and heartbroken. A great sob shook his frame, and he awoke with a start. He opened his eyes to find Lizzie's kindly face bending over him wide-eyed with anxiety.

"What's ailin' ya, John dear?" she questioned. "Is your rheumatism gittin' worse?"

"Lizzie, old gal, it's really you, isn't it?" he said huskily, kissing her faded old cheeks again and again.

"I must have been dreamin', Lizzie," said Old John, rising from his chair and looking all about him to ascertain whether everything was as it should be.

"Hurry, Lizzie, git your best dress on! We're goin' to church for Thanksgivin' as sure as you're alive! . . . What are you laughing at?"

"This isn't Thanksgivin', it's only Wednesday night!"

"Well, sure enough, you're right! I only wish it was morning already, for Lizzie, gal, I'm so full of thanks to the good Lord for all He's given me,—just the plain, ordinary, common stuff, Lizzie,—that I'm afraid I'll burst if I don't let some of it out before morning. And squeezing one of Lizzie's wrinkled hands in his, Old John sang at the top of his voice, "Praise God from whom all blessings flow," while big tears of gratitude rolled down Lizzie's cheeks as she exclaimed, "Why, John! Why, John!"

—*Youth's Christian Companion*

"Of all the things you wear, your expression is the most important." —*Reader's Digest*

"No pains, no gains." —*Joseph Fort Newton*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 6, 1942

THE MEANING OF CHURCH MEMBERSHIP

Colossians 3:1-17

Our lesson topic is of great practical importance and indeed needs more definite study and emphasis. Joining a church is too lightly regarded by many. "Church membership should mean far more than the formal act of entering the church by baptism" (Christian S. S. Quarterly). The spiritual qualification for membership is foremost. Paul sets forth clearly a standard of religious experience and of practical Christian living. He refers to the church as "one body," the mystical body of Christ, consisting of those who let Christ rule their hearts. The Christian who lives up to the standard of our lesson will give real meaning to his church membership. This can mean much, or it can mean little. It will mean to us just what we make it mean. It all depends on each one of us personally.

Affections Upon Heavenly Things, vss. 1-4

Paul is writing to the members of the Church, those who have risen with Christ into a new life (vs. 1). Now as members of the Church, as followers of Christ, they—we too—are to direct the whole life toward the heavenly things. We need to set the heart and mind on the things that are above. If we want to love Christ we must think about Him. Thinking about Him seriously and earnestly will give shape to our outward acts. We will then value earthly interests at their true importance. A Christian lives close to Christ, draws his strength from Him. Our spiritual life is hid in Christ. Our church membership should be a real help in living in close touch with Christ.

A Transformed Life, vss. 5-11

Christians, church members who have received Christ, have also received power to overcome the evil desires and temptations to sin. If we are dead to sin, we do not respond to its allurements. When the old life is dead, the old habits will pass out with it. Clearly it will require a divine transformation within the heart to enable one to do this. Jesus taught clearly that the Christian's manner of life is to be definitely different from that of the non-Christian. The Christian experience is a miracle by which one is given a new nature, a new life principle, a new heart. When we take our stand with and in the church and set our face resolutely toward Christ, we know what our friends, and the church, and the world expect of us (vs. 10). Paul glorifies the new life, the spiritual transformation through which the image of God is renewed again in us.

Positive Evidences, Obligations, vss. 12-17

Paul mentions Christian qualities (vs. 12) which are the outward manifestation of an inward holiness. Holiness is the essence of Christian character. The Christian church member is to show his goodness in definite and positive ways of living. Paul defines the obligations of Christians, of church members in view of their spiritual privilege and high calling (vss. 13-17). Christ is our model in forgiveness. Love is the distinctive mark of the Christian, the substance of all Christian virtues. It is the girdle which binds all the other graces into a perfect whole. The peace which Christ gives to our heart is the security of the believer against doubts and fears. The Christian is to put the word of Christ into practice and then all deeds will be such as are according to His will and will promote His cause.

Church membership is both a privilege and a responsibility. The latter is plainly forgotten by far too many members. Vows are taken when joining a church These include a promise to support the church according to ability. It is deplorable that there are so many members in our churches who feel little or no responsibility to fulfill this promise. Are we willing to give as well as to get? Are we ready to pay, to suffer, and to work hard in order to preserve the privileges of the church for ourselves and for others? Church members should be devout Christians; workers for Christ and the Church. They should strive earnestly to measure up to Christ's standards.

What should be the minimum requirement to become a member of the Church?

Why does so large a percentage of church members take little or no interest in their church?

What should be our highest aim as church members, as Christians? Why?

* * * *

The world turns aside to let any man pass who knows where he is going.

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CORRESPONDANCE

(Continued from page 8)

Music is always a very important part of any church service. The young people's choir, under the direction of Dietrich Diehm, brings the special misic for the Sunday morning church service. They have also given several special musical programs, and an Easter Cantata. The Sunday school choir sings at the close of the Sunday school hour. Dorothy Leisy is their leader. The ladies' and men's choruses and the mass choir have added much to the Sunday evening services with their special members. The orchestra, under the direction of Ernie Schmidt, plays for each service.

Wednesday evening is always a busy time at the Grace Mennonite Church. The orchestra and the choirs and choruses meet for rehearsal, and the Bible study and prayer group also meets. We had been meeting on Tuesday and Thursday evenings, but because of the tire situation it was decided to meet only once a week. This has proved very satisfactory. During the year of 1940 the Bible study group studied the Teachers' Training Course. A group of eight took the examinations and received their diplomas. They have since studied the books of Ephesians, The Revelation, Romans, and Philippians.

Our church entertained the Pacific Conference in 1941. This was certainly a time of blessing. Most of the churches were represented by their pastor and other delegates. It was interesting to learn how the work of our conference is carried on and to hear the discussion of the problems which confront our churches as a whole.

During the past four years there have been three funerals, six weddings, and two silver weddings held in the church.

As special guest speakers we have had the privilege of having six returned missionaries in our midst. Miss Etta Davis and Miss Aganetha Fast brought us very interesting reports of the work of our conference in China, and Dr. and Mrs. P. A. Penner and Rev. and Mrs. Paul Wenger told us of the work in India. Dr. Penner's moving pictures were very interesting and brought the work among the lepers of India very close to us.

Yes, the past four years have been happy and profitable years for our group, but we know that it has only been God's blessing and goodness that has permitted us to go forward in Him. I am confident that we do not feel worthy of it all. There is much more which could have been done. There is much more that must be done, for there are still many who are without Christ. We know not when the Lord is coming to receive His own. It may be soon; it won't be long. So let each one of us examine our own lives and consecrate ourselves anew to Him, so that the Lord may do even greater things in and through us.

GRACE MENNONITE CHURCH

Pandora, Ohio

The pastor, Rev. Forrest Musser, is conducting six special study and prayer services on "The Idea of the Cross in the Bible and Christian Life." Leadership in the church is being stressed in this study.

The Sunday school class of Gideon Schirmacher recently presented the film, "The Life of St. Anthony, of Padua," at an evening worship service.

Four young people of the church participated in the annual peace contest sponsored by the Ohio Council of Churches. They took charge of an evening service in November.

The annual mother and daughter banquet in which all the women and children of the church participate, was held in November. Miss Aganetha Fast spoke very interestingly of the customs among the women and children of China. She also showed slides of some Chinese Christians of our mission stations.

Recent visitors in the pulpit have been: Miss Edna Ramseyer, Dean of Women of Bluffton College, who spoke of her summer's work in Mexico. Miss Janet Gilbert, chairman of the Otherbein Guild, who spoke the subject "Faith Is the Answer;" and Miss Aganetha Fast, missionary to China, who spoke of her work in China.

FIRST MENNONITE CHURCH

Reedley, California

Again the fall of the year has come around, when we look back for all the blessings God has so richly given.

Speaking for myself and many others of our church workers, it has been a special privilege to enjoy health and strength to carry on in the every day tasks that confront us in a fuller measure in these days when help is so desperately needed. When we see the need round about us, one feels like helping by giving of our time and sharing the blessings we have received with others. We should give, as God has given us. Our All-Church-Sunday is to be observed November 8. It is an annual fellowship meeting when everybody is welcome who worships with us.

We are very thankful to have our full number of the new *Mennonite Hymnaries.* We have had special services arranged for singing from them.

A former student of Miss Lalitha Neufeld in Nanking, China, now a student at Berkeley University, spent the week end of October 25, in Reedley. He spoke to the Sunday school, and being asked as to what we might do for China, he said, "Pray for China and the Chinese Christians."

On November 1, Rev. and Mrs. Arthur Friesen, missionaries at Canton, Oklahoma, were in our midst.

Thanksgiving is drawing near again. We certainly have many reasons to be thankful for innumerable blessings, when we think of countless ones in want and despair. May we as Christians be strong and ready to obey when duty calls to help someone in need. *—Helen E. Penner, Corr.*

EICHER MENNONITE CHURCH

Near Noble, Iowa

On August 23 Rev. Welty preached his farewell sermon. He spoke on the subject "Benediction" and used as his text, "May that grace that was in Christ Jesus be in you." He brought us the point that grace was a fine gift from God and couldn't be bought with money. Sometimes we are inclined to be selfish. So many think that the gospel is free and forget that everything we have belongs to God. We were sorry to lose Rev. and Mrs. Welty. We wish them success in their new field.

So far we have not been able to secure a pastor. We have had different ministers preach for us. On August 30 Rev. Bauman preached on Christian education. We need to educate ourselves so that we know how to carry on the work of God. On September 6 Rev. D. Koening, a county Sunday school worker, brought the morning message. He stated that every Christian must have faith, courage, knowledge, temperence, patience, godliness, charity, and kindness. Rev. H. E. Nunemaker, pastor of the Donnelson Church, conducted a week of meetings beginning with Sunday evening. His subjects were: The parables of "The Soils," "The Lost Coin," "The Lost Sheep," "The Lost Sons," "The Ten Virgins," "The Majesty of the Church," and "The Parable of the Good Samaritan." On October 18 Rev. L. L. Ramseyer, President of Bluffton College, brought the morning message. On November 1 Rev. Sommer of the Pulaski Church brought the morning message and conducted the communion service.

Our mission society has been having an all-day meeting once a month. We have been doing some sewing for relief. *—B. G., Corr.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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ITINERARY FOR WILHELMINA KUYF

Nov. 24 Joint meeting with Dr. P. A. Penner at Sugar Creek, Ohio
Nov. 25 Wadsworth, Ohio
Nov. 26 Salem Church, Dalton, Ohio
Nov. 27 Lima Mission, Lima, Ohio
Nov. 29 First Ch. and Ebenezer Ch., Bluffton, Ohio
Nov. 30 and Dec. 1 St. John and Grace churches, Pandora, Ohio
Dec. 3 Trenton, Ohio
Dec. 6. Berne, Indiana
Dec. 7 Nappanee, Indiana
Dec. 8 Goshen, Indiana, Eighth Street Mennonite Ch.
Dec. 9 and 10 Mennonite Bible Mission and First Mennonite, Chicago, Illinois

The churches in Iowa, Illinois, and Missouri may have to wait until after Christmas for her visit. Perhaps, she will visit them on her way to Kansas.

—*P. H. Richert, Sec.*

DR. A. WARKENTIN TO VISIT CHURCHES

Upon agreement of the Evangelization Committee of the Northern District Conference and Bethel College Brother A. Warkentin has consented to visit the churches of that district to conduct Bible study and evangelistic meetings to deepen the spiritual life and the interest in Christian education. Brother Warkentin, Bible instructor at Bethel College, is being given a leave of absence for three months. During that time he is to cover the itinerary listed below.

Nov. 22-26 Salem Church __ *Freeman, South Dakota*
Nov. 27 to Dec. 1 Bethlehem Church *Bloomfield, Montana*
Dec. 2 -4 Bethel Church __ *Wolf Point, Montana*
Dec. 5 -6 Bethel Church ______ *Lustre, Montana*
Dec. 7 -9 Salem Church *Munich, North Dakota*
Dec. 10-13 Swiss Church ____ *Alsen, North Dakota*
Dec. 14-16 Bethel Church *Langdon, North Dakota*
Dec. 17-20 Woodland Church *Warroad, Minnesota*
Jan. 3 -5 Bethel Church __ *Mountain Lake, Minn.*
Jan. 6 -9 First Menn. Ch. __ *Mountain Lake, Minn.*
Jan. 10-12 Bergfelder Church *Mountain Lake, Minn.*
Jan. 13-16 Bergfelder Church ________ *Delft, Minn.*
Jan. 17-19 Mennonite Church __ *Butterfield, Minn.*
Jan. 20-23 First Mennonite Church *Butterfield, Minn.*
Jan. 24-26 New Home Church __ *Westbrook, Minn.*
Jan. 27-30 Emmanuel Church *Doland, South Dakota*
Jan. 31 to Feb. 2 Bethesda Church *Marion, S. Dak.*
Feb. 3 -6 Bethel Church __ *Marion, South Dakota*
Feb. 7 -9 Salem Zion Church __ *Freeman, S. Dak.*
Feb. 10-13 Bethany Church ____ *Freeman, S. Dak.*
Feb. 14-16 Friedensberg Church __ *Avon, S. Dak.*
Feb. 17-20 Mennonite Church ______ *Wisner, Nebr.*
Feb. 21-23 Bethesda Church ____ *Henderson, Nebr.*
Feb. 24-27 First Mennonite Ch. __ *Madrid, Nebr.*

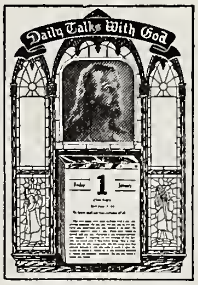
I ask no place of prominence
Where all the world can see,
But in some needy corner, Lord,
There let work for Thee.

No task too great, no task too small,
Sufficnent is Thy grace;
The darkened heart, my mission field,
My light, the Saviour's face.

—*Barbara Cornett Ryberg*

* * * * *

DAILY TALKS WITH GOD FOR 1943



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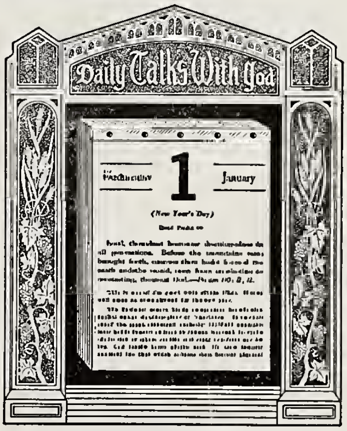

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MENNONITE BOOK CONCERN
Berne, Indiana

« « JOTTINGS » »

JESSE H. LOGANBILL DIES

The editor was told on Friday evening that Brother Jesse H. Loganbill, who formerly served at Bethel College and who now was serving at Bluffton College, had passed away. Brother Loganbill attended Bethel Academy from 1909 to 1912. He received his A. B. from Bethel College in 1916. He taught there from 1932 to 1936 and at Bluffton College from 1937 to the present. Besides teaching he served as dean of men at both schools. He was much beloved by the students. He was a brotherly man.

—**Rev. Lester Hostetler** left on November 20 for Goshen. Indiana, to conduct a series of special meetings in the Eighth Street and Silver Street churches. During his absence the brethren R. C. Kauffman and R. Weinbrenner will bring the messages in the Bethel College Church.

—Linotypists began setting copy for the first quarter issue of the **Christian** and **Intermediate Sunday School Quarterlies** around November 6. This seems early. However, the aim is to get them out before the Christmas mailing rush.

Observed in the **Mennonite Historical Library,** North Newton, Kansas: A charcoal picture of the Mennolinde by Gladys Klassen of Mountain Lake, Minnesota. A file which lists all articles written by our missionaries from 1882 to 1940 and published in the **Bundesbote.** To compile this list Brother P. J. Wiens carefully went through all the copies of the **Bundesbote** of that period. Then he typed the name of the author and the article and other information on cards and filed them systematically. This took much time and effort, but it makes possible certain kinds of research. This process is illustrative of the great amount of work it takes to make information readily available.

—**The Oraibi, Arizona, Mission Work** was begun in 1893 by the late H. R. Voth and wife. Next summer fifty years will have passed by since the beginning.

—**The Lehigh (Kansas) Mennonite Church** is repapering and painting the interior of its meeting house. **John Graber,** Bethel College ministerial student from Pretty Prairie, brought the message on November 15.

—**Arthur Krause,** grandson of Rev. Peter Krause, is the new director at the Denison, Iowa, C.P.S. camp. Brother Krause was principal of the Perryton, Texas, high school. Previously, he taught in Oklahoma where he had some challenging experiences when the citizens learned of his C.O. stand.

—**Brother Edwin Stucky,** who served the Hillsboro, Kansas, Mennonite Church in the past summer, received his A. B. degree from Bethel College at the end of the first quarter.

—**The Hillsboro Church** dedicated its new parsonage on November 15. This parsonage was purchased for $3,500.00, one of the members paying $2,500. Some remodeling was done on it after it had been purchased.

—**"O Pow'r of Love"** the first issue of the Bethel College Choir Series edited by Walter H. Hohmann will be used in the Advanced Choir Class of Boston University. So writes Dr. H. Augustine Smith who teaches church music at that university.

—**Second Mennonite Church, Beatrice, Nebraska: Rev. H. Albert Claassen,** former pastor of the Salem-Zion Mennonite Church, Freeman, South Dakota, and now connected with Freeman Junior College, has consented to serve the church for about six months or until June 1, 1943. We are hoping and praying that the good Lord may soon show us the man whom He has chosen to continue this work in our congregation. **Rev. J. D. Epp,** of the University of Nebraska, has brought us inspirational messages since Rev. R. Weinbrenner, our former pastor, took up his new duties at North Newton, Kansas.—W.C.A. Corr., November 16, 1942.

—**Rev. H. T. Reimer,** a lay minister in the Second Church of Beatrice, was operated on November 12. On November 16 he was quite low. Brother Reimer is in the Mennonite Hospital, Beatrice.

—**Dr. D. D. Eitzen** of the University of Southern California spoke to a laymen's missionary dinner in the First Mennonite Church, Upland, California, on November 19.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** The latest financial drive for the church building fund culminated in a fellowship meal on the evening of November 11. Following the meal a service of praise and thanks was given in the church sanctuary centered in the theme "Now Thank We All Our God." The different organizations of the church were represented with short messages, each expressing their joy for the spiritual blessings received in the past year. The debt on the new church building is now reduced to approximately forty-five hundred dollars.—Mrs. D. H. Fast, Corr.

Bulletin: "It is hoped that **Rev, A. C. Schultz** of Bluffton College will preach in our church next Sunday afternoon (November 22) the service beginning at 2 p.m. Rev. Schultz is a grandson of our former Elder H. H. Regier. He will conduct a series of special meetings at the Bergfelder Mennonite Church beginning November 17.—Send in your subscriptions to **The Mennonite** and to the **Bundesbote** before the Christmas rush. . . .Every Bethel home should have at least one of these papers."

—**First Mennonite Church, Shafter, California:** Rev and Mrs. Chris. Ummel, the representatives of this church to the Pacific Conference of last summer are to give their report on November 29, and Emma

Ruth of Reedley is to show some moving pictures which she took at the conference.

—**Rev. Freeman Schwartz** of Norristown, Pa. preached in the First Mennonite Church of Berne, Indiana, on November 15. Rev. Sylvan Lehman of Mechanics Grove, Pa., served in the evening. On the same day **Dr. R. C. Kauffman** of Bethel College brought the message at the Hoffnungsfeld Church near Moundridge, Kansas, and **R. Weinbrenner** served the Hutchinson, Kansas, Mennonite Church.

—**First Mennonite Church, Hutchinson:** Rev. C. H. Dirks conducted evangelistic meetings in Medford, Oklahoma. He began similar meetings in Halstead, Kansas, on November 16. The Pretty Prairie C. E. rendered an inspiring program in our church on November 15.

—**Eighteen and nineteen-year-old boys** are now subject to induction into the armed forces of the United States. It has been suggested that because of the large amount of "paper work" to be done no 'teen age boys will be drafted before January. As the bill reached the President's desk it included: "A provision authorizing draft deferments for persons 'necessary to and regularly engaged in' agriculture. Local draft boards will determine any individual's status under this provision."

—**Lets have it steaming!** Good cooks try hard to serve food hot. It tastes better that way. Good news is that which has not cooled off too much. Correspondence, jottings, and bulletins are best when still steaming, Suggested motto: "Serve Immediately."

—Bulletin, **East Swamp Mennonite Church, Quakertown, Pa.**, Dr. H. Framer Smith brought three messages on November 22. The conference was sponsored by the Quakertown Moody Fellowship. Rev. Rowan Pearce was also a recent speaker. **Mrs. Katheryn Norden** has given an electric clock to the church in memory of her husband. A group called **"The East Swamp Gospel Messengers"** will begin radio broadcasts on December 5. About C.P.S. camps the following is said, "At a recent ministers' meeting of the Eastern District Conference we were encouraged to get behind the C.P.S. camps 100 per cent. The Eastern District quota thus far was $7,352.00. Our district has raised only a little over $1,000.00. . .We were told that even boys in the armed forces have sent their contributions toward the C.P.S. work, not feeling that their fellow members were cowards for taking such a position, but rather respecting their position . . .Most of us are now able to give due to war wages, so let us do what the Lord would have us do in this respect."

—Subscribers to **The Mennonite:** You can save delay and inconvenience in starting or renewing a subscription to **The Mennonite** by sending your order directly to The Mennonite Publication Office, Newton, Kansas. On the other hand, all material which is to appear in print in our paper should be addressed to **The Mennonite,** North Newton, Kansas. Newton has its postoffice, and North Newton also has one.

—**Berne, Indiana:** Miss Verna Louise Baumgartner, youngest daughter of Mr. and Mrs. Elmer W. Baum-

Some Recently Published Books

Which Should be in Every Mennonite Home

* * *

THE STORY OF THE MENNONITES

By Dr. C. Henry Smith

This is the most complete and the best history of the Mennonites ever published in one volume. Dr. Smith, who has long been known as the best informed Mennonite historian, has produced a book that is an authority in this field. It is entitled **The Story of the Mennonites** because it reads almost like a story, and yet it is an authentic history of the Mennonite people from the time of Menno Simons up to the breaking out of the present World War. It comprises 824 pages and is bound in a beautiful brown satin cloth.

Price $2.50 postpaid in the U. S.

THE MENNONITE HYMNARY

This book, first published in 1940, has already been issued in three editions. Never before has a Mennonite hymnbook, either German or English, sold so fast or made such an impression with our Mennonite people as this one. Already over 12,000 copies have been sold. The book contains 623 hymns and songs, 56 pages of "Aids to Worship," including 90 well-chosen Responsive Readings, and 38 pages of Indexes. It is printed on durable white paper and bound in strong cloth. It can be had in either dark blue or maroon color. Price $1.40 postpaid in the U.S. 12 or more copies $1.21. each not prepaid.

WITH CHRIST ON THE EDGE OF THE JUNGLE

By Rev. S. T. Moyer

This book is not a study. It is a story of a series of experiences through which the author has passed during his twenty-one years of missionary work in India, under the auspices of the General Conference Mennonite Mission in that country. The story is true to the last detail and, for this reason, is informative and intensely interesting. $1.00 postpaid in U.S.

THE NEW TESTAMENT BASIS OF PACIFISM

By G. H. C. MacGreggor, D. D., D. Litt.

This is not a book on the practical issues involved in the problem of Peace and War, but the author endeavors to show what is the bearing of the New Testament teaching on the particular question of war. The book is written in the hope that it will provide all Christians, whether they are "Pacifists" or not, with the material necessary for thinking through for themselves this greatest of all modern ethical problems. Price 50c postpaid

* * *

The above books can be obtained either from THE MENNONITE BOOK CONCERN, Berne, Indiana, or the MENNONITE PUBLICATION OFFICE, Newton, Kansas.

gartner became the bride of Roger Lee Sprunger on November 7, in the First Mennonite Church. Thirty young trees have been planted in Lehman Park which was struck by a high wind this past year. The Byler Quartet of Goshen College sang in the First Mennonite Church on November 22.

—Church reports will be made by many organizations of many churches in the near future. These can either be dry formality or something vital and inspiring. One pastor suggests, "Make your reports clear and brief so that we can get as good an understanding of the work of the church for the past year as possible. These reports can be made both interesting and useful for our work in the future, and should be prepared in that spirit."

—The Alberta Community Church, Portland, Oregon: The Sunday school has bought a piano for informal services in the basement. Certain Sunday evening meetings have been devoted to the study of church history. The church conducts an "After-School Story Hour." Twenty-five children attended one week's meeting, some coming from long distances. Besides story telling there is chorus singing and participation in crafts.

—**Zion Mennonite Church, Souderton, Pa.,** The Women's Missionary Society heard **Catherine Niswander** of Philadelphia speak on home mission work. The women have been sewing for relief. November 1 was emphasized as "family day." **Frank Kulp** and **Norman G. Alderfer** have left for the newly opened C.P.S. camp at Galax, Virginia. **Miss Welhelmina Kuyf** recently spoke to the Intermediates and **Dr. Harvey Bauman** to the young people at the annual fall rally of these groups of the Eastern District. **Rev. E. J. Bohn** conducted a series of meetings at the Hillsboro (Kansas) Mennonite Church during the week of November 15. On November 18 **Rev. Jesse Hoover** spoke at a father and son banquet. **Rev. Russell Mast** brought the message on November 15.

—Bluffton College: Students included in the "Roll of Bluffton Scholars" for 1941-42 are: Frances Beckenbach, Eleanor Berky, Geneveive Fett, Mary Alice How, Magdalene Oyer, Richard Pannabecker, Bertram Smucker, Eugene Weed, Otto Elmer, Herbert Fretz, Lucia Greiser, Ernst Harder, Ruth Henderson, Mabel Hill, William Keeny, Elizabeth Lesson, Holly Mosiman, Margaret Shelly, Arthur Thiessen, Royal Thomas, and Richard Weaver. These students made A's and B's during the past school year. **Miss Helen Habegger,** who is a member of the women's gospel team, recently spoke concerning the Cheyenne Indians in Montana at a program given in the Mennonite mission at Lima, Ohio. Miss Habegger sings low alto in the gospel team's quartet. **Miss Margaret Shelly** from Pennsburg, Pa., is the president of the team. **Mrs. S. F. Panabecker** is advisor to the group.

—**Salem Mennonite Church, Dalton,** Ohio: The Girls' Gospel Team of Bluffton College and **President Ramseyer** visited the church on November 15. The Women's Missionary and Sewing Society is gathering clothing for relief. They want that which is usable, practical, clean, and in good repair. **Gordon Sprunger** and **Cletus Gerber** have left for the C.P.S. camp at Galax, Virginia. The pastor used for his evening message recently the story, "Wings or Weight, Which?" This story appeared in the youth section of **The Mennonite.**

—Herbert Fretz is a senior at Bluffton College this year and is serving the New Stark Church. During his years at college he has taken an active part in the gospel team, the Y.M. and the Witmarsum staff, and the A Cappella Choir. He intends to take up some specialized form of Christian work after graduation.

—The Sewing Society of the **Hebron Mennonite Church near Buhler, Kansas,** had its annual sale on a recent Saturday. At noon they served dinner to all those present. (Judging from the dinners which our Mennonite women serve there should have been some hearty bidding after the meal.)

—Civilian Bonds: As of October 22, the total subscriptions to Civilian Bonds totaled **$347,250.** The greatest number of subscriptions came from Pennsylvania. —The Reporter

—Grace Mennonite Church, Pandora, Ohio: Mrs. S. W. Steiner writes that the Senior Fellowship group, which consists of all unmarried young people in the church above the high school age, has begun to put out a little paper called **The Highlight.** This paper is to be sent to all the men in the various camps.

—Registered mail addressed to **Mr. Paul Comly French** is often delayed because of Mr. French's absence from Washington, and no one else is allowed to sign for it.

—The Wayland Mennonite Church, Wayland, Iowa, was the scene of a pretty autumn wedding when **Delight Elizabeth Rinner** and **Laurence Eugene Beezley** were united in holy matrimony. They will make their new home in Williamsport, Pa., at 590 Lincoln Avenue.

—The Grace Children's Home at Henderson, Neb., has moved into its new quarters. Dedication Day was observed November 15.

—Emmanuel Mennonite Church, Pratum, Oregon: "The Women's Missionary Society is again making plans to send some dried fruit and nuts to the missionaries in Montana."

ADAM S. HILTY, sixty-seven, druggist of Pandora, Ohio, died October 25, 1942, after a very brief illness. He is survived by his wife, the former Allie Pope, and two children, Wayne, druggist of Indianapolis, Indiana, and Evelyn, teacher, of Pandora; one sister, Mrs. A. C. Diller, of Onville; seven brothers, Dr. N. S. Welty and Eldon Hilty of Pandora, C. D. Hilty of Bluffton, Homer J. Hilty of Spencerville, Wilford Hilty of Lima, Monroe Hilty of Columbus Grove, and Dr. O. K. Hilty of Ft. Wayne, Indiana. Mr. Hilty's death was a shock to the community. He had for many years been Sunday school superintendent and a teacher in the Sunday school. He was a deacon in the church and chairman of the church council of the Grace Mennonite Church.

Rev. Peter J. Wiens
312 East Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, DEC. 1, 1942 NUMBER 47

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

Keep Christ in Christmas

The birthday of our Lord draws near;
The "day of days" of all the year;
A day of hope and joy and cheer.

KEEP JESUS CHRIST IN CHRISTMAS

"It is sad to see Christians joining the world in the rush and hustle of a preparation for a "holiday" instead of a "holy day." How the arch enemy of Christ must rejoice to see the distracted souls busy with great preparations for a day which finally leaves the heart empty and the soul weary and unsatisfied! Why all the gifts which shall be a token of the love of God if we only keep one another rushing about, giving God no opportunity to commune with our souls and to give us the greatest of all gifts—a new infilling of the Holy Spirit through Jesus Christ our Lord!" —*In the Service of the King*

Ye Shall Be My Witnesses

We are not only to be disciples and worshipers of Christ, but we are also to be witnesses of Him. It is right that we read the Bible, hear sermons, and discuss the Sunday school lesson to learn of Him. It is right that we go into the quiet chamber and commune with Him in prayer and that we worship Him in the sanctuary. However, the believer in Christ must go further to "fill full" his relationship to Christ; he must witness of Him. To witness means "to give evidence of," in short, to give expression to the impression which Christ has made upon us. If Christ be in us, he should be evident through us to those about us.

Christ said "be my witnesses." We all witness of something or someone in some way or another. As believers in Christ we are to witness of Him in all of our living. In every thought, act, and word He is to have the preeminence, until "Christ-likeness" characterizes the believer. He is to be evident in every bit of the believer's life at all times.

With the "ye" Christ included the less talented of His disciples as well as the others. Every believer in Christ is to be a witness of Him, not just the preacher, the teacher, and others who give most or all of their time to what we (too narrowly) term Christian work.

The world is the jury. Christ is on trial. He wants us to be His witnesses. How forcefully do we present His case to the people of the world who doubt His character? —rw.

A WEEK OF EVANGELISM

"I think this was one of the best moves that has ever been made in this town." "I have been struck with a sense of shame that we have left these families uncared for so long." "This has brought the personal touch to the hearts of many of our townspeople." Statements like these were made at the close of a week of lay evangelism which the churches of Moundridge, Kansas, observed in October. They were made by the men who participated in this week of visitation evangelism when they tried to evaluate the work of the week.

The lay brethren, as well as the ministers who participated, felt that this united effort was of tremendous value, both to those who participated and to those who were visited. The lay workers felt that they had, perhaps, received the greatest blessing. "A world of good has come to us,"one man said. They felt that it had brought out a unity among us that we had never known before. "I have found it a great encouragement to improve one's life, an incentive to strive for a higher spiritual life," was the testimony of another worker. "We have learned to appreciate and feel the guidance of God's Spirit in this work," another observed. The fact that this was a concerted endeavor made it easier for us to make our testimony, because we knew that a number of other teams were out in other homes making the same appeal we were making.

We found, too, that laymen and ministers supplement each other marvelously when they counsel together about the salvation of unchurched neighbors. The workers reported that many people appeared to be under conviction as they spoke to them about Christ and His claims upon their lives. Several people made commitments; others were definitely touched and, we believe, inclined to turn to the Lord. In no case were resentments and animosities aroused. We came out of this week with the feeling that the doors are open for this type of work. Homes are open for visitation evangelism. The teams were gladly received. It appears as though lay people are more appreciated than ministers when they come to speak about Christ. A minister is expected to talk "religion" when he comes. But when lay brethren speak to people about Christ it seems to disarm prejudices quicker. These observations, made by the workers themselves at the close of the week, indicate the value of the effort, and may point out a line of endeavor which the Lord loves to bless.

The week was planned very largely as outlined in the articles on "Lay Evangelism" found in the August 25 and September 1 for issues of THE MENNONITE. We set for ourselves a three-fold aim:

1. To invite such people as may not have accepted Christ to give themselves to him.
2. To urge inactive church members to active participation in church life.
3. To encourage church members whose membership is in churches of other communities to affiliate themselves with some local church.

Those who volunteered to give the evenings of the week for this work met on two preceeding Sundays to plan methods and approaches. These workers then went out in teams of two to visit the homes that were assigned to them. The ladies missionary societies of the four cooperating churches provided the evening meals for this group of workers. These common evening meals afforded an excellent opportunity for Christian fellowship, sharing of experience, and prayer. At these meals reports of the work of the preceeding evening and new assignments for the evening were made. We came out of this week conscious that we had been working with God, and the fact that we had been with God in this endeavor has drawn us together as nothing else has.

Is This Work of National Importance

The Christian conscientious objector faces a twofold problem when called to serve the state. (1) He must find a service which his non-resistance conscience can approve. (2) This service must be one which the state needs and desires. So long as he gives his services to Soil Conservation or Forestry Service or to any other agency which is not attached to the military wing of the government his first problem is solved. There remains then the other problem: Is this work of national importance?

Government publications point out that fourteen per cent of our land has been ruined by erosion and more than half the land in the United States has been affected in some degree. It is estimated that 740 million tons of soil are dumped annually into the Gulf of Mexico. Enough soil is lost each year from our farms to fill a train of freight cars that would encircle the globe eighteen times at the equator. The chief of Soil Conservation Service points out that this tremendous loss is not due to any natural catastrophe but rather is due to carelessness and selfish exploitation of land. No nation or race in all history has wasted its precious top soil (as well as other resources) as fast as the United States.

Nor is soil the only gift of the creator which we have wasted. Our great forests are so abused that the Forest Service estimates that only twenty per cent of them are being managed wisely. What of the eighty percent?

Still another phase of the waste of our resources can be seen in the decrease of wild life population. Wild life depends upon soil, and where soil is eroded wild life must go. It is also pointed out that poverty, farm tenancy, abandoned farm buildings, and tax delinquency result from soil erosion. "Soil erosion brings on human erosion."

In late years our national leaders have recognized the great need for reversing these wasteful trends. Even the masses of our population became alarmed a few years ago when the sky was darkened by dust particles that were blown across the continent and scattered on the decks of ships two hundred miles at sea.

What shall be the answer to this problem? Gullies must be checked by dams. . . woodlands must be fenced. . . . hills must be contour-furrowed. . . forests must be replanted. . . pens must be constructed. Such undertaking calls for labor, and it is at this point that the Civilian Public Service camps enter the picture. The Civilian Conservation Corps camps which have been furnishing labor for much of the conservation work are discontinued, and their camps are being offered to Selective Service for use by Civilian Public Service.

Let the campee who is in a Civilian Public Service camp as well as these who make possible his being there, realize that this work is something non-resistant Christians can conscientiously do. Also, let it not be forgotten that this work, considered so essential to our country's welfare and security by our government itself, is truly work of national importance.

CHURCH MEMBERS

"A church statistician says that 5 per cent of all church members do not exist; 10 percent of them cannot be found. 25 percent never go to church; 50 percent never contribute a cent to the work of the church; 75 percent never go to the mid-week prayer meeting; 90 percent do not have family worship in their homes; 95 percent never try to win a soul to Christ." —*Religious Telescope*

THE MENNONITE

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

Good News From Montana

The following wire from Lame Deer, Montana, has just arrived:

Rev. P. H. Richert, Newton, Kansas.

The Lord willing, next Sunday, November 29, the ordination will take place.

Mrs. R. Petter

This means that two of our native Cheyenne helpers, Milton Whiteman and Frank Littlewolf, will be ordained next Sunday. Milton is now in charge of the Birney station on full time.

Since these are the first two ordinations on our Cheyenne field, it marks a mile stone in our work there. Let us give thanks to the Lord and pray for the two men.

Last year Missionary Petter wrote an article for the mission number of our papers on "Two Lights," describing these two men. This article has been reprinted in both languages and can be had in any quantity by writing to Mrs. A. E. Kreider, North Newton, Kansas. This would be an opportune time to read that article, even if one has read it in the mission number.

——*P. H. Richert, Sec.*

SHATTERED ON THE ROCK OF MERCY

By John Tiessen

At the first glance this topic seems like a meaningless jumble of words. We are generally agreed that mercy does not destroy or shatter, but that it builds up and unifies. Neither is mercy like a rock, but rather flexible and conciliatory. Yet on the mission field we find that mercy, at least what is conceived as mercy, has economically brought many homes to ruin. The missionaries' mercy is trusted, so why should a man struggle to support his family? The mission or the missionary will give a loan which he will be too merciful to ask back. There are scores of cooperative credit societies or banks in India on record which are remembered as "failed." The missionaries started such banks in good faith, often putting their own tithes and other personal money in it; and the Christian brethren were very ready to borrow, and excellent promises of returning were made and signed. Paying back time came and woeful stories were produced, explaining beyond the shadow of all doubt that the loan could not be refunded. Economists well know that if too many people draw on a bank and do not make good their promises to refund, then the bank fails. So it has happened with far the largest per cent of Christian banks in India. People borrow but did not pay interest nor refund. Missionaries felt it outside of their realm to go to court.

About ten years ago a similar bank was started in our Basna area. A few people really benefitted by the bank and became prosperous. But the majority would not pay interest or refund the principle. Some four years ago the bank failed. Together with some of our leading brethren we have been considering trying to start a bank again, but it is generally agreed that every bit of mercy must be excluded from the arrangement.

However, I should also add that not only has mercy caused economic failures in connection with credit societies and banks; but also mercy that has undermined the economic independence in entirely private ways. To illustrate! Some years ago a family by the name of Pandeo became Christians in Manhadih (our former mission station). The father and the oldest son were excellent weavers. But the father had a crippled foot. To weave involved special effort. The missionary had mercy on him and gave him another job. The son became lazy. They neglected their weaving. The white ants ate up the loom. The family became poorer and poorer. Today the whole family is on the beggar level, whereas they could be on a fairly high level economically, but mercy ruined the family.

---

* P. W. Penner is temporarily escaping the terrible heat in the plains staying at Five Oaks, Landour, U. P., among the Himaliya Mountains of North India. June 8, 1942.

"I Have Experienced God Last Night"

Alice, Mrs. Rubin Kirtan, wife of our head teacher in our Mission Boy's Middle School, is one of the finest Christian characters in our Basna Church. Her home is a model. Her relationship with her husband is that of a constant chum and friend—a trait seen exceedingly seldom in India. They take walks together, they play together, they visit together like real friends do.

It was Wednesday evening, March 18, when Alice all of a sudden became violently ill. The doctor and nurses did what they could. At 3 a. m. the next morning they decided to operate. Rubin, the lover and husband, was agonized beyond all human strength. Should his beloved Alice pass away from him now? And so suddenly? The doctor gave practically no hope of recovery. Rubin almost sweat blood. He wrestled with God, if any human being can do that. Early in the morning, when the result of the operation gave a hint of hope, he wrote me a note saying, "I have experienced God last night; I thank Him for giving me my wife back this morning." When our brethren experience God so vitally it lifts the whole church. —*John Thiessen*

GOD'S LOVE

We can only see a little of the ocean,
A few miles distant from the rocky shore;
But out there—beyond, beyond our eyes' horizon,
There's more—there's more.

We can only see a little of God's loving—
A few rich treasurers from His mighty store;
But out there—beyond, beyond our eyes' horizon,
There's more—there's more!

HOME MISSIONS

A. J. Neuenschwander, Secretary

Activities of the Rosthern Bible School

(See article on this subject in the preceding issue.)

When our Lord and Saviour trod upon the earth, He gave comfort to many a weary soul and also helped many a broken body. No one came to Jesus without receiving something, spiritually and also physically. This we can, especially, gather from the wonderful comfort found in the words spoken by our Saviour himself in Matthew 11:28-30; "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Should not we who call ourselves brothers and sisters of this Lord show a little more love to our fellowmen by lightening their burden through a song or Bible verse or in some way share the cross with them? This will cause us to forget ourselves more and more, so that we live for the people around us.

Visits To Hospital

We as students of the Bible school were given the privilege of visiting the hospital in Rosthern many times; there we met many people with different crosses. These visits were a privilege, for I know that each one of us received a blessing from each visit. Very often we would see the patients lying there with smiling faces, and not a sigh would slip over their lips. Through a word from God's precious Book and some songs and a word of prayer we would both be blessed. On such visits we were generally accompanied by one of the teachers, but I count it as one of my precious experiences, when a group of us girls were sent out by ourselves. At such times we would visit a number of homes, and not only those who were sick showed their appreciation, but also those belonging to the household. How glad one feels later when one of these dear souls slips away to be with God. Then one rejoices that one could put at least one ray of sunshine into their last days upon earth. Oh, dear Christian young people, let us not forget those who cannot enjoy the wonderful nature which God has given us. Let us bring a bit of sunshine into their lives.

The Poor Around Us

The Lord also asks us to remember the poor around us. There is a greater blessing in giving than in taking. We really experienced this when the school bought some goods and we as a student body quickly made some clothes and also some small gifts for the poorer children. Shortly before Christmas we went out carolling and took these little things along with us. How the little faces did shine as they looked through the windows to see who was singing! They would rush to the door at the sound of the knock, and somewhat hesitatingly they would take the little gifts offered to them.

Weekly Prayer Meetings

Our weekly prayer meetings were among the activities which we enjoyed most. They were generally opened with a short selection of Scripture and a prayer by one of the students. Then some most welcomed guest or one of our own teachers would speak. In between would be items of singing with a special number now and then. Then we all united in prayer; how close to one another we felt when we prayed for certain things. Jesus promises us that if we ask according to His will we shall receive. We certainly experienced many an answer to prayer.

Special Testimony Meetings

But we must not keep the glad tidings to ourselves; we must tell others. Our teachers arranged special testimony meetings in order that we might learn to know each other better. With thankful hearts we told each other of the glad experiences and also of the battle we waged until Jesus Christ was at last crowned King of our lives. These are among the unforgetable activities participated in at Rosthern Bible School. God grant that many more young people may come and enjoy the study of God's Word in this school and then lend their helping hand to others as they see an opportunity to devote their lives more and more to the services of our great Lord and Saviour.

—*Margaret Penner, Herschel, Saskatchewan*

WITH GOOD CONSCIENCE

Early in the morning
Happy on our way
To a neighbor's cornfield
Or unto the hay.

Taking lives of others
Conscience doth forbid
Rather working harder
So that all might live.

Some may think it tiresome
Some may call it vain,
But remember, fellows—
God is still the same,

What thy hand is finding
Do it with thy might;
He, His own revealer
Doeth all things right.

In the day of judgment
God doth fully know,
Heaven comes for loving God,
By loving friend and foe.

—*C. L. W.*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

SCHOOLS FOR CHRISTIAN LIVING

This article is being written on the grounds of a Civilian Public Service camp. There are some things so deeply impressed upon me that I must share them with those who read this column. The young man who enrolls as a conscientious objector when he is drafted is headed for an entirely different world from that of the man who enters the regular military service. After two days and two nights of travel on the trains, chiefly in the company of soldiers, sailors, marines, loose women and a few civilians one is bound to be impressed with his experiences. The drinking and the drunkenness, the profanity and the vulgarity, the down-right immoral conduct witnesssed was most disheartening.

If this is the kind of conduct manifested in public what must one expect of behavior in more private quarters? Is this a sample of the morality all men in the national armed service are subjected to? If so, it is little wonder that many of the stoutest souls succomb and fall by the wayside. Will this war breed another wave of moral corruption and spiritual sterility as all previous wars have done? If my observations are representative, and there is some evidence that they are, I raise the question as to how lofty are the ideals which we claim to be struggling for?

By Contrast

By sharp contrast to the above observations are my experiences in the Civilian Public Service camps. From the time I came to the time I left I saw and heard nothing that did not measure up to the highest Christian standards. To be in the presence of a hundred or more sturdy and upright men who live according to the guidance of their Christian conviction is a genuine inspiration. Those who are in doubt should come and spend a day or two with the men in camp and watch them live and work and play.

Religious Devotion

There is an effort made to practice the presence of God throughout every day and every moment of their lives. Beginning at six o'clock in the morning, and earlier with some who rise for individual devotions, the rising bell rings. When all have gathered for breakfast the boys take turns returning thanks before partaking of the meal. Only a few out of over a hundred feel that they cannot offer audible prayer. Following breakfast a devotional period is conducted by one of the boys, the director of the camp or guests if there are any present. At noon whether eating in the dining hall or out on a hillside on a job the consciousness of God's presence is observed and acknowledgement to Him is made before eating. In the evening several times a week there are Bible study groups and prayer meetings and, of course, individual devotional exercises before retiring. In the CPS camps there are no paid chaplains to administer religion to the men. Outside of the camp director, the individual men are their own chaplains or are chaplains for each other. In one of the camps I discovered two prayer closets in the front of the chapel where the men could retreat for quiet individual communion with God.

Christian Brotherhood

The boys in camp find daily opportunity to put their Christian faith in practice. They live together in common dormitories, eat in a common dining room and work on common projects. There are young men from a great variety of backgrounds in each camp, but all are there from conscientious motives. It requires tolerance, patience, kindness, and neighborliness to live so close together in Christian harmony. Most of the boys learn to cultivate these virtues as they live and work together from day to day. In the hours after work their time is spent in reading, studying, discussing, or working on some interesting and creative hobbies such as wood-working, weaving, photography, and getting out the camp newspaper.

Wholesome Environment

These camps are not paradises. There are problems to be solved and difficult individuals to deal with, but on the whole the environment is good, the influences Christian and positive. Solutions to problems are sought through divine guidance, through sympathetic understanding and love; through long-suffering and Christian grace. There is a wonderful opportunity for our more than two thousand Mennonite boys to practice a genuine Christianity in these schools for Christian living. It is our prayer that from these camps will come an army of consecrated Christian young men back into the home communities after the war to give more vigorous and intelligent leadership to our church than she has ever had before.

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MENNONITE BIBLE MISSION OF CHICAGO

Twenty-fifth Anniversary

The Mennonite Bible Mission of Chicago expects to celebrate its twenty-fifth anniversary and home coming during the week of November 9 to December 6.

Rev. A. J. Neuenschwander, secretary of the Home Mission Board, will be the speaker. The general theme during these meetings will be "Church Builders." There will also be a fellowship supper on Friday evening, December 4. Various choirs from churches in the community and the girls' choir of our own church will furnish music for each night during the services.

The offerings will be used for home and foreign mission and relief work. We are praying that God will give us his blessing and renew our efforts and enrich our lives for a greater service for him.

—*Grace Bant*

Thirty-fifth Anniversary

The thirty-fifth anniversary of the Mennonite Sunday School Convention of the Mennonite churches in Chicago will be held at the Lincoln Avenue Gospel Mission on November 23. The eight Mennonite churches in Chicago will gather for the semi-annual convention. Discussions are to center around Sunday school and church work in the city.

Grace Bant

RELIEF

Schmidts Make Business Trip to Buenos Aires

October 28 letters from Brother Vernon Schmidt and Dr. John Schmidt tell of their trip to Buenos Aires, Argentina. Vernon reports success in securing a road grader which was shipped to Paraguay for use in improving the road between the Menno and Fernheim Colonies.

Dr. Schmidt is making plans to return to the United States. He also tells of making contacts which are hoped will lead to the training of nurses from the Mennonite colonies for service in their respective communities.

Both mention enjoying fellowship with the Mennonite missionaries: Brothers Weber, Swartzentruber, and Litwiler.

Brother Byler Prepares to Return

An October 29 cable from Brother J. N. Byler gives the information that with the arrangements for the Mennonite winter relief program in France now satisfactorily completed, he looks forward to returning to America.

If plans carry, he will return on a Portuguese boat via Lisbon and thus will arrive in America sometime in December.

Placement Committee of The General Conference

The Placement Committee of the General Conference has been active during the last year, from November 1, 1941, to October 31, 1942, in supporting the vacant churches to secure a minister; and in helping ministers to find a suitable pastorate.

During the last year, eight of our vacant churches found a minister whom they considered to be a godsent pastor of the flock. However, there are still eighteen churches in our General Conference who do not have a regular pastor.

The need for pulpit supply has been very acute during the past year, and will be more so in the near future. There are at the present time about twenty-four young men in colleges and seminaries, preparing themselves for the ministry; however most of them need several more years of education before they can enter into regular service. More than in previous years the words of Christ can be applied to our congregations: "The harvest truly is great, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

OUR HISTORICAL LIBRARY

Recently the librarian had the joy to get old copies of the Mennonitsche Rundshau and Kinderfreund from the aged Rev. M. B. Fast, Reedly, California, who served as editor of the papers around 1910. The library has now a number of complete sets of Mennonite periodicals of different branches of Mennonites, bound in beautiful volumes. We would like to encourage all friends of our history to look into their attics and find old papers which might be a valuable contribution to the historical collection.

A. Warkentin, Librarian

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CPS Camps

For the Boys Working in Mental Hospitals

With the opening of the State Mental Hospital at Norristown, Pa., the Mennonite boys from mid-western camps, the fourth unit of hospital men will be functioning. These units of men number around twenty-five at each hospital. In order to provide a wholesome spiritual life for the boys and to organize their life in the most helpful manner, Brother John Mosemann (heretofore director at Grottoes, Va.) has been appointed as an assistant general director to Brother H. A. Fast. Brother Mosemann's work will take him on regular visits to the boys in the several hospitals.

Brother and Sister Mosemann have served the longest of any camp staff members at any given camp. Until Brother and Sister Paul Bender transfer to Grottoes as director and matron respectively, Brother Delvin Kirchofer is in charge of the camp.

For the "Enrichment of Camp Life"

Mid-term reports from camp educational directors gave an interesting impression regarding the progress of the educational program which has as one of its broad objectives the "enrichment of camp life."

While much of the educational program consists of courses in Mennonite history, first aid, Bible study, public speaking, typing, music, etc., it also includes such features as visiting speakers and groups who bring inspiring messages and programs to the camp.

Educational directors tell of the growing camp libraries with periodicals and books on a wide range of subjects. Many volumes are donated or loaned by friends. In all the camps there are organized choruses, photography clubs, weedworking groups, and recreation which varies from rug weaving to ball games.

Compiled by Grant M. Stoltzfus, Released November 18, 1942.

Dependents of Conscientious Objectors

The N.S.B.R.O. and other agencies are working on the problem of provision for dependents of C.O's, and for the needs of pacifists who lose their jobs, etc. An organization known as The Placement Council, and working under the general auspices and direction of N.S.B.R.O. has been established and will shortly be functioning. It will for the present be directed by Ray Newton (chairman), A.F.S.C.,; Jesse Hoover, Mennonite; Mrs. Ross Murphy, Brethern; A. J. Muste, F.O.R., and some one from the pacifists in the non-pacifist churches, and someone from the pacifists without church affiliation. They will enlist leading people in the historic peace churches, F.O.R., W.R.L.,etc., in states and cities to set up councils. The chief objectives will be: To find employment for dependents of C.P.S. men, and hospitality and relief for those who cannot work; to find employment in non-war occupations for other pacifists out of work; to study possibilities of placing pacifists in jobs where they can contribute toward the building of a cooperative economic order while earning a living; to study problems of employment of C.P.S. men after the war.

A questionnaire has been prepared which is being sent to C.O.'s along with Selective Service Form 101, so that more accurate information about dependents may be obtained. This questionnaire may also be used by groups to send to C.O.'s or local groups, in order that information about dependents may be obtained at an earlier stage and in order that C.O.'s may know when they are deciding between 4-E and 1-Ao, for example, that some consideration is being given by the united pacifist movement to the dependency problem.

Appeal Procedure of Conscientious Objectors Who Have A Dependency Claim

At this time many local boards are re-classifying men who have been in class 3-A (men whose dependents are mothers or brothers or wives without children). Men who are conscientious objectors and who consider they still have a valid claim for deferment on grounds of dependency are often puzzled as to which claim to press. It is a mistake to make an appeal on grounds of dependency alone, for Selective Service regulations have been interpreted as permitting only one one appeal. A C.O. may, therefore, be prevented from appealing for class 4-E if he has lost an appeal for class 3-A. We therefore recommend that men in this position accompany their appeal by a note as follows:

"I hearby appeal from classification 1-A (or 1-AO) for a classification of 3-A as a person with dependents or if 4-E as a conscientious objector to non-combatant as well as to combatant military service.

"If the Board of Appeal denies my appeal for 3-A Section 627.25 requires it to pass my file on to the Department of Justice for determination of my claim to 4-E."

Procedure To Be Followed By Conscientious Objectors To Secure Release From Army Service

The following suggestions relating to this matter, are based upon a statement on Page 2 of the September 1, 1942 issue of *The Reporter,* published by the N.S.B.R.O., and from suggestions made by man now in C.P.S. camp, who has passed through this experience of release from the army.

Sec. 622.51 (b) makes provision for local boards to re-classify men into 4-E who have been released upon the recommendation of the Director of Selective Service from general military service, because of conscientious objection to such service.

A man who feels for conscientious reasons that he should not be in the army should:

1. Prepare an affidavit stating his position. This should be carefully and concisely worded, and preferably typewritten. It must be notarized by the army post adjutant.

2. Prepare a typewritten letter which fully explains the nature and purpose of the affidavit. Address it to the unit commander. In the letter request the unit commander to forward the affidavit and the letter to the Adjutant General, who in turn should take up the matter with Selective Service. Make several copies.

3. Attempt to secure permission to write directly to the Director of Selective Service, asking that he request the Adjutant General to forward the affidavit to him. (Regulations do not permit army personnel to write to government agencies except with special permission). If permission is given, address this request to General Lewis B. Hershey, Selective Service Headquarters, Washington, D. C.

4. Forward a copy of the affidavit and the correspondence to the National Service Board for Religious Objectors, telling them in full of the action taken. If the selectee has been unable to contact the Director of Selective Service, request the N.S.B.R.O. to do this.

When such a request reaches Selective Service, they will investigate it. If they find the selectee has proved himself sincere they will authorize the local board nearest the army camp of the selectee to induct the released selectee and provide transportation to the nearest C.P.S. camp.

DAILY DEVOTIONAL READINGS

For The Advent Season

Date	Prophecy	Scripture Readings
Dec. 2	Numbers 24:17	Numbers 24:10-19; Rev. 22:10-17
Dec. 3	Duet. 18:18.19	Duet. 18:9-19; Acts 3:19-26
Dec. 4	II Sam. 7:12, 13	II Sam. 7:1-17; Matt. 22:41-46
Dec. 5	Psalm 110: 1, 4	Psalm 110; Heb. 4:15-5:10
Dec. 6	Psalm 40:7, 8	Psalm 40:6-10; Heb. 10:4-18
Dec. 7	Isaiah 42:1-3	Isaiah 42:1-9; Matt. 12:14-21
Dec. 8	Isaiah 61:1-2	Isaiah 61:1-3, 10, 11; Luke 4:16-21
Dec. 9	Isaiah 60:1-3	Isaiah 60:1-9; Matt. 2:1-11
Dec. 10	Isaiah 11:1-2	Isaiah 11:1-10; Luke 1:26-38
Dec. 11	Isaiah 59:20	Isaiah 59:1, 2, 16-21; John 1:1-7
Dec. 12	Isaiah 40:9-11	Psalm 2; Heb. 1:1-12

—Adapted from **In the Service of the King**

IN MEMORIAM

PETER H. KRABILL, son of Peter and Fanny Yaggy Krabill, was born in Stark County, Ohio, on September 12, 1866. He died Septmber 30, 1942. When a young man he joined the Amish church. Later he transferred his membership to the Eicher Mennonite Church. On February 23, 1890, he was united in marriage to Fanny Alliman by Benjamin Eicher. His wife died in 1936. The funeral service of Brother Krabill was conducted by Rev. Willard Liechty of the Sugar Creek Church and Rev. Nunemaker.

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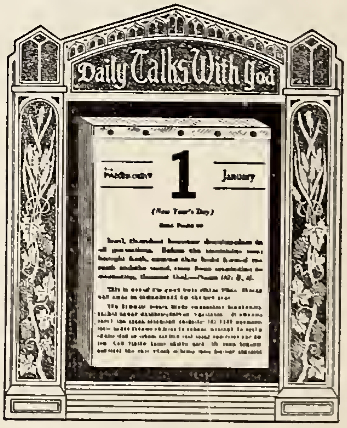

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"Thy Will" and Amusements

It doesn't take much thought or effort to enter into activities which are commonly called amusements. It usually takes money. These activities are a very common feature of the life of this world. Christians sometimes defend some of these activities, not realizing that in so doing they are blocking their own way into higher forms of activity which God has prepared for them and which really are much more satisfying.

Jesus pointed out that the laborers for his Kingdom were few. It is even so today. How much work there is in our homes, churches, schools, and conference activities which needs to be done if God's will is to be done more extensively!

Jesus found it satisfying to work for God. To do God's will was His "meat," the food which satisfied the deepest hunger within Him. If our deepest and greatest desire is to do God's will, then the doing of it will prove to be that which satisfies us most completely. Perhaps, some of our work for God does not satisfy us as it should because we do not see clearly enough how it definitely is God's will for us. It's the goal, the purpose, which gives meaning to our activities. Perhaps, we need to meditate a little upon the activities which may not seem very satisfying to us.

Is it not true that while there is so much of God's will to be done, we should never be engaged in trivial or even sinful activity? —rw.

FALL RALLY

The annual fall rally of the Eastern District Young Peoples' Union was held at the Zion Mennonite Church, Souderton, Pa., November 1.

The service was opened with song service led by Melvin Clemens, while other musical numbers were a vocal solo by Harvey Bauman and a violin solo by Kenneth Bauman.

The society project for the rally was to collect books for the boys from our churches who are either in C.P.S. camps or military camps. Robert Kreider, who was formerly director of education at the Colorado Springs C.P.S. camp, was present and gave an interesting talk on the opportunities which C.P.S. camps offer.

The response to the project was very good. Most of the societies gave at least one book for each boy from their church who is in the service.

A very challenging message was delivered by Dr. Harvey Bauman, missionary to India. His message was entitled "Anchors" taken from Hebrews 6:17-20. He pointed out three "anchors" which we must hold on to in order to keep anchored in Christ: First, Bible reading and prayer; second, keep th Sabbath holy; third, tithing. This simple and direct message was truly a challenge to all young people to live a more abundant Christian life.

—*Arlene Geisinger, Corr.*

Am I a Christian?

By *Arnold Reimer*

The Philippian jailor asked Paul, "What must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." This faith must be in the *heart,* and not only in the mind. Jesus stressed the "heart faith" when he said, "Except a man be born again he cannot enter the kingdom of heaven."

Obviously then, the new birth is the first step in becoming a Christian, and a person is not a Christian until he is born again. What does it mean to be born again? Briefly stating, we might say that the new birth consists in the following three steps: 1. Admitting to God that we are sinners. 2. Repenting of (turning away from) our sins, and asking for God's forgiveness, because the blood of Jesus was shed on the cross for the remission of sins. 3. Accepting Christ as our personal Saviour—inviting Him to live in our hearts. That, briefly, is the first *essential* step in becoming a Christian as the Bible teaches.

The Bible foretells that "in the last days" there shall be a falling away from the faith—that there will be a "form" of godliness, but that they will deny the "power" thereof. We find that true in a great many churches and Sunday Schools today. They preach only a "social gospel," Boy Scout rules, good works, and other similar things, but leave out entirely the blood of Jesus. Although some of these other teachings are good for a Christian to follow, they leave out the most important part of Christianity—the new birth—which is the *heart,* the *life* of Christianity.

Without the new birth a person might have a form of religion, but it is only a shell. For instance, we can take the germ out of a grain of wheat and plant what is left. Most of the grain will still be there, but it makes no difference how much care we might give to that "shell" of wheat, it won't grow. The life, the heart is not there; it can't grow; it's dead.

So it is in the spiritual sense. Without the new birth a person might live a life that looks good outwardly, but he is still dead spiritually. He is only a "shell"; there is no life, no power, and the person *cannot* live a life that is pleasing to God. "There is none that doeth good, no, not one."

Is it any wonder that so many people turn away from churches and Sunday Schools because they find no spiritual satisfaction there? In some churches they get no spiritual food, and if the person is not born again he cannot "digest" any spiritual food when it is given. A person must first be "made alive," and then he can digest food.

Let us see to it that in our Mennonite churches we always uphold the Bible teaching that it is *absolutely necessary* to be born again before a person is a Christian. —*Beatrice, Nebraska*

SENIOR DEPARTMENT

Series: Our Mennonite Heritage

The Mennonites Today. Rom. 11:1-6, Heb. 11:1.

I. Worship Service:

1. Songs: "Take My Life and Let It Be" No. 215; "Lead Kindly Light" No. 163. 2. Reading of leading topic, prayer, and leader's remarks. 3. Talk by some C.P.S. worker. 4. Offering for relief or for peace work.

II. Leader's Introduction:

It may be well to use this meeting to deal with the problem which is confronting us so urgently in our day—the problem of maintaining and expressing our conviction in regard to peace in this time of war. The statement of the General Conference as approved in August, 1941, follows in part:

As followers of Christ, the Prince of Peace, we believe His Gospel to be a gospel of peace, requiring us as His disciples to be at peace with all men, to live a life and good will, even toward our enemies, and to renounce the use of force and violence in settling our problems as contrary to the spirit of our Saviour and Master. These principles we derive from such Scripture teachings as: "Love your enemies;" "Do good to them that hate you;" "Resist not evil;" "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight;" "Put up thy sword into its place; for all they that take the sword shall perish with the sword;" "Dearly beloved, avenge not yourselves;" "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head;" "Be not overcome of evil, but overcome evil with good;" "The servant of the Lord must not strive; but be gentle to all men;" "The weapons of our warfare are not carnal;" "Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not;" "Not rendering evil for evil, or railing for railing; but contrariwise blessing;" "If a man say I love God and hateth his brother, he is a liar. . . .And this commandment have we from him, that he who loveth God love his brother also;" and other similar passages as well from the whole tenor of the Gospel.

We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel; that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results.

III. Suggested Topics for Short Talks:

1. Christ's teaching in the Sermon on the Mount on love and good will. Matt. 5-7. 2. Some of Jesus' later words to his diciples. Luke 9:55, 56; John 18:36; Matt. 26:52. 3. The Lord's prayer and forgiveness. Mark 11:26. 4. Christ's own example. I Peter 2:21, 23. 5. Some of Paul's words. Rom. 12:14, 17-21; 14:19a; I Thess. 5:13.

IV. For Discussion:

1. What provisions does the Selective Service Act make for the conscientious objector? 2. What are the opportunities for expressing our convictions and the Christian way of living through the Civilian Public Service camps? 3. How can we work toward peace and goodwill among nations now?

V. Facts for Study:

Our Concept of Patriotism

As members of an historic peace church we love our country and sincerely work for its highest welfare. True love for our country does not mean hatred for others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international good will makes for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through good will; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is un-Christian, destructive of our highest values, and sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation of stable government in our world community.

VI. Food for Thought:

"If my people, who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." II Chron. 7;14.

INTERMEDIATE DEPARTMENT

Mission Study (continued)

(Based on Moyer's book, **With Christ On the Edge Of the Jungles.**)

3. The call came to the second pioneer—Rev. E. B. Steiner, then missionary under the General Conference Mission Board.

A. The gospel seed was planted in the heart soil of the weaver caste. Tell the story of Gopal and his pleading for the missionary to stay and give them the gospel. He pleaded, "How can our children grow up without the same power of salvation in their lives. Here are my sons, Gundhar, Sundhar, Mundhar, Baigno. Cannot you send us teachers and evangelists even as that missionary did back in our old country?" "The history of that area was to be forever different, because one man who was not eloquent, was willing, as was Moses, to let God use him." pp. 14-18.

4. The sons of Habil baptized by the third pioneer, P. J. Wiens. In that territory in 1919 one hundred and eight were baptized. In 1921 ninety-six adults were baptized at one place and time.

A. Did it pay to answer the call of God?

B. Describe the work of a kotwal. To which caste did they belong? p. 20.

C. Tell what influence the life and teaching of the great Indian Christian, Sadhu Sundar Singh, had upon the son of a kotwal. p. 21.

5. The call of Ramo.

A. Tell of his great desire to go to the mission school. pp. 22-23. How was he enabled to go?

B. Describe the early home life of Ramo (Timothy) and his wife Noni (Phoebe).

C. Tell how this village erected their church for Timothy said, "We've got to have a building for worship in this village." pp. 24-25.

6. Land was finally obtained April 22, 1924. Tell of some of the difficulties Rev. and Mrs. Moyer experienced before a mission station was established in the territory through which Gopal had traveled. Chap. 5.

7. Read very carefully the fortieth chapter of Isaiah which Rev. Moyer read just before they left to establish this new mission.

8. Starting at the bottom in building a mission station. "A mission station may be compared to a parish compound in America which contains a church, a school, and a pastor's house. Or it may be compared to a small college campus in that it contains in some form the building equipment to carry on three types of work, primary education for Christian children, medical work through a dispensary or a hospital, homes for transient workers including the missionary, and a house of worship."

A. Tell about the building of this mission. pp. 35-38.

B. Discuss the different types of work which drained heavily upon the strength of Rev. and Mrs. Moyer. pp. 42-45.

Conclusion of this week's study.

"Christ seemed to be standing on the edge of this wilderness, calling men to repent and to make straight a way for the Lord. He seemed to lay this charge upon us. We were on the edge of the jungles for Christ's sake."

JUNIOR DEPARTMENT

HOW THE CHURCH WORKS IN CITIES AND RURAL AREAS Rom. 10:12-15, Luke 18:15-17, Luke 10:25-37.

"The Missionary Spirit"

Missions, recreation centers, park and street meetings, prisons, hospitals, migrants, Mexicans, miners, Japanese, sharecroppers, seamen, soldiers and sailors—these are all special groups who are often neglected.

A simple invitation to a member of one of these groups may lead to a soul saved.

About one half of the population of the U. S. lives in rural areas, and these people must be reached. Our churches could reach many an unfortunate, with a visit to the sick, discouraged, unlearned, a gift of material possession and above all, a word for God spoken anywhere and everywhere. The Word should be spoken in church buildings, on highways and byways, where the people are, and in the homes and on the printed pages.

A girl returned home from Bible School. She went to her pastor and asked him to give her the name of the most lonesome and needy person in town. The pastor gave her the name of her own father! Oftentimes **the neediest ones are right in our own homes.**

How blessed is the church who sends out missionaries. Someone asked a missionary from Africa how many members in his church? The answer was fifty! Then the question was asked "How many missionaries has your church?" The answer was "fifty!" Every member of the African church went forth to preach the gospel to the lost.

The Question Bee

1. Who is my neighbor? 2. How can we help the missionary cause? 3. How can you reach the migrants in your community?

The Prayer List

"My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere the year is gone, I may finish my work. In Jesus' name I ask it, Amen." This was the prayer of Livingstone.

A familiar story is that of a visitor to Coleridge who argued vehemently against the religious instructions of the young, and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge to the particular argument was pertinent and sound enough. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockelberries and strawberries?"

—*The Christian Advocate.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 13, 1942

THE VALUE OF THE CHURCH TO THE SOCIAL ORDER

Matt. 5:13-16, Mark 12:13-17, I Peter 2:13-17

In every community or people or nation there arise accepted standards according to which people deal with each other. The social order is the commonly accepted state of human relations and standards of conduct to which people conform. The gospel of Christ, because it promotes justice and love, has always had a marked effect on the social order. The Church is greatly concerned about helping people to be good Christians. These Christians have much to say about the social order. The church helps to improve the social order by making better citizens.

Christians, Salt, Light, Matt. 5:13-16

Jesus uses four illustrations to show the value of Christians to their fellow-men. Salt preserves and sweetens food. Christians are to purify, preserve, and sweeten the social order in which they move. Their good example, presence, life and words; their whole influence is to cleanse and purify and counteract every corrupt tendency. Christians need to guard against becoming like savorless salt by losing the Spirit of Christ and their fervent devotion to Him.

The Christian Church stands as a moral and spiritual light in a sin-darkened world. Christians should bring spiritual enlightenment to others by their lives and words. This depends upon keeping an unbroken communication with Christ. It is the business of the church to shine and she must not in any manner cover her light. The life and character of each Christian should shine for the glory of God. Our good works should remind people of our Father.

Christian's Duty to State and to God, Mark 12:13-17

The Jews objected greatly to the paying of a small head tax to the Roman government. Jesus showed that He understood the purpose of His questioners (vss. 14, 15). The coin which they readily accepted indicated clearly that they owed tribute to Caesar. Jesus declared plainly that God had demands on them equally as great as those of Caesar. The state may not infringe upon the just claims which God has upon us. Our obedience to the demands of the state is limited by the obedience we owe to God. Our hearts, our lives, our service are to be given to Him.

Christian's Duty to Civil Authority, I Pet. 2:13-17

Peter urges submission, obedience to government, not from merely human motives but because it is ordained of God and should be respected. Law and order are necessary and God approves our respectful obedience. This obedience exerts a wholesome influence on others (vs. 15). The Jewish converts were free spiritually from the bondage of sin and the cermonial law. This freedom however, implied obedience to legitimate authority. Our freedom in Christ does not give us liberty to be disobedient Christian citizens.

The Ministry of the Church

The Church is Christ's agency in the world for the extension of the gospel and it is responsible for those changes in the social order which the gospel brings. These begin in the family and the community. As people are changed in Christian character, the community character changes. The greater the influence of the church, the greater the spirit of goodwill in the community. What is true of the community, applies in a larger measure to the nation. A nation needs strong and free churches, free to preach the gospel and win souls for Christ. Spiritual values cannot be ignored if a nation is to become truly strong. Churches held to make a nation peace-loving and law-Churches help to make a nation peace-loving and law-character. The highest welfare of the nation depends on this.

The churches of any nation spread their light—the gospel light—through their missionary work. Wherever they have taken the gospel and it has been accepted, helpful and far-reaching social order changes have followed. The gospel brings to those who accept it a new sense of personal dignity, a new hope and inspiration, new ideals and dissatisfaction with the old. This means new standards of life, new standards —Christian standards—for the social order.

The light of the gospel was not given to us for our personal benefit alone. What it has done for us personally, and as a nation, it can do for others also. Our love for God is measured by our readiness to share with others that which we have found. Christ's word was "go, preach, teach."

How is the church expected to give light to the world?

What is the particular business of the church in my community?

Why do dictators have little or no use for the Christian Church?

CORRESPONDENCE

BETHEL MENNONITE CHURCH

Winton, California

This morning (November 17) it is windy and cool, with a mist coming down. A fairly good rain of several nights ago helped the grain that has just been seeded in orchards and vineyards. The farmers' harvested crops have brought a higher price than last year. But with higher living expenses and taxes they are about where they were last year.

On October 18 Miss Emma Ruth from Reedley gave us an inspiring talk in the morning and in the evening showed moving pictures of her tour of the Mennonite churches of California, Oregon, Washington, and Idaho. These were very interesting to the large number present.

Our pastor and wife visited their former home at Dinuba during November. On November 15 Wesley Koehn, son of Brother and Sister Joel Koehn of Winton, and Olga Becker, daughter of Abraham Becker of Freeman, South Dakota, were married by the pastor in our meeting house. The reception and wedding dinner were held in Winton Hall. The couple received many beautiful and useful gifts and left for a short honeymoon in southern California. A week prior to this Leonard Yost, son of Brother and Sister P. N. Yost, and Priscilla Koehn, daughter of Brother and Sister Joel Koehn, were married.

On November 15 Brother and Sister Jake Neufeld and Mrs. Neufeld's sister, a Mrs. Reimer, and her daughter Leona, all from Shafter, gave us a very appropriate message with songs illustrated on a screen. The Bethel congregation was asked to join in the singing. We thank them very much for this program.

The Albert Janzens who formerly lived here and then moved to the Fredonia, Kansas, community and for a time also to Enid, Oklahoma, are again living in our midst. At present they are living in an apartment house at Atwater, for houses are very scarce.

The Ladies Sewing Circle met in the writer's home recently and planned for the coming mission sale. The Sunday school teachers also met and planned for a program for Christmas. Communion will be observed before Christmas. —Noah A. Koehn, Corr.

CONVENTION OF MISSIONARY SOCIETIES

The sixth annual convention of the Union Missionary Society of the Mennonites of Indiana was held at the Defenseless Mennonite Church near Berne on Thursday, October 22, 1942.

Mrs. Howard Gilliom, state president, presided at all of the sessions.

Leaders for the worship periods, the chorister, Mrs. Arthur Sprunger, and the pianist, Miss Grace Yoder, were from the Eighth Street Church, Goshen. This group also contributed the large poster on exhibit, illustrating the convention theme.

A large display of literature afforded opportunity to obtain materials for missionary programs and the study of relief work, C. P. S. camps, and migrants.

The business session included:

(a.) Secretary and treasurer's report of the 1941 convention.

(b.) Reading of a letter of thanks from Mrs. Noah Soldner, president of the Women's Advisory Board of Bluffton College, for contributions to the college by the women's organizations of our churches.

(c.) A standing vote of thanks to the ladies of the local church, for their gracious hospitality for the day.

(d.) Election of officers:

President, Mrs. J. S. Slabaugh, Nappanee;
Vice-President, Mrs. Harold Fraker, Woodburn;
Corresponding Secretary, Mrs. Jerry Sauder, Grabill;
Recording Secretary, Mrs. Garth Stoltz, Topeka;

(e.) Roll Call: Response to roll call revealed that nine of our Indiana societies were represented, including one new society from the Highland Bethel Church, Fort Wayne. Visitors included a number of ladies from the Missionary Church group and thirty-five ladies representing the General Conference churches in the Bluffton, Ohio, area and the Defenseless Church of Archibald, Ohio. Total registration numbered 342.

PROGRAM

Theme—"Your's Is The Hand"

9:30 a.m.

Worship service: Mrs. P. A. Harder assisted by Mrs. Arthur Sprunger, soloist.

"Our Societies at Work"

I. "Ideas For Programs"—Mrs. J. S. Shultz.
II. "Creating Interest"
  a. In girls' organizations—Mrs. Waldo Lehman
  b. In adult organizations—Mrs. Earl Neufer
III. "Projects and Avenues of Service"
  a. Relief—Mrs. J. S. Slabaugh
  b. C. P. S. Camps—Mrs. Guy Hershberger
  c. Migrants—Mrs. J. H. Sauder
Music: Girls' Trio—Grabill
Closing Prayer—Rev. Fraker

1:30 p.m.

Worship Service: Mrs. J. E. Weaver, assisted by Mrs. Grover Maurer, soloist
Music: Ladies' Trio—Middlebury
Brief Report on Contributions to Bluffton College—Miss Edna Ramseyer
Address: Mrs. M. C. Lehman
Music: Piano Solo—Woodburn
Missionary Address: Miss Aganetha Fast
Business Session
Closing Prayer—Mrs. M. C. Lehman

7:00 p.m.

Worship Service—Mrs. M. E. Hartzler, assisted by Mrs. Arthur Sprunger, soloist.
Music: Ladies' Chorus—Berne, Mennonite
Address: Dr. S. C. Yoder (Pictures on South America)
Music: Ladies' Chorus—Berne, Mennonite
Benediction: Rev. N. J. Schmucker

Convention Echoes

"We must expand our programs to include other agencies besides missions." "Projects added to women's work in recent years include contributions to foreign relief, C. P. S. camps, Bluffton College, and work among migrants." "Make use of all available sources of information leading to opportunities for service." "Earnest prayer creates interest in the missionary society." "Make each member of your society responsible for some service." "Some present needs for C.P.S. camps: Medaryville, Indiana, thirty comforters, one dozen laundry, bags, bed socks, books, magazines, and games. Camp Henry, Illinois, sheets, pillowcases, work socks—size 11½, and towels." "Aims of the United Women's Service Committee: To have each society devote at least one program to the study of migrants and make a contribution toward that work. To find a worker to work among migrants through the Home Missions Council." "Contributions amounting to more than seven hundred dollars have been made to Bluffton College by women's organizations. A large amount of canned food was also contributed." "All kinds of clothing both used and new are needed for foreign relief. When making new garments it is more economical to buy materials ready-cut for sewing." "Shipments of clothing have been sent to France, England, and Paraguay." "When Bible schools in China were closed, they were continued in the homes of the missionaries." "Victory for Christ at all costs must be the motto for our churches."

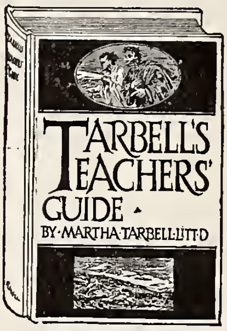
An old doctor says that worry is the undertaker's best friend.

* * * *

If I cannot do great things, I can do small things in a great way. —*James Freeman Clark*

Deep convictions do not long remain silent. —*J.A. Duren*

Sunday School Lesson Commentaries 1943



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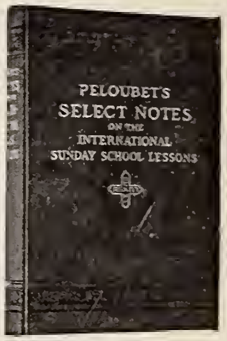
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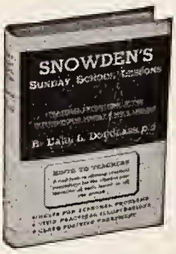

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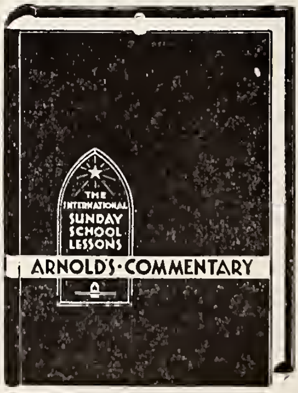

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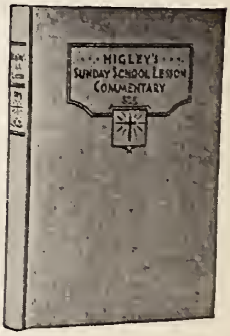

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DANIEL TOAVS ORDAINED

On August 30, six churches joined with the Bethel Wolf Point Church to magnify the Lord in the ordination of Daniel Toavs, son of Mr. and Mrs. A. F. Toavs. The service took place in the forenoon, and was followed by the Young People's Rally which began in the afternoon and continued through the evening service.

We were indeed happy to have with us both Rev. J. J. Esau, through whose ministry Daniel was saved, and Rev. Albert Schultz, who, during the four years of his ministry in Montana, nurtured the young convert in the Lord.

The program committee chose as the motto for the occasion, "Together With Christ." This motto was set forth in three aspects during the day. In the forenoon—"Together With Christ as Constructors;" in the afternoon—"Together With Christ as Conquerors;" and in the evening—"Together With Christ as Companions."

Rev. Albert Schultz preached the ordination sermon on the theme of the morning. He chose as his text I Cor. 3:9-15, Eph. 2:20-22. His message was a personal one to the candidate, stressing: 1. God the architect with the Holy Spirit as supervisor of the work in the Church, which is His plan and work for this day. Eph.1:4. Acts 15:14. 2. The Bible, the message and the blueprint for the constructor. The Bible requires spiritual discernment and must be rightly divided. I Cor. 2:14. II Tim. 2:15. The message from the Bible must be taught and preached as the only message to save men, with a consciousness of the severe penalty of not preaching the Word. Gal. 1:6-9. I Tim. 1:3 4:6 6:3, 4. II Tim. 4:2. I Cor. 2:2. Jer. 23:21, 22. Ezek. 34:2. 3. The constructor must be a worker, being sure of his calling; he must be prepared by God; he must know what his work consists of; and he must realize his high calling. Gal. 1:16. Eph. 4:11, 12. He must also realize he is an ambassador. II Cor. 5:20. Spudgeon said, "If my son Charles should lower himself and become the king of England instead of a minister I should be disappointed." 4. The construction (the work) gives joy to the worker. 5. The constructor must some day give an account of his work before the Lord. Heb. 13:17. I Peter 5:4.

Following this message the Hoch sisters sang "A Volunteer For Jesus."

Preceding the ordination Rev. Esau gave a short message using as his text II Tim. 3:16, 17 and II Tim. 4:1, 2. He stressed the charge. First, "preach the Word;" second, reprove, rebuke, exhort; and third, the need of a clean heart. Ps. 51:10.

Rev. Ewert, the pastor, read the charge. Rev. Esau then performed the ordination ceremony. The laying on of the hands by Rev. Esau, Rev. Schultz, Rev. Ewert, and Rev. Jesse Toavs (brother of Daniel) and the prayers that followed caused us all to feel the solemnity and sacredness of the entry into the service of our Lord.

Rev. Esau then presented a Bible and the ordination certificate to the candidate who responded with his testimony. Reverend Ewert then introduced A. F. Toavs, the father, who expressed his joy and thanksgiving in having another son yielded to the call to service. The ladies trio (two sisters and a sister-in-law) sang "I Have Left All to Follow the Saviour."

A bountiful lunch was served to nearly five hundred people at noon.

The afternoon program consisted of musical numbers from young people of the various churches, and two topics were presented: "Together With Christ As Conquerors Over Circumstances" led by Rev. Esau, and "Together With Christ as Conquerors Over the Body" by Jow Palmer, a student of Wheaton College.

Following the afternoon session a light lunch was served. After the lunch the young people met for a singspiration and a discussion of the Christian's attitude in regard to the present world situation by Dan Goertzen, also of Wheaton College.

Rev. Schultz gave a very impressive consecration message on "Together With Christ As Companions" to close the day.

« « JOTTINGS » »

—Bulletin, **First Mennonite Church, Allentown, Pa.,** Seventy-four per cent of the membership partook of the Lord's Supper on October 25. The Historical Conference at the Germantown Mennonite Church was attended by the following **missionaries:** Brother P. A. Penner, Brother and Sister Harvey Bauman, Brother and Sister Paul A. Wenger, and Sister Wilhelmina Kuyf.

—**Fort Collins, Colorado, C.P.S. Camp:** The men recently saw three motion pictures films dealing with conservation. They were: "A Heritage We Guard," "Roads and Erosion," and "The River."

—**Rev. Cornelius Plett, Bible instructor at Freeman Junior College,** delivered the Thanksgiving message at the Bethesda Mennonite Church, Marion, South Dakota. Evening courses offered by the college are shorthand, typing, and a Red Cross first aid course. Dr. E. F. Tieszen is the teacher of the last named course.

—**Mrs. G. A. Linscheid,** wife of the late Missionary Linscheid, is visiting at the home of her son in Brookings, South Dakota, where he is librarian in the state school.

—A conference of **"The Historic Peace Churches and Rural Life in the Middle West"** will be held at Quaker Hill, Richmond, Indiana, December 11 and 12, 1942. The reason for this conference is given as, "to determine whether the Historic Peace Churches, Brethren, Friends, and Mennonites, can work out a cooperative program that will guide an increasing number of our choice young people into active rural life." Leaders and resource leaders of the conference will include: O. E. Baker, University of Maryland, formerly of the U. S. Department of Agriculture; E. R. Bowan; Prof. Guy Hershberger of Goshen College; Monsignor L. G. Ligutti; Arthur E. Morgan; and Homer L. Morris. The Quaker leader who promotes the conference says, "For some years an alarming number of our young people have left their home communities for the city. As a result our meetings are being laid down, our numbers and our vitality diminish."

—**First Mennonite Church, Berne Indiana**: Dr. C. H. Suckau started his work of preaching on November 8, after his prolonged absence due to his eye affliction. He has not yet regained full vision in his eye, and probably never will, according to the lastest word. He expects to be in the pulpit regularly again from now on. —Corr. Brother Suckau is preaching a series of sermons on the **Articles of Faith.** His subject for November 22 was "God."

—**Rev. and Mrs. P. J. Wiens,** former missionaries to India, brought messages in the Second Mennonite Church, Beatrice, Nebraska, on Thanksgiving Day and November 29. Brother Wiens is now employed in The Mennonite Historical Library, North Newton, Kansas.

—**All boys who have become eighteen since July 1, 1942,** have been ordered by President Roosevelt to register for selective service. The registration will take place the last three weeks of December.

—**Dr. Harvey Bauman of 40 South Third Street, Quakertown, Pa.,** writes, "I started the practice of medicine with Dr. R. D. Tice of Quakertown on November 11. Sunday church appointments and deputation work will be continued. One night a week can be given to the churches too if necessary. After the rounds have been made among the churches, I will have Tuesday off. The Tice clinic is really equal to a post-graduate course in medicine and surgery. All possible examinations are made except tissue sections. The scarcity of doctors here is acute. I am helping out because of the great need. I am still fully under the Foreign Mission Board and hope to go back to India after the regular furlough as soon as the way opens. Some doctors refuse to take on new patients and others do not go out on calls. The extra gas cut will make it difficult for some people to get to the doctor's office too." Brother Bauman's telephone number for day use is 450; that for night use is 451.

— Bulletin, **First Mennonite Church, Reedley, California:** "Tuesday, the truck from North Fork will come to get supplies for the camp. Thursday 7:30 p. m., Church Play Night at the Community Center at General Grant School."

—**Rev. P. H. Richert, Secretary of the Foreign Mission Board,** plans to attend the Foreign Missions Conference which is to held in Cleveland, Ohio, from December 7 to 10. Usually the conference has been held in New York. Since it is closer this time Brother Richert plans to attend.

—**The Olive Branch,** Grottoes, Virginia: Talks on a Sunday evening included some on "Why Everybody Needs Christ," "What Jesus Means To Us," "How Do We Learn Our Need Of Christ," and "Why Are Many Unconscious Of Their Need?" The camp recently received two truckloads of good Lancaster County eats, including chicken, ham, sausage, pretzels, popcorn, apples, and potatoes. Handicraft classes result in beautiful woolen cushion tops and leather work.

—**Belton, Montana, C.P.S. Camp:** "Our work in the woods and mountains is healthy and stimulating to the appetite. . .We have climbed the mountains, visited the rivers and lakes, and find the wonderful stores of wealth that nature is portraying all around us. We have seen deer, bear, coyotes, elk, moose, mountain goats, and other animals that roam unharmed in the Park." The educational program includes studies in New Testament, photography, Spanish, typing, chorus, and disaster unit, the last being for cases of emergency such as floods, earthquakes, etc.

—**In the Service of the King,** paper of the Bethel Deaconess Home and Hospital, Newton, Kansas: Sister Ida Epp completed seventy years of life on September 15. Relatives and some of the sisters helped to commemorate the occasion. On October 10 the class of sixteen students which entered the school of nursing on June 1 were "capped." Because they had finished their preliminary course in nursing and the probation period successfully, they were entitled to this outward symbol of the nursing profession.

In an effort to secure investments in **Civilian Government Bonds** to be registered in the name of **Bethel College,** solicitors report a generous response without a single "turn-down" from members of the Mennonite Church in Beatrice, Nebraska. Although this case is exceptional, gifts have been received from more than ninety per cent of the persons visited by Bethel College representatives this fall.—News release

—**The present C.P.S. quota periods ends December 1** instead of February 1, 1943, as first planned. It the editor's record is right then all members according to our quota, should have contributed $4.75 for C.P.S. by December 1. Have you, your church, your conference met its quota?

—The new **C.P.S. camp at Hill City, South Dakota,** is located about fifteen miles west of the town in the Black Forest. The camp is almost new and is in excellent condition. The project is that of building a reservoir to hold some 15,000 acre feet of water to be used for Rapid City.

—Pike View Peace News

"A good thing to remember, and a better thing to do, is to work with the construction gang and not with the wrecking crew."

* * * *

"Whenever anyone has offended me, I try to raise my soul so high that the offense cannot reach it."

—*Descartes*

SUPPLEMENT TO

The Mennonite

VOLUME LVII NORTH NEWTON, KANSAS, DECEMBER 8, 1942 NUMBER 48

Financial Report, Third Quarter

FINANCIAL REPORT OF THE CHURCHES OF THE MIDDLE DISTRICT CONFERENCE FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1942

Name of Church and address	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Apostolic Menn., Trenton, Ohio								224	
Bethel Menn., Fortuna, Mo.	75.49	10.87			14.16	16.39	116.91	130	.90
Bible Mission, Chicago, Ill.	25.35	26.57					51.92	70	.74
Ebenezer Menn., Bluffton, Ohio	36.00	10.00			350.00	100.00	496.00	550	.90
Emmanuel Menn., Wayland, Iowa								220	
First Menn., Berne, Ind.	743.92	5.00			1,562.81	668.92	2,980.65	1272	2.34
First Menn., Bluffton, Ohio	245.00	38.84			265.40	125.00	674.24	106	6.36
First Menn., Chicago, Ill.						40.13	40.13	33	1.22
First Menn., Lima, Ohio		16.50			34.90		51.40	465	.11
First Menn., Nappanee, Ind.	152.25						152.25	184	.83
First Menn., Summerfield, Ill.	101.25				5.00	5.00	111.25	155	.72
First Menn., Sugar Creek, Ohio	125.00				40.00		165.00	239	.69
First Menn., Wadsworth, Ohio		20.00					20.00	223	.09
Grace Menn., Pandora, Ohio	175.00	49.00			117.21	117.21	458.42	397	1.15
Pulaski Menn., Pulaski, Iowa	86.73				44.02	50.13	180.88	185	.98
Salem Menn., Dalton, Ohio	235.45				23.74	12.00	271.19	208	1.30
St. John Menn., Pandora, Ohio					140.00	70.00	210.00	284	.74
Wayland Menn., Wayland, Iowa	10.31					9.90	20.21	325	.06
Zion Menn., Donnellson, Iowa	26.00						26.00	226	.12
Eicker Menn., Noble, Iowa		36.26			58.14	6.65	101.05		
Total, All Churches	2,037.75	213.04			2,655.38	1,221.33	6,127.50	5496	1.11

FINANCIAL REPORT OF THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1942

Bergfelder Menn., Delft, Minn.					235.15	26.90	262.05	85	3.08
Bergfelder Menn., Mt. Lake, Minn.	200.00	84.43			244.65		529.08	220	2.40
Bethany Menn., Freeman, S. D.		34.50			62.00	36.00	132.50	217	.61
Bethel Menn., Langdon, S. D.	34.70				9.62		44.32	58	.76
Bethel Menn., Lustre, Mont.	38.20				102.56		140.76	59	2.39
Bethel Menn., Dolton, S. D.	100.00				28.68		128.68	100	1.29
Bethel Menn., Mt. Lake, Minn.	300.00	272.32			447.56	455.00	1,474.88	561	2.63
Bethel Menn., Wolf Point, Mont.					32.02	42.22	74.24	61	1.22
Bethesda Menn., Henderson, Nebr.	689.08	166.15			461.33	375.23	1,691.79	715	2.37
Bethesda Menn., Marion, S. D.	168.27				28.87		177.14	207	.95
Bethlehem Menn., Bloomfield, Mont.		43.11			375.60	179.26	597.97	219	2.73
Emmanuel Menn., Doland, S. D.	46.66				119.17		165.83	95	1.75
First Menn., Butterfield, Minn.		107.43			31.53	35.58	174.54	95	1.84
First Menn., Madrid, Nebr.		6.50			20.85		27.35	54	.51
First Menn., Mt. Lake, Minn.	477.97	122.04			248.06	42.47	890.54	380	1.34
Friedensberg Menn., Avon, S. D.	87.86						87.86	123	.71
Mennonite, Butterfield, Minn.					68.29	68.30	136.59	98	1.39
Mennonite, Wisner, Nebr.	20.00						20.00		
New Home Menn., Westbrook, Minn.					25.00		25.00	46	.54
Salem Menn., Freeman, S. D.	648.00				225.00	190.00	1,063.00	505	2.10
Salem Menn., Munich, N. D.	115.10	50.00			85.53		250.63	147	1.70
Salem-Zion Menn., Freman, S. D.	354.81	233.43			222.35	74.11	884.70	406	2.18
Swiss Menn., Alsen, N. D.	12.75				44.75	8.48	65.98	156	.42
Woodland Menn., Warroad, Minn.	40.00	21.00			15.56		76.56	40	1.91
Zion Menn., Arena, N. D.	48.50				28.69	5.00	82.19	29	2.83
Total, All Churches	3,381.90	1,140.91			3,162.82	1,538.55	9,224.18	4676	1.97

FINANCIAL REPORT OF THE CHURCHES OF THE PACIFIC DISTRICT CONFERENCE FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1942

Alberta Comm., Portland, Oregon	41.00	34.27			14.20		89.47	42	2.13
Bethel Menn., Winton, Calif.								32	
First Menn., Aberdeen, Ida.	90.82	98.92		27.31	572.41	125.37	914.83	366	2.50
First Menn., Colfax, Wash.	100.00	200.00			10.00		310.00	116	2.67
First Menn., Deer Park, Wash.					17.34		17.34	20	.87
First Menn., Monroe, Wash.					82.76	41.31	124.07	117	1.06
First Menn., Paso Robles, Calif.					48.99	28.43	77.42	69	1.12
First Menn., Reedley, Calif.	309.25	199.60	19.55	28.01	53.38	32.06	641.85	501	1.28
First Menn., Shafter, Calif.	14.67				40.15		54.82	103	.53
First Menn., Upland, Calif.	55.26	76.48	9.87		96.69	73.00	311.30	355	.88
Grace Menn., Albany, Ore.					24.94		24.94	72	.35
Grace Menn., Dallas, Ore.					78.00	30.66	108.66	149	.73
Immanuel Menn., Los Angeles, Calif.	125.00	180.00			187.00	60.00	552.00	215	2.57
Menno Menn., Lind, Wash.	371.00	261.46			206.58	146.86	985.90	138	7.14
Newport Menn., Newport, Wash.	38.34				24.86		63.20	52	1.22
San Marcus Menn., Paso Robles, Calif.	50.00	50.00			238.36	51.57	389.93	126	3.09
Total, All Churches	1,195.34	1,100.73	29.42	55.32	1,695.66	589.26	4,665.73	2723	1.71

FINANCIAL REPORT OF THE CHURCHES OF THE EASTERN DISTRICT CONFERENCE FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1942

Name of Church and address	Peace	Relief	Publication	Education	Foreign Missions	Home Missions	Total	Membership	Per Member
Bethany Menn., Quakertown, Pa.	76.75	5.75					82.50	151	.55
Bethel Menn., Perkasie, Pa.								30	
Bowmansville Menn., Pine Grove, Pa.		5.00					5.00	55	.09
Calvary Menn., Mechanics Grove, Pa.					16.71	10.06	26.77	64	.42
Deep Run Menn., Deep Run, Pa.	54.00	52.30					106.30	188	.57
East Swamp Menn., East Swamp, Pa.	58.80	8.50			50.00	25.00	142.30	159	.89
Eden Menn., Schwenksville, Pa.								243	
Emmanuel Menn., Denver, Pa.		20.00					20.00	26	.77
First Menn., Allentown, Pa.	19.25	48.65		10.00	29.61	14.89	122.40	184	.67
First Menn., Philadelphia, Pa.	150.00						150.00	331	.45
Flatland Menn., Flatland, Pa.	24.50				7.56	5.04	37.10	67	.55
Germantown Menn., Germantown, Pa.								38	
Grace Menn., Lansdale, Pa.	41.27	16.00			115.34	58.12	230.73	221	1.04
Hereford Menn., Rally, Pa.	87.00	54.80			50.00		191.80	254	.76
Napier Menn., Napier, Pa.								63	
Richfield Menn., Richfield, Pa.	42.50	65.00			11.00	10.00	128.50	170	.76
Roaring Spring Menn., Roaring Spring, Pa.								46	
Saucon Menn., Saucon, Pa.		3.00					3.00	20	.15
Second Menn., Philadelphia, Pa.		14.13				15.00	29.13	174	1.71
Smith Corner Menn., Smith Corner, Pa.	14.17					10.00	24.17	66	.37
Zion Menn., Souderton, Pa.	215.00	187.00			139.90	135.00	676.90	484	1.40
Springfield Menn., Springfield, Pa.								25	
Upper Milford Menn., Zionsville, Pa.								177	
West Swamp Menn., West Swamp, Pa.	315.25	43.00	20.00	10.00	100.00	62.50	550.75	226	2.44
Total, All Churches	1,098.49	523.13	20.00	20.00	520.12	345.61	2,527.35	3498	.72

FINANCIAL REPORT OF THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1942

Alexanderwohl Menn., Goessel, Kan.	500.00	322.53		33.52	180.51		1,036.56	894	1.16
Arlington Menn., Arlington, Kan.								84	
Bergtal Menn., Corn, Okla.	78.19				62.50		140.69	140	1.00
Bergtal Menn., Pawnee Rock, Kan.	106.59	63.10			129.11	28.41	327.21	198	1.65
Bethany Menn., Kingman, Kan.	79.98			2.86	89.58	69.16	241.58	189	1.28
Bethel Menn., Inman, Kan.	180.63	82.84			155.93		419.40		
Bethel College Menn., North Newton, Kan.	400.00	10.00	24.17		152.64	33.55	620.36	367	1.69
Bethel Menn., Hydro, Okla.	83.00	20.00			11.01		114.01	66	1.73
Bethel Menn., Perryton, Tex.								33	
Brudertal Menn., Hillsboro, Kan.	275.57	146.25	23.75	9.60	108.59	61.09	624.85	202	3.09
Buhler Menn., Buhler, Kan.		56.74	15.12		84.46	36.14	192.46	316	.61
Burrton Menn., Burrton, Kan.	53.90					9.28	63.18	79	.80
Deer Creek Menn., Deer Creek, Okla.	126.30	34.47			83.37	23.26	267.40	109	2.45
Ebenezer Menn., Gotebo, Okla.					32.50		32.50	85	.38
Ebenfeld Menn., Montezuma, Kan.								28	
Eden Menn., Inola, Okla.				13.28	43.63	19.15	76.06	136	.56
Eden Menn., Moundridge, Kan.	1,000.00	3,635.48			615.56	326.16	5,577.20	739	7.55
Einsiedel Menn., Hanston, Kan.	46.06				13.72		59.78	78	.75
Emmanuel Menn., Galva, Kan.	42.82		20.32		131.91	14.85	209.90	120	1.75
Emmaus Menn., Whitewater, Kan.	696.28	239.00	13.65	31.00	735.86		1,715.79	324	5.30
First Christian Menn., Moundridge, Kan.	182.21	197.00			305.10	55.50	739.81	353	2.10
First Garden Menn., Halstead, Kan.	643.14	45.00			252.80	55.49	996.43	198	5.03
First Menn., Beatrice, Neb.		73.00			294.23	92.68	459.91	361	1.27
First Menn., Geary, Okla.								132	
First Menn., Halstead, Kan.		82.52			83.40	33.25	199.17	300	.66
First Menn., Hutchinson, Kan.	129.07				5.57	5.57	140.21	122	1.15
First Menn., Newton, Kan.	473.57	75.91			202.56	90.48	842.52	607	1.39
First Menn., Ransom, Kan.	44.34				31.10		75.44	114	.66
Friedensfeld Menn., Turpin, Okla.								73	
Friedenstal Menn., Tampa, Kan.	31.93				29.01		60.94	116	.53
Gnadenberg Menn., Whitewater, Kan.		40.60		17.25	50.62		108.47	168	.65
Goessel Menn., Goessel, Kan.	217.45	40.55	5.86		76.62	30.90	371.38	287	1.29
Grace Menn., Enid, Okla.	56.43	16.86			32.36		105.65	37	2.86
Gruenfeld Menn., Ft. Cobb, Okla.					68.00		68.00	65	1.05
Hebron Menn., Buhler, Kan.	332.60	23.00		6.31	84.31	26.76	472.98	257	1.84
Herold Menn., Bessie, Okla.	164.25	14.53			43.30	18.12	240.20	164	1.46
Hillsboro Menn., Hillsboro, Kan.	66.50	17.50			121.47		205.47	330	.62
Hoffnungsau Menn., Cuauthemoc, Chih., Mex.								25	
Hoffnungsau Menn., Inman, Kan.	262.03		20.74		111.45	40.12	434.34	394	1.10
Hoffnungsfeld Menn., Moundridge, Kan.	225.15				57.07	49.70	331.92	189	1.76
Inman Menn., Inman, Kan.		25.35				15.53	40.88	192	.21
Johannestal Menn., Hillsboro, Kan.	152.96	48.00	7.00		93.18	46.59	347.73	116	3.00
Kidron Menn., Taloga, Okla.								32	
Lehigh Menn., Lehigh, Kan.	51.80				17.01	8.50	77.31	215	.36
Lorraine Ave. Menn., Wichita, Kan.								136	
Meadow Menn., Colby, Kan.	97.01	97.75			93.05	30.00	317.81	20	15.89
Medford Menn., Medford, Okla.	113.64	59.80			56.44	100.11	329.99	122	2.70
Mennoville Menn., Enid, Okla.								15	
New Friedensberg Menn., Vona, Col.								30	
New Hopedale Menn., Meno, Okla.	342.94	40.00			57.90	63.61	504.45	333	1.51
Pleasant Valley Menn., Kismet, Kan.	24.26						24.26	49	.50
Pretty Prairie Menn., Pretty Prairie, Kan.	1,151.27	23.00			229.71		1,403.98	545	2.58
Saron Menn., Orienta, Okla.	155.00	9.64			16.69	16.69	198.02		
Second Menn., Beatrice, Neb.								177	
Sichar Menn., Cordell, Okla.					9.86		9.86	93	.11
Swiss Menn., Whitewater, Kan.	28.30				42.02		70.32	98	.72
Tabor Menn., Newton, Kan.	201.91	33.56			47.01	28.41	310.89	390	.80
West Zion Menn., Moundridge, Kan.					112.30	80.05	192.35	300	.64
Zion Menn., Elbing, Kan.	288.25			12.00	269.67	53.00	622.92	100	6.23
Zion Menn., Kingman, Kan.								60	
Zoar Menn., Goltry, Okla.	5.00				15.00		20.00	286	.07
Total, All Churches	9,110.33	5,573.98	130.61	125.82	5,539.69	1,562.11	22,042.54	11788	1.87
Total of All Districts	**16,823.81**	**8,551.79**	**180.03**	**201.14**	**13,573.67**	**5,256.86**	**44,587.30**	**28181**	**1.58**

NOTE OF EXPLANATION

In the third quarter of 1942 our conference churches contributed $12,351.32 more into the six conference treasuries listed here than in the second quarter of this same year. Comparing the two quarters there was a rise in contributions to the treasury of the Peace Committee from $9,804.65 to $16,823.81. Undoubtedly, part of this response was due to the realization that our C.P.S. camps needed heartier support. Only the treasuries of the publication and education boards received less money in the third quarter than in the second. All others showed an increase. Church contributions to foreign mission work rose from $12,256.78 in the second quarter to $13,573.67 in the third quarter. The story of the fourth quarter will be told in the supplement which is to come out early in January. If possible the totals for the year are to be given in that issue.

Every treasurer in every church should make it a point, first, to be absolutely sure that he mentions the name of the church from which he is remitting money. If he is remitting money from a missionary or a C.E. society, or a Sunday school, he still should by all means mention the name of the church. In this way the church can be credited with its rightful amounts in these reports. If a church treasurer fails to mention the name of the church, then the treasurer of one of our conference treasuries is usually forced to credit the money to the name of the one who sends it in. Second, everyone who remits money for a church or an organization thereof should give the exact name of the church as given in the YEAR BOOK. If he does not possess the YEAR BOOK he should find out the exact name of the church from someone who knows. A great deal of confusion could be avoided if this suggestion would always be observed. Our conference treasurers would be willing to receive money in nearly any way if it were not for the fact that they must keep records and give accurate reports of the receipts. Our conference treasurers will very much appreciate clear, complete facts with the money sent in.—rw.

REPORT OF THE FOREIGN MISSION BOARD FOR JULY, AUGUST, SEPTEMBER, 1942

Contributions from churches: $13,573.67

Through F. J. Isaac, $28.41; Mr. and Mrs. Aug. Boese, Vancouver, Wash., 15.00; Kan. Menn. S. S. Convention, $8.00; through P. A. Penner, $5.00; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $20.00; B. R. Regier, Elbing, Kan., $13.95; Mrs. Mary S. Weiss, Legacy, Jarrettown, Pa., $61.20; Y. P. Union of Gen. Conf., $28.50; Mrs. H. F. Tieszen, Marion, S. D., $5.00; a friend, Newton, Kan., $50.00; B. F. Welty, Legacy, Tacoma, Wash., $44.62; Rebecca Hofer, Freeman, S. D., $60.00; G. and Lina Waltner, Pretty Prairie, Kan., $40.00; Menn. Ch., Walton, Kan., $8.50; Reuben Goertz, Freeman, S. D., $20.00; Henry Gering, Odessa, Wash., $10.00; Menn. S. S., Phila., Pa., $75.00; Elizabeth Richert, Newton, Kan., $10.00; Canadian Bank Int., $39.43; Menn. S. S., Swift Current, Sask., $20.00; Rev. Jacob P. Sawatsky, Madrid, Neb., $5.00; Blumenorter Gem., Gretna, Man., $25.00; Emmaus Ch., Wymark, Sask., $30.95; J. Fast, St. Williams, Ont., $10.42; Sheldoner Grappe, Nordheimer Gem., Hanley ,Sask., $9.20; Vereinigten S. S., Vineland, Ont., $110.00; Menn. C. E. Plum Coulee, Man., $20.50; Interest and Rents, $466.40; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, treas., $995.39; friends, Los Angeles, Calif., $200.00; mission friend, Newton, Kan., $122.00; Mrs. Nachtigal's S. S. Class, Inman, Kan., $10.00; Mr. and Mrs. E. E. Frank, Lanark, Ill., $5.00; mission friend, Donnellson, Iowa, $5.00; P. C. Goering, Mdge., Kan., $5.00; Marie K. Fast, Portland, Ore., $25.00; through Henry Janzen, $12.06; Mrs. J. Goertz and Marie, Canton, Kan., $27.00; Etta R. Davis Pratum, Ore., $10.00; a friend, Newton, Kan., $50.00; Cora Habegger, Berne, Ind., $40.00; H. D. Voth, Escondido, Calif., $20.00; Mrs. Sarah Wiebe, Delft, Minn., $100.00; Loretta L. Blackwood, Pittsburg, Pa., $25.00; D. P. Ediger, Inman, Kan., $35.00; friends, Odessa, Wash., $200.00; friend, Mdge., Kan., $50.00; Wedel Reunion, $15.50; Emmaus Ch., Swift Current, Sask., $23.75; Herold C. E., Morden, Man., $14.83; Bethanien Gem., Watrous Sask., $6.70; E. B. Toews, Gretna, Man., $5.00; Bethel Missionskirche, S. S., Winnipeg, Man., $5.00; Menn. Ch., Steinbach, Man., $69.00; Westheimer Gem., Rosemary, Alberta, $50.50; Bethel Mission, Winnipeg, Man., $18.00; Bergthaler Gem., Plum Coulee, Man., $13.72; Edenthal Halbstadt Cong., Halbstadt, Man., $7.75; Bergthaler Ch., Altona, Man., $32.25; Blumenorter Gem., Gretna, Man., $45.20; Menn. Cong., Gretna, Man., $10.42; Menn. Cong., Haskett, Man., $11.50; Bergthaler Gem. of Man., $99.31; Zoar Ch., Langham, Sask., $17.00; Menn., S. S., Carrot River, Sask., $10.00; Nordstern Gem., Drake, Sask., $20.00; J. F. Voth, Legacy interest, $2.00; Refunds, $429.50; Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, Treas., $260.51; Maryann Habegger, Berne, Ind., $50.00; Western Dist., C. E., Convention, $181.08; Mr. and Mrs. Albert Schwartz, Monroe, Wash., $45.00; L. M. Ledig, Upland, Calif., $400.00; Circle for Missions, Altona, Man., $2.00; Irwin E. Miller, Grantsville, Md., $75.00; Middle Dist., Conference, $25.00; H. J. Pauls, Inman, Kan., $5.00; D. D. Peters, Dallas, Ore., $25.00; Sister Lena M. Peters, Dallas, Ore., $20.00; K. M. B. S. School, Freeman, S. D., $13.15; Mrs. W. E. Gilbert, Albany, Ore., $40.00; Mr. and Mrs. Henry Janzen, Madera, Wash., $5.00; Mrs. Edmund Miller, Lind, Wash., $7.50; Rev. Harley King, Colfax, Wash., $10.00; Duerksen sisters, $1.00; Lelia Galle, Reedley, Calif., $17.00; Stella Aschliman, Colfax, Wash., $16.60; Mr. and Mrs. John V. Harms, Augusta, Kan., $25.00; a friend to missions, Goshen, Ind., $150.00; friend, Freeman, S. D., $50.00; Emergency Relief Board, $10.00; friend, Berne, Ind., $75.00; friend, Henderson, Neb., $300.00; Menn. Fairfield, S. D., $4.21; Bethel Deaconess Institutions, Newton, Kan., $12.00; P. E. Kroeker, Inman, Kan., $15.00; Mrs. Wm. Schmidt, Richey, Mont., $5.00; Agatha Toevs, Aberdeen, Idaho, $5.00; Eigenheim C. E., Rosthern, Sask.,

$11.30; Eigenheim, Rosthern, Sask., $11.40; Goodwill Mission Bd. Herbert, Sask., $10.00; Ebenfelder Gem., Herschel, Sask., $10.72; Menn. Gem., Lacombe, Alb., $6.00; Menn. Gem. Steinbach, Man., $9.35; Zoar Gem, Langham, Sask., $23.00; Didsbury Gem. Didsbury, Alb., $24.00; Bergthaler Gem., Herold Dist., Morden, Man., $6.30; Westheimer Gem., Rosemary, Alb., $15.57; Granthan Gem., Vauxhall, Alb., $11.75; Children's Camp, Swift Current, Sask., $19.50; Menn. Gem. Coaldale, Alb., $35.75; Menn. S. S., Rosthern, Sask., $20.15; Menn. Gem. Fiske, Sask., $12.67; Refunds, $132.59; Interest, $11.50 Ex. Com. of Miss. Soc., Mrs. Frieda R. Entz, Treas., $543.82; Fairfield S. S., Huron, S. D., $6.08; **Total:** $6,855.86. **Total from all sources:** $20,429.53. **Balance on hand** October 1, 1942: $799.20.

—J. E. Regier, Treas., Newton, Kans.,

REPORT OF EMERGENCY RELIEF BOARD FOR JULY, AUGUST, SEPTEMBER, 1942

Contributions from Churches: $8,551.79

Young People's Union of the General Conference, $14.55; Peace Com. of the General Conference, $115.00; Junior C. E. Union, Eastern Dist. Conference, $10.00; Daily Vacation Bible School, Chicago, Ill., $27.18; Exec. Com. of Missions, Newton, Kan., $283.71; C. E. Convention of the Western Dist., $89.45; John J. Jantzen, Dolton, S. D., $5.00; Herman Jantzen, Plymouth, Neb., $5.00; W. P. Remple, Pasadina, Calif., $15.00; Louise Regier, Newton, Kan., $10.00; P. G. Bergen, Corn, Okla., $25.00, Rev. J. J. Regier, Burrton, Kan., by Otto Regier, $5.00; Olga C. Mueller, Washington, D. C., $5.00; Helena Schmidt, Parker, Ariz., $32.50; Lydia M. Horsch, Upland, Calif., $5.00; Mr. and Mrs. D. V. Schmidt, Newton, Kan., $5,00; Abraham Voth Moundridge, Kan., $30.00; N. N. Newton, Kan., $10.00; G. J. Duerksen, Goessel, Kan., $10.00; Mrs. O. C. Wehmuller, Elreno, Okla., $12.500; W. Franz. Goessel, Kan., $5.00; H. J. Schmidt, Newton, Kan., $5.00; Elizabeth Schmidt, Newton, Kan., $5.00; P. J. and Lena Waltner, Pretty Prairie, Kan., $10.00; Mrs. Jacob Goertz and Maria, Canton, Kan., $27.00; P. C. Goering, Moundridge, Kan., $5.00; H. H. Adrian, Escondido, Calif., $10.00;

W. P. Rempel, Pasadina, Calif., $15.00; N. N. Elbing, Kan., $1.00; Mr. and Mrs. J. B. Stucky, Monroe, Wash., $25.00; Maria K. Fast, Portland, Ore., $25.00; P. A. Pankratz, Hillsboro, Kan., $25.00; Jacob H. Schroeder, Canton, Kan., $10.00; D. P. Duerksen, Hillsboro, Kan., $20.00; Ben Smith, Larned, Kan., by Clarence Smith, $10.00; Mr. and Mrs. J. J. Voth, Canton, Kan., $10.00; Frieda E. Voth, Canton, Kan., $5.00; C. R. Voth, Canton, Kan., $10.00; Mr. and Mrs. Ferd Reimer, Carmen, Okla., $5.00; Mr. and Mrs. David B. Johnson, Goltry, Okla., $10.00; P. B. Unruh, Galva, Kan., $20.00; B. B. Wedel, Hillsboro, Kan., $5.00; W. P. Rempel, Pasadena, Calif., $15.00; Mrs. Katie A. Krehbiel, Newton, Kan., $5.00; Lena Voth, Montezuma, Kan., $10.00; John J. Flaming, Hillsboro, Kan., $18.00; Daniel Duerksen, Adm (Mary Nickel) Est., Canton, Kan., $20.00; N N. (Peter Cankratz) Henderson, Neb., $300.00; Anna J. R. Hofer, Dolton, S. D., $100.00; Peter Olfert, Frazer, Mont., $15.00; John J. Schmidt, Canton, Kan., $5.00; John W. Unruh, Newton, Kan., $5.00; Mr. and Mrs. Orlando B. Harder, Minneapolis, Minn., $20.00; Herman Rogalsky, Newton, Kan., $5.00. **Total:** $1,683.39.

Total from all sources: $10,235.18. **Remittances:** $3,864.34.—**Peter H. Unruh, Treas., Goessel, Kansas**

REPORT OF THE PEACE COMMITTEE FOR JULY, AUGUST, AND SEPTEMBER. 1942

Contributions from churches: $16,999.31

P. G. Baergen. Corn. Okla., $25.00; Arthur Friesen, Canton, Okla., $10.00; Mrs. T. Werner and Mrs. M. Woelke, Los Angeles, Calif., $2.75; Sister Zipora Meschberger, Bethel Hospital, Newton, Kan., $5.00; Huttertal Church, Hitchcock, S. D., $22.02; Mrs. J. M. Harms, Whitewater, Kan., $10.00; Mr. and Mrs. J. P. Bartel, Turpin, Okla., $4.00; Mr. and Mrs. E. F. Bartel, Turpin, Okla., $4.00; Katherine K. Ewert, Madison, Conn., $5.00; Jacob H. Unruh, Lancaster, Pa., $5.00;

P. J. Deckert, Larned, Kan., $30.00; Ben Smith, Larned, Kan., $10.00; Leo Smith, Larned, Kan., $5.00; Mrs. P. H. Unruh, Larned, Kan., $5.00; Anna Marie Fast, Paso Robles, Calif., $5.00; Daniel Bergdolt, Trenton, Ill., $5.00; Eastern District Conference Young People's Union, $115.00; New Huttertal Church, Bridgewater, S. D., $130.00; Executive Committee Mission Societies, $113.99; Emergency Relief Board, $75.00; Kansas Mennonite S. S. Convention, $8.00; J. J. Voth, Upland, Calif., $2.00;

Phyllis Classen, Paso Robles, Calif., $10.00; Ben A. Classen, Paso Robles, Calif., $55.00; Mennonite Student Fellowship, Chicago, Ill., $14.00; Mrs. O. C. Wehmuller, El Reno, Okla., $50.00; R. Maurer, Chino, Calif., $5.00; J. P. Habeggar, Berne, Ind., $25.00; Miss Mary Krehbiel, Donnelson, Iowa, $2.00; Zion Mennonite Church, Bridgewater, S. D., $36.00; Mr. and Mrs. H. B. Schmidt, Cordell, Okla., $4.92; Rev. W. A. Geigly, Ortanna, Pa., $5.00; Mrs. Jacob Waltner, Marion, S. D., $83.34; Mennonite Church, Fredonia, Kan., $34.00;

Mr. and Mrs. W. F. Wilkowske, Molalla, Ore., $15.00; Western District Conference C. E. Convention, $59.48; Peter A. Pankratz, Hillsboro, Kan., $25.00; Huttertal Gemeinde, Carpenter, S. D., $22.65; Mr. and Mrs. A. J. Richert, Los Angeles, Calif., $15.00; Young People's Department, Middle District Conference. $50.00; Mrs. Jacob Waltner, Hurley, S. D., $84.00; Jacob and Anna Kunkel and daughter, Alsen, N. D., $6.00; W. E. Entz, Newton, Kan., $100.00; Mrs. J. H. Harms, Newton, Kan., $3.92; Rev. and Mrs. Don Smucker, Wadsworth, Ohio, $10.00; Mrs. H. H. Haas, Kent, Ohio, $5.00;

Mrs. Katie Krehbiel, Newton, Kan., $10.00; Dietrich Gaeddert Family Reunion, $12.00; Mr. and Mrs. H. E. Wiens, Beatrice, Neb., $5.00; Dan Duerksen, $10.00; "A Friend", Freeman, S. D., $25.00; Otto B. Pankratz, Pasadena, Calif., $25.00; J. J. Flaming, Hillsboro, Kan., $18.00; Anna Hofer, Dolton, S. D., $10.00; Rebekka Hofer, Dolton, S. D., $10.00; Elise Holly, Hamilton, Ohio, $5.00.

Total: $1,108.15; **Total from all sources:** $18,107.46.
—L. J. Horsch, Treasurer, Ontario, California.

NOTE: The Board of Publication Report for the third quarter consisted wholly of church contributions.. .**The amount was** $180.03.
—E. W. Baumgartner, Treasurer, Berne, Indiana

NOTE: The Board of Education Report for the third quarter consisted wholly of church contributions. **The amount was $201.14.**
—A. S. Rosenberger, Treasurer, Dalton, Ohio

REPORT OF HOME MISSION BOARD FOR JULY, AUGUST, SEPTEMBER, 1942

Contributions from churches: $5256.86; From friends of home mission work: $748.90; Paid off on loans, $908.98; Ladies Organization of Gen. Conference (Mrs. Frieda Regier Entz) $232.40; Bequest, $30.59; Western Dist. S. S. Convention, $8.00; Bethel Deaconess Home, Newton, Kan., $6.00.
—J. J. Plenert, Treas., 429 Knorr St., Phila., Pa.

REPORT OF PACIFIC DISTRICT CONFERENCE FROM JUNE 15, TO SEPTEMBER 15, 1942

Ladies Aid, Pacific Dist. Conference, $86.85; Pacific Dist. Conference for C.P.S. camps, $92.05 and $114.35; True Blue Soc., Aberdeen, Idaho, for leper work, $20.63; Emmanuel Menn. Ch., Pratum, Ore., $74.03; Menno Menn. Ch., Lind, Wash., $93.53; First Menn. Ch., Reedley, Calif., $59.10; Menn. Ch. Home Mission Board, Philadelphia, Pa., $155.00; Immanuel Menn. Ch., Los Angeles, Calif., $65.63; Second Menn. Ch., Paso Robles, Calif., $26.82; First Menn. Ch., Deer Park, Wash., $7.00; First Menn. Ch., Upland, Calif., $57.73; Bethel Menn. Ch., Winton, Calif., $8.65; Menn. Ch., Newport, Wash., $58.71; Grace Menn. Ch., Dallas, Ore., $27.01; First Menn. Ch., Aberdeen, Idaho, $48.89.

—J. C. Jantz, Odessa, Washington, Treas., Pacific District Conference.

THE TITHE IS THE THING

Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results.

It conserves the energies of the Church for the Church's real business.

It puts a stop to the necessity of the Church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the business men of the place a new regard for the Church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his Church a pleasure instead of a prepetual annoyance, and so does a good work on his disposition.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

Mennonite Civilian Public Service

Camp Henry, Illinois

On November 14, 1941, four men in the C. P. S. camp at Denison, Iowa, received word that they were to report for work at a C.C.C. camp near Henry, Illinois. When they arrived, the C. C. C. boys were still in camp. They were getting ready to leave, however, and within twenty-four hours had moved out. Three weeks later six more men were transferred from Denison, and on December 9, thirty-eight new men reported for work. Groups of men coming in every other week has raised the camp strength to 152 men.

If you were to visit the camp, one of the first things you would notice would be a group of long, low buildings surrounding a beautiful open plaza. In the center of this open lawn space is "Old Glory's" home base. Silhouetted against the sky, the stars and stripes remind us of the wonderful freedom that this great country of ours grants us. Let me take you around the campus and point out the different buildings. The first building, along the west side of the plaza, is the camp director's office, and in the rear is the camp store room. Turning the corner to the east and going along the north side there is a row of eight buildings, namely, the recreation and chapel halls, dormitories one and two, kitchen, and dining hall combined, bath house, laundry house, and dormitories three and four. Now let's go along the other side and follow the other row of buildings on the way back. This side of the camp is next to the beautiful Illinois River. The first building is dormitory five, and the boys that live here often remark how beautiful the river is in the morning, especially, when the sun comes up over the tree tops and the landscape is mirrored in the water. The next building is the education hall, containing the carpenter shop, painter's room, photographers' dark room, class room, and library. The hospital is off a little to one side of this row of buildings. Here the boys get their physical examinations, shots for typhoid, small pox vaccinations, and recuperate from illness. The last building in this group is the technical building, where the government officials have their offices and rooms, and the Bachmans and the Hernlays have their apartments. Now we are back to the place from whence we started. Let us go across the road to the west and see the rest of the camp buildings. These buildings house the government equipment used on the work projects. Five of the buildings are garages for tractors and trucks. The others include a repair garage, an oil house, a blacksmith shop, and a tool warehouse.

Soil Conservation

In the Burke-Wadsworth Bill provision was made for the conscientious objector to do work of national importance as mapped out by the President. At Camp Henry the project is mainly soil conservation, but other conservation projects such as tree, fish, and wild life are in operation. The first step in conservation is made by the government official who contacts the farmer. He helps him to see that scientific farming is more profitable, and suggests necessary changes in the farm planning. If the farmer agrees, the government and the farmer sign a contract stating that the farmer will furnish all material to build fences, dams, tile, etc. He agrees to rotate crops adapted to his farm and do contour farming if advisable. The government furnishes all labor and tools to survey and plan his farm, to build fences around ravines that will wash if pastured by stock, to build dams across creeks that erode badly, to thin or clear timber for pasture, and to put in tile in order to drain the land that would otherwise be unproductable. These agreements are drawn up for a five-year period, but pay dividends for a much longer time.

Trees are very instrumental in the fight against soil erosion. Included in the five-year agreement is provision that a certain number of trees may be planted on the farm to help counteract erosion. Tree-planting season is now here. The Soil Conservation Service plans to set out 177,000 trees in the next few weeks. The trees are spaced at six foot intervals and will cover approximately six and a half million square feet. A large task such as this makes us feel that soil conservation is certainly of national importance.

Background of Campees

It has been said, "There seems to be a balance in any cross-section of humanity." That is, there is in such a group enough different talent to carry on a satisfactory society. This is very true about Camp Henry. Of 152 campees their occpational distributions are: farmers 83, factory laborers 15, carpenters 12, students 10, truck drivers, teachers, office clerks, etc., 32.

Of the 152 boys, 47 come from Kansas, 39 from Indiana, 22 from Illinois, 15 from Minnesota, 11 from Iowa, 4 from each of Ohio, Michigan, and Nebraska and 2 from each of Missouri, Oklahoma and Wisconsin and 1 from California.

The leading Mennonite groups to be represented are the Old Mennonites with a total of 51 boys, the General Conference Mennonites with 40 boys, the Old Order Amish with 21, and the Mennonite Brethren with 9. At least 8 more Mennonite groups are represented with 1 or more boys in camp.

Educational levels range from grade school to college graduates. About one-half of the boys have had the equivalent of grade school, 46 have had one or more years in high school, and 29 have had some college training—one to four years.

A Campee's Day

At 4:30 each morning the night watchman forgets his lonely vigil and awakens the cooks and waiters who hustle to the kitchen to prepare breakfast. The sound of the night watchman's whistle arouses the men in each dormitory at 5:45 a. m. Those who are always on time rise first while the others try to get those last five minutes! Having made our beds and cleaned house, we are all ready for the welcome call of the breakfast bell at 6:15. Our physcial bodies having been fed, we turn our attentions to a short period of meditation. The bell rings again at 7:20 which is the signal for us to get ready to leave the dormitories for the day's work. Soon groups of men may be seen heading for the trucks which take us to the fields. Other men may be seen going to their work in the offices, garages, laundry, and carpenter shop. Canteens and mess kits may be seen hanging from the belts of the project workers. It will soon be noon, and then the mess kits come in handy as the men gather together around the truck to eat their mid-day meal. One common stopping place is the camp post office, in the morning to mail letters, and in the evening to receive them. Truck loads of tired men return to camp at 5:00 p. m. After the evening meal or about 6:00 o'clock men may be seen playing ping pong, softball, basketball, working on the newspaper or perhaps practicing as a quartet. Evening classes from 7:00 to 9:00 provide the mental exertion for the day. At 9:20 the lights in all the buildings dip once indicating that it is time to get ready to retire. At 9:30 the lights dip twice telling us the quiet period is to begin during which time we may have private devotion until bedtime fifteen minutes later.

If you were to go through camp on Saturday afternoons, you would find some of the boys writing letters. One might also find some of the boys in the carpenter shop, working at their hobby of woodworking. Still others find time well spent in playing basketball, and now that spring is here the baseball spirit is fast coming into the minds of the fellows. During cold or wet weather indoor games such as ping pong and shuffleboard are played. We always have photographers around, taking pictures or selling them. The equipment necessary to develop pictures is in camp, and some of the boys avail themselves of this opportunity. The studious fellows are in the library much of the time, and though they are not numerous the group is growing larger. Recently a new hobby has been introduced—rug weaving. Some beautiful designs are woven into useful articles.

Religious Life

Nearly every campee is glad when Sunday comes, and with it the worship services. We have six Sunday school classes which meet for an hour beginning at nine-thirty in the morning. The worship service and a sermon is in charge of Leland Bachman, our director, or some visiting minister. At 7:00 p.m. a Bible service is conducted by the campees. At most of these services a quartet or one of the choruses give one or two more special numbers of music. Prayer meetings are held each Wednesday evening from 8:00 to 9:00 p.m., and approximately ninety-five per cent of the men attend. There are two types of meetings held: (1) Visiting ministers frequently come at medweek and conduct the services. The boys appreciate the interest shown by those who come to serve. (2) We have been thinking together on the general subject, "Getting Acquainted with the Bible." The better we become acquainted with the Word of God, the more it means to us. The latter half of this service is spent in prayer. Requests are mentioned by the men and each request is made a matter of prayer. Record is kept of all the requests and the answers when ever the information is available. Our aim is to make this an inspirational service of real value. One splendid method of expression is in sacred music as sung by two choruses. One of these choruses is directed by Mrs. Hernley and the other by a campee. The total number in both choruses is about fifty, one of thirty voices and the other of twenty. Practice sessions are held once or twice a week. The purpose and aim of the choruses is to become better singers and to lead others in worship through singing. There are also four or five quartets started, and they have been showing lots of enthusiasm.

It is indeed a broadening effect for a young man to come to a camp of this type and associate with fellows from twelve different states, many different churches, and many different occupations. We will never realize what it has meant to us until we return home and look back on our days in camp. Frequently a campee says, "I wouldn't take all it has cost me for what I've learned since I am here."

—By *Roy Ehresman* and *Menno Holdeman*
(Written in the spring of 1942)

ELEANOR ROOSEVELT SAYS

According to *Whispering Pines*, the camp paper of the Marietta, Ohio, C.P.S. camp, Eleanor Roosevelt, when asked, "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?", gave the following answer.

"I should think that the boys who go through the war, and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people.

"We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and that they should be respected."

HE GAVE A DIME FOR JESUS AND A NICKEL FOR THE LORD

By *Edith Kennell Graybill*

He said he "had no money,"
When the church collectors called,
And to think they even asked him,
Had his temper sorely galled.
When they talked for fifty minutes,
How God asked it in His Word,
Then he gave a dime for Jesus,
And a nickel for the Lord.

His home, it was quite modern,
And he owned three farms besides;
His car it was a dandy,
And he often took long rides;
He ate the best of dinners,
And twelve suits he could afford;
But he gave a dime for Jesus,
And a nickel for the Lord.

His bank account held thousands,
And he hoped to soon have more.
Against all need for years ahead,
Much goods he had in store;
When the church roof needed fixing,
He sought long among his hoard;
And gave a dime for Jesus,
And a nickel for the Lord.

He had no time for "missions,"
'Twas "a waste of hard-earned cash."
"Alms and charity" he sniffed at,
"It would make more shiftless trash;"
And the church upkeep he figured
Was more than he could afford;
So he gave a dime for Jesus,
And a nickel for the Lord.

Sure, he wants the Lord to bless him,
And he loves the sun and rain,
And his health, and home, and family,
He would keep, and all his gain;
And he plans to live with Jesus,
And in heaven be some time,
But his Saviour gets one nickel,
And his God gets just one dime.

HE STILL SEES OUR GIVING

The Master still sits by the treasury,
As He did in the Temple of old,
Though centuries long have glided
Since the Pharisee cast in his gold;
And the widow still comes with her offering,
All fragrant with love and with prayer,
And the Master accepts of the treasure,
The richest and sweetest that's there.

The Master still sits by the treasury,
And oft sees the rich heavy fold
Of velvet and satin sweep near Him,
And the glitter of jewels and gold,
As the maiden comes up to deposit,
From fingers all flashing with light,
A dime, a penny, a farthing,
Unconscious, alas! of His sight.

The Master sits over against it;
O brother, can you or can I
With confidence bring in our offering
And cast it beneath His pure eye?
Should He take up the gift—Oh, how paltry!
And weigh it before us tonight,
Encumbered with every mixed motive,
Oh, what would it be in His sight ?

The Master sits over against it,
A terrible thought and yet true,
When His servants, His own ransomed children,
Withhold from the treasury His due;
And each of His substance is spending
For what seemeth best in his sight,
Yet goes through the door of the temple
And casts to the Master his mite!

—*Selected.*

ARE YOU DEPENDABLE?

The father of Calvin Coolidge once said, "When Calvin was a boy on the farm, if I was going away and there was anything I wanted him to do, I could tell him; but when I got back, I never thought of going to see if he had done it—I knew it was done!" Can God depend on you like that? —*Selected*

CRIME UNDER REPEAL

Crime has increased under repeal, states *The Watchman-Examiner,* and quotes J. Edger Hoover, chief of the G-men, as follows: 1,445,581 major crimes were committed in the United States in 1939. The cost of crime during 1937 was fifteen billion dollars. The cost of crime during prohibition ranged from only nine to eleven billion dollars showing that repeal has increased the cost of crime in our country about six billion dollars a year. —*Selected*

Some Recently Published Books

Which Should be in Every Mennonite Home

* * * *

THE STORY OF THE MENNONITES

By Dr. C. Henry Smith

This is the most complete and the best history of the Mennonites ever published in one volume. Dr. Smith, who has long been known as the best informed Mennonite historian, has produced a book that is an authority in this field. It is entitled **The Story of the Mennonites** because it reads almost like a story, and yet it is an authentic history of the Mennonite people from the time of Menno Simons up to the breaking out of the present World War. It comprises 824 pages and is bound in a beautiful brown satin cloth.

Price $2.50 postpaid in the U. S.

THE MENNONITE HYMNARY

This book, first published in 1940, has already been issued in three editions. Never before has a Mennonite hymnbook, either German or English, sold so fast or made such an impression with our Mennonite people as this one. Already over 12,000 copies have been sold. The book contains 623 hymns and songs, 56 pages of "Aids to Worship," including 90 well-chosen Responsive Readings, and 38 pages of Indexes. It is printed on durable white paper and bound in strong cloth. It can be had in either dark blue or maroon color. Price $1.40 postpaid in the U.S. 12 or more copies $1.21. each not prepaid.

WITH CHRIST ON THE EDGE OF THE JUNGLE

By Rev. S. T. Moyer

This book is not a study. It is a story of a series of experiences through which the author has passed during his twenty-one years of missionary work in India, under the auspices of the General Conference Mennonite Mission in that country. The story is true to the last detail and, for this reason, is informative and intensely interesting. $1.00 postpaid in U.S.

THE NEW TESTAMENT BASIS OF PACIFISM

By G. H. C. MacGreggor, D. D., D. Litt.

This is not a book on the practical issues involved in the problem of Peace and War, but the author endeavors to show what is the bearing of the New Testament teaching on the particular question of war. The book is written in the hope that it will provide all Christians, whether they are "Pacifists" or not, with the material necessary for thinking through for themselves this greatest of all modern ethical problems. Price 50c postpaid

* * * *

The above books can be obtained either from THE MENNONITE BOOK CONCERN, Berne, Indiana, or the MENNONITE PUBLICATION OFFICE, Newton, Kansas.

"Be sure that you put your feet in the right place and then stand firm."

Fifth Street
Newton
Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, DEC. 8, 1942 NUMBER 48

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Sunday School Evangelism

Evangelism is ever the main business of the church of Christ. This is a God-given task, not a self-assumed one. "Go ye and *evangelize* every creature" was the great command of our Lord before His ascension. The church must be about its Father's business, or else go out of business.

Is evangelism a Mennonite principle? Let us note a few selected statements of Menno Simons:

> "I strive after nothing but that the God of heaven and earth, through His blessed Son Jesus Christ may have the glory through His blessed Word; that all men may be saved, and that they may awaken in this acceptable time of grace from their deep sleep of sin. (II:328)

> "To this end we preach as much as opportunity and possibility affords, both in daytime and by night, in houses and in fields, in forests and wilderness, in this land and abroad, in prison and bonds . . . orally and by writing at the risk of possessions and life as we have done these many years without ceasing." (II:10)

Surely, for Menno Simons the question was not, Shall I emphasize evangelism or non-resistance? For him the preaching of peace was primarily the presentation of the Prince of Peace, Jesus Christ.

Without doubt, the Sunday School is one of the best evangelizing of the church. It deals with children and young people in their impressionable years. It is often able to attract unchurched children. Furthermore, it brings teacher and pupil into a far more intimate relationship than it is possible for an evangelist or even a pastor to develop. Why then should the Sunday School wait for the evangelist to lead a child to the acceptance of Christ? Why wait until the child is "sent" to Catechism Class? Surely these agencies have their place but remember that many a Sunday School pupil never finds his way into the church unless the plan of salvation is presented to him in Sunday School. Remember that D. L. Moody was won for Christ through his Sunday School teacher, Edward Kimball.

Most Sunday Schools could become more effective evangelizing agencies: (1) By cultivating an atmosphere of evangelism, reminding teachers and pupils

(Continued on page two)

ANOTHER PROBLEM

"The High School Victory Corps, a national voluntary organization for secondary schools designed to mobilize students for more effective preparation for and participation in wartime service, has been launched by the United States Office of Education working in conjuction with the war, navy, and civil aeronautics departments."

This new program to draw high school students more definitely into the war effort presents another problem for Mennonite Churches to wrestle with. It is important that our churches realize the seriousness of this problem and do not just overlook it. Mennonite high school students who are not moved to a strict watchfulness by their conscience might very easily stumble into and then along this road to a definite and vital part in the war effort. Undoubtedly, most high school administrators will strive to make a success of this program. If a high school student who is a conscientious objector would remain consistent and sincere, then he must be able to keep himself from being entangled in the many strong efforts which teachers and students will make to promote this program.

This program should challenge all Mennonite pastors and parents especially, for two reasons: First, we should be very watchful because the high school atmosphere is one in which young people are very strongly tempted to compromise or lose their convictions. Second, it is not a problem clearly defined and recognized such as the drafting of young men is. Through years our peace thinking has dealt with the problem of the draft. It puts us on our guard, but some of these new war movements tend to catch many unawares. There was a time when there were no high schools for Mennonite young people to attend. We developed our own schools in which our beliefs were taught. Then the public high school moved into communities; most of our schools died out. Today most of our young people attend the public high school. Even aside from the peace problem we as a people are not fully aware of the problem which the modern high school is as far as the preservation of our beliefs is concerned. So pastors and parents need to make special efforts to think and talk through the whole

High School Victory Corps movement in the light of our peace beliefs. We must turn the x-ray of our convictions upon this movement until the skeleton of war stands out stark and sinful. —rw

IS IT FAIR?

Mr. A. has two sons of military age, and Mr. B. has three such sons. All five of these young men are ambitious and eager to get ahead in life and to make their contribution to life. Both fathers are equally anxious that their sons might have such a chance. All five fill out their questionnaires. Mr. A.'s sons are both deferred, because their father is able to turn a good sized farm over to each. Mr. B.'s sons are less fortunate and all three serve C.P.S. camps. Mr. A.'s sons are now selling 32c eggs, 46c butter fat, 14c hogs, 10c-12c cattle, $1.08 wheat, etc. while Mr. B.'s sons work just as hard six days in the week and get nothing. If the war lasts long enough Mr. A.'s sons will have a very good start in life when the war ends. Financially, Mr. B.'s sons earn *nothing.* Is it fair? Unless Mr. A.'s sons turn over half their earning to Mr. B.'s sons, will it be fair?

John and Henry were brought up in the same Mennonite church. John always took his religious life very seriously. Henry never was quite so conscientious. When war threatened Henry immediately secured employment in a defense industry, believing that would assure him exemption from military service. John reasoned that he was just as much a participant in the war in such an industry as he would be in the army. The result, John is in a C.P.S. camp. Henry is now earning $50 and up weekly. Financially, John earns nothing. Both want to remain members in good standing in the Mennonite church, an organization which has for over four centuries been opposed to participation in war in any form. When the war will be over, will Henry remember John financially?

Might it not be well for every church that has boys in C.P.S. camps to create a fund through monthly offering, to share with them some of the benefits of their increased earnings? Will anything less be fair? —*General Conference Peace Committee*

Sunday School Evangelism

(Continued from page one)

that the primary goal of the Sunday School is to win souls to Christ. (2) By encouraging teachers to make case studies of problem children and do personal work with them. (3) By the use of a decision day, that is, a special Sunday once a year at which a definite appeal is made to the children to pledge their love and loyalty to Jesus Christ. Such suggestions need to be adapted to individual circumstances, but whatever these may be, let not the Sunday School worker forget that he is primarily an ambassador of Christ.

—*Erland Waltner, the Evangelism Committee*

The High School Victory Corps

The High School Victory Corps, a national voluntary organization for secondary schools designed to mobilize students for more effective preparation for and participation in wartime service, has been launched by the United States Office of Education working in conjunction with the war, navy and civil aeronautics departments. The corps is designed to channel the energies and enthusiasm of high school youth into activities which will help to fit them for their destined places in the armed forces or allied services in the case of girls. It will also give them an opportunity for active participation while still in school in the community's war effort. Every high school in the nation is urged by the Office of Education and the aforementioned departments to inaugurate the program, full details of which can be secured from the Office of Education.

The objectives of the Victory Corps are:

(1) Guidance of youth into critical services and occupations.

(2) Wartime citizenship to insure better understanding of the war, its meaning, progress, and problems.

(3) Physical fitness.

(4) Voluntary military drill for selected boys.

(5) Competence in science and mathematics.

(6) Preflight training for those preparing for air service.

(7) Preinduction training for critical occupations in the armed and allied services.

(8) Community service, including training for essential civilian activities.

Members are authorized to wear overseas caps with insignia and to wear a uniform, the design for which is made up by the local school officials. Students within two years of completing high school are eligible for admission to any one of five special service divisions:

(1) Land service, calling for preinduction training for all branches of army except air.

(2) Air service,

(3) Sea service, providing training for all branches of the navy except air.

(4) Production service, preparing for war industries and agriculture.

(5) Community service, preparing for medical, nursing, teaching, and numerous other professions and civic services. Each special service division has an insignia which may be worn on Victory caps, armbands, or on uniforms. The program is definitely not an extracurricular activity but is designed to implement the training of youth for war service.

* * *

It has been hard for our schools, just as it has been hard for our industries, to think in military terms or assume the military role. Yet as the crisis deepens, the schools too must redirect their

efforts toward one great end—the certain and speedy winning of this war. . . . The fundamentals of childhood education are not altered for the emergency. . . . But the high schools cannot go on doing business as usual, with only minor modifications in organization and curriculum . . . high schools boys must begin to prepare for military occupation.—John W. Studebaker, Commissioner of Education.

Every high school principal and superintendent has received copies of preinduction courses which the war department and the Office of Education have prepared so that certain basic training can be given students before they are inducted, thus saving the army valuable training time and better preparing students for participation in the armed services. Government officials are asking that every junior and senior student be given at least one hour a day training in one of the courses which are based on army training manuals.

Outlines have been prepared for one-semester courses in fundamentals of electricity, fundamentals of machines, and fundamentals of shopwork. Two-semester courses are outlined in fundamentals of radio and fundamentals of automotive mechanics. Advanced courses have been set up in code practice and touch typing and radio maintenance and repair.

A number of school systems have already instituted the program and are requiring students in the last two years of high school to take at least one course each semester.

—*Gospel Messenger*

Committee Recommends

The Western District Peace Committee recommends for immediate attention:

1. That every church make a strenuous effort to meet promptly its share for the support of our Civilian Public Service work.

2. That members of our churches buy Civilian Government Bonds in liberal quantities as a united testimony of our interest in voluntarily supporting our government in its constructive efforts.

3. That the Civilian Government Bond representative in each church should report monthly to the County Bond Chairman the names, dates, and amounts of bond investments sent to the Provident Trust Company.

4. That to assure individual credit for investments in Civilian Government Bonds ALL orders should reported to the Civilian Government Bond representative in each church.

5. That churches assume the above obligations cheerfully in order to remain clear and consistent in this time when our faith is being tested.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

It Was 123.8 Degrees in the Shade

"June 10 and 11 were hot in Lucknow, and in this neighborhood many deaths occurred from heat stroks. In Lucknow eighteen Europeans died. Some of them were refugees from Burma. Most of them were elderly.

"The official temperature is not being published, but it is reported that on Thursday, June 11, the temperature almost reached 124 degrees. No one cares to experience hotter weather than that. The editor was lucky and stopped off in Bareilly from Friday to Sunday night. He came on to Lucknow on Monday the fifteenth for a few days. He, therefore, missed the hottest days. The wind changed to the east during Friday night. The humidity in Bareilly stood at eight points on Friday, but after the wind changed it rose to forty.

"There has been a bit of rain east of Lucknow, and there was a dust storm with a slight sprinkle of rain in Lucknow on Monday. We are hoping that there will be more rain, but the signs are not encouraging. But we pray that, at least, a somewhat lower temperature may prevail. Such heat means death to the aged and to infants. Those who think that India is not a hot country should spend May and June, 1942, on the plains."

Roasting in India

Perhaps, some readers of our papers may think that the climate of India is not so bad after all, since most of us do not say or write much about it. It is true that one does get used to it, and consequently one does not say much about it. This year we had a very trying, hot reason, the most severe we have experienced in twenty years. The reason why it was so trying was because there was no let-up day and or night. I took Dr. and Mrs. Dester to the Lorry stand, which is about five miles from the Jagdishpore Mission Station, on April 28. It was a blazing, hot day. I had to go some distance farther on for some church duties. I stayed over night in a village. A few clouds came, and we thought a bit of a change would come. However, no change came until June 17. That was awful. The above quotation from an Indian Methodist Church paper tells something of what we have to go through in India's hot season. —*John Thiessen*

"Having been poor is no shame; but being ashamed of it, is." —*Benjamin Franklin.*

HOME MISSIONS

A. J. Neuenschwander, Secretary

Retreating in the North

The aim of the Saskatchewan Young People's Retreat was to provide an opportunity for Mennonite young people to come together for revival, friendship, and deep spiritual blessings, as well as for physical and mental change and rest.

Held At Experimental Farm

The Experimenttal Farm in Rosthern proved to be a very appropriate place for our retreat. The place was especially convenient for the students and teachers of the Rosthern Bible School.

Our Speakers

Both last year and this year the group was very much interested in hearing from China. Last year Rev. W. C. Voth was with us and this year Aganetha Fast. Their talks were, especially, impressive because we had studied about the China Mission Field in Bible School. As we have studied about Palestine many of us have had a longing to see the hallowed places where our Master journeyed. Therefore, Rev. I. P. Friesen's story of his experiences in Palestine was of very great interest to us.

Recreation and Motto

A retreat would not be complete without some program of recreation and exercise. Someone has said, "A good time is doing something which after it has been enjoyed leaves no regrets." Such a program makes young people more cooperative.

The intimacy of retreat hours united us. May the goal of "A United Youth In Christ" soon be fulfilled. Let us "press forward to the prize of the high calling of God in Christ Jesus."

The greatest purpose which one can have in attending a retreat is to help some soul to find Christ and to advance the cause of Christ. J. C. Schmidt, president of the Youth Committe and its other members, the other teachers, and the missionaries proved to us how important this is. They made it very evident that it is not a waste of time to come here. We also learned to cherish and to honor the great privileges which we possess as Christians and as Mennonite youth. Someone has said, "It is not important that we live, but how we live." We should make every effort to "show ourselves approved unto God," a united youth in Christ. Rev. J. G. Rempel, principal of our Bible school, brought this out in connection with the Mennonite principles and advantages which are ours today.

—*Helen Kornelsen, Watrous, Saskatchewan*

Rev. Welty Installed

On Thanksgiving evening at 7:30 the formal installation service of Rev. Delbert E. Welty, as Elder and leader of the Memorial Mennonite Church, 2204-11th Avenue Altoona, Pa., took place. A goodly number of friends and visitors were present for the occasion as well as members of the church.

The program was as follows: Rev. Freeman H. Swartz, Norristown, was the chairman of the meeting, making appropriate remarks as the service progressed. Rev. Paul Wenger, who serves the congregation at Roaring Spring, read the Scripture lesson. Deacon A. C. Shaffer, Altoona, offered the opening prayer.

Rev. John S. Raugh, E. Freedom, delivered the introductory sermon. He used John 14:22, 23 as text. Rev. George Gregor, pastor of Napier Church, delivered the charge to the congregation from the text found in I John 2:12-17. Rev. A. J. Neuenschwander, Quakertown, delivered the charge to the pastor, from I Sam. 12:20-24. Rev. Sylvan S. Lehman, Quarryville, and president of the Eastern District Conference formally installed the new leader. A trio composed of Mrs. Greger, Mrs. Welty, and Mrs. Wenger sang "Have Thine Own Way." Rev. Welty pronounced the closing prayer. The chiarmen, Rev. Swartz, then asked that all members and friends come forward and extend a welcome to the new pastor.

Our prayer is that the Lord's choice blessing might rest upon this installation service and on the work in Altoona.

WALTON MENNONITE CHURCH

Walton, Kansas

Our annual Sunday School picnic was held out in a grove where we could admire the beauty of nature. We had a short program, and Miss Augusta Schmidt told us about her trip home from the India mission field. After this we had a bounteous dinner.

We organized a Christian Endeavor Society on August 30. This will meet once a month. We also have special evening services once a month. In September Helen A. Penner told us of her expriences as a relief worker in France.

Brother Henry Friesen was ordained as deacon on August 16 and Brother H. P. Buller on November 22. May we remember them in our prayers.

On Thanksgiving Day Brother Jacob Friesen, a ministerial student at Bethel College, brought us the message. We observed communion on November 29. We are happy to have Mrs. Henry Friesen in our midst again after her illness.

We have purchased a lot for our new meeting house and will start building in the near future.

—*Nora Schmidt, Corr.*

MENNONITES and RURAL LIFE

By J. Winfield Fretz

THE IMPORTANCE OF THE COMMUNITY

It is generally accepted that the family and the church are two of the most basic character-forming agencies in society. The family especially is determinitive in the early years of a person's life before he reaches the age of self-consciousness. There are educational psychologists who claim that a child's basic character is determined by the time he is two years old. Whatever the truth in the matter we all know that children are wiser and more clever at an early age than adults give them credit for being. They learn from observing adults long before they are able to talk and walk. As soon as chldren are old enough to talk and to ask questions we take them to Sunday school and teach them about God, about Jesus, and the stories in the Bible. Here at an early age they learn the good from the bad, the right from the wrong. We assume that if they continue as members of a Christian family and, therefore, as active participants in Church and Sunday school they will in due time grow up to be respectable Christian men and women.

Church and Family Not Enough

It is true that the church and the family are basic character-forming agencies. But there is yet a third agency, the community, which is also basic. In the community character traits as kindness, honesty, forbearance, neighborliness, tolerance, and cooperation are nurtured even if they do not originate there. We seldom stop to think of the importance of the daily social contacts and the physical surroundings in shaping our lives. The people we associate with, the children we play with, the men we work with, and the neighborhoods we live in are all important character-forming influences. No matter how strong our home teaching or how sound our education in church if the community in which we live and the place in which we work six and seven days a week is unwholesome, corrupt, and unchristian, the best of home and church influences will be counteracted and in many cases all-together undone.

The Small Community

Parents who have tried to raise children in communities where the companions of their own children came from non-Christian homes know the reality of this situation. No matter what they have taught their children, if they daily associate with playmates who swear, are disrepectful, disobedient, irreverant, polluted with vulgar stories and addicted to reading of cheap and errotic literature, these influences will play in time upon their own children. Every parent of course hopes that he will be able to raise his children in a community where such is not the case, but not all parents can do so. This is why the small community is exceedingly important as a character building agency. In it the quality of life can more consciously be controlled, neighbors become more intimately acquainted with each other and, therefore, interested in each other's welfare. It is all the more desirable where people in a community belong to the same church and have the same ideals and standards of morality and ethics. It seems to me in our Christian teaching we must include the community as well as the family and the church; we must think in terms of a wholesome, sanctified, and purified community as well as purified and sanctified personal life.

IN MEMORIAM

J. H. LOGANBILL, Assistant Professor of Psychology and Business Manager of Bluffton, College, passed to his eternal reward Friday morning, November 20, in the Bluffton Hospital. He had been suffering with cancer for over three months, having given up his college duties on August 1.

Brother Loganbill was born October 21, 1889, in Fortuna, Missouri. He received his A. B. degree from Bethel College, North Newton, Kansas, and his M. A. degree from the University of Kansas. For eleven years he was teacher and school administrator in the public schools of Kansas. He served one year as Instructor in Education in Friends University, Wichita, Kansas, and four years as Assistant Professor of Education of Bethel College. Here he also served at various times as Business Manager, Dean of Men, and Director of Student Employment. For the past five years he has been a member of the staff of Bluffton College.

Besides his wife Brother Loganbill leaves four sons, Fernan, who has completed his Junior year in college, Varden and Denard in high school, and Lanoy in junior high.

The funeral services were held Sunday afternoon, November 22, in the First Mennonite Church of Bluffton. The pastor, Rev. J. N. Smucker, was in charge of the service, assisted by Pres. L. L. Ramseyer and Dean J. S. Schultz. Music was furnished by the College Vesper Choir.

Brother Loganbill gave to the college five years of excellent service. His Christian character was admired by students and colleagues. His business sense was respected by fellow staff members, members of the Board of Trustees, and constituents. He gave himself without reserve to the cause of Christian education and to the building of Christian character in those young people with whom he came in contact. His passing is a distinct loss to the college and the church which he served.

—Adapted from the Bluffton College Bulletin

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 20, 1942

The Birth of Jesus, Luke 2;8-20

Matthew and Luke tell the story of Christ's birth. The two accounts are entirely different. Matthew presents Christ as the King. He does not mention the lowly shepherds and the angel host singing the heavenly anthem. He tells about the coming of the wise men with rich and costly gifts and seeking the new-born King that they might worship Him. Luke dwells upon the humble surroundings at Jesus' birth and the heavenly testimony to the far-reaching importance of the event. He mentions the things that Mary would love to relate and ponder in her heart. This event, unnoticed by the masses, was destined to affect the course of history in a most profound manner.

Angels Announce Birth, vss. 8-14

The humble shepherds were faithfully guarding their flocks during the bright night. God chose these as the ones to whom the birth of the Savior should first be announced. A sudden and very strange and very bright light in the middle of the night greatly alarmed them. In the midst of the heavenly radiance, they heard the voice of the heavenly messenger who had come so near to them that he could be understood. He calmed their fears by declaring that he came to bring joyful tidings. God's revelations fill the heart with joy. The "good tidings of great joy" are for all people. God's goodness is not limited to any one nation.

"Christ the Lord" (vs. 11) is the Messiah, the expected one, the promised Deliverer. He was announced as the Savior who would save His people from their sins and fulfill the hope of Israel. Suddenly the vision enlarged and a great angelic choir appeared expressing gladness in an anthem of praise (vs. 14). The angels' songs breathed peace and blessedness. "Peace reigns in society, in a community and between nations, when the peace that Jesus gives reigns in the hearts of people." God sent Jesus because of His goodwill toward man.

The Shepherds See the Child, vss. 15-20

The shepherds accepted the angels' words as God's message and hastened to see the Christ child. They were moved with intense mental excitement. They recognized the child by the sign given to them by the angel (vs. 12). They could not keep the good news to themselves (vs. 17). We too should tell others. These shepherds were chosen to be the first to tell others of the new born King. Good news is to be told. The people wondered when they heard. They did not understand. Many hear the gospel story today and wonder and then soon forget it. Mary thought carefully about all these things that had taken place. She pondered on them constantly. The shepherds saw the Christ and believed that they had been highly favored of God. Their hearts were filled with a new joy and overflowed in praise to God.

If Jesus Had Not Been Born

A little thought on this will help us to appreciate the meaning of His coming. We see at once that we would not have any Christmas celebration. The Christian Church would not have been established. Our Bible would end with the Old Testament. Man would be obliged to live and die without a Savior. Redemption through Christ would be unknown to man. If Jesus had not been born there would not be Christian love such as Christ lived and taught. All that we owe to Christ would not be, if He had not come.

Christ did come, fulfilling Isaiah's prediction (9:7) of the coming of a King whose sovereignty would never end. He was is the Son of God and is without end. He still rules in the hearts and lives of those who submit to him. He is ruler and Savior. In Christ the problem of man's salvation from sin was solved. He alone could do this. "Light and healing and song followed in the train of His coming to earth. They still follow wherever He is allowed to come into hearts and homes."

How can America rescue Christmas from commercial exploitation? How do we personally and collectively help to develop goodwill toward others? Why has heaven's peace proclamation not been realized?

RELIEF

"Relief in Action"

A new folder describing the relief work of the Mennonite Church is now off the press and has been distributed to Mennonite congregations. This folder, "Relief in Action." describes the relief work of the past year and points to the doors that are still open. Persons desiring additional copies can secure them by writing to the Mennonite Central Committee, Akron, Pa.

DAILY DEVOTIONAL READINGS

Dec. 13	Ezek. 34:11,12	Ezek. 34:11-16, 23,24; John 10:1-16.
Dec. 14	Ezek. 34:16	Psalm 23; Heb. 13:20,21.
Dec. 15	Jer. 33:15,16	Jer. 33:14-22; Rom. 11:25-36.
Dec. 16	Dan. 9:24	Dan. 9:20-27; Matt. 24:15-25.
Dec. 17	Isa. 53:4-6	Matt. 27:31,39-44; Isa. 53:1-6.
Dec. 18	Isa. 29:18,19	Isa. 29:17-24; Matt. 11:1-6.
Dec. 19	Isa. 49:6	Isa. 49:1-13; Acts 13:42-48.

—Adapted from **"In the Service of the King"**

OKLAHOMA CONVENTION

The New Hopedale Church of Meno, Oklahoma, was host to the Oklahoma Convention which met November 7 and 8. The Convention theme was: "Contending for the Faith."

Rev. Henry Hage of Corn, Oklahoma, chairman of the convention delivered the sermon. Rev. Hege explained that contending for the faith means "Warring for the Faith" and referred to Timothy (I Tim. 1:18) who was told to carry on the good fight of faith. Other pertinent remarks by Rev. Hege are the following: "Minorities come out victorious because of their determination to hold on; because of their intangible strength through faith to hold to that which they know is good. The blood of the martyr became the seed of the Church when persecution progressed. The Church never advanced except on the knees of its members. Don't contend for the power of the faith, but for the God who is the source and substance of that power. We have the best armor, the best captain, the best purpose—we can't lose if we join His ranks and have the faith."

During the business session the following were elected for the coming year: Rev. Henry Hege, president; Rev. Rudolph Schmidt, vice-president; Mr. C. J. Thomas, treasurer; Mr. A Theodore Mueller, secretary; Rev. Noah Unruh and Mrs. J. W. Bergen, members of the Program Committee.

During the afternoon session Rev. A. J. Dyck delivered a sermon on the convention theme "Contending for the Faith." He said: Faith is a substance: thus something real upon which we can build and grow. Faith is an evidence: something we can look forward to because of our knowledge of the past and present—as in drawing a circle we start it with a protractor knowing where we will get to if we complete the circle.

Rev. Dyck emphasized the importance of contending for the faith in our homes. Napoleon was once asked: What does France need most today? His reply was: Christian mothers.

Following the sermon, reports were heard from the Chairman of the Board of Directors of the Oklahoma Bible Academy, Rev. Sol. Mouttet, the treasurer, Mr. Nelson Wedel, and the superintendent, Rev. Paul Kuhlman. A most encouraging report was given regarding the financial condition of the O. B. A. The back salaries to all teachers have been paid and the school is practically debt-free. From the educational standpoint the school has made excellent progress in that it now has a teaching staff with higher educational qualifications than ever before and has outlined its curriculum to cover three full years of Bible work above the Bible study required during the high school years. Much emphasis is placed upon practical evangelism. In addition to serving in many ways in the local and surrounding churches, each Friday afternoon seven grade schools in the community are served by the students.

Rev. Sol. Mouttet was re-elected as a member of the Board of Directors of the Oklahoma Bible Academy.

The Women's Mission Society were in chrage of the Saturday evening program. Mrs. Herman Buller of the Saron church at Orienta, Oklahoma was chairman. In response to the roll call one member of each society represented quoted a Bible verse. Rev. A. J. Dyck and Mrs. W. C. Voth (returned missionary) delivered the messages for the evening.

Rev. A. J. Dyck delivered the message Sunday morning on the subject "Where Does Your Religion Begin?" In the afternoon the over-flow congregation heard the song festival.

The Sunday evening program was in charge of the young people. Alvin Ratzlaff of the Orienta church was chairman. The program was as follows: Music conducted by Rev. Martin Eck; music by the Holliman brothers of Cordell; theme on the convention theme, "Contending for the Faith" by Rev. Lubin Jantzen; music by the Carnegie Church; and a talk by Mrs. Helen Hiebert Mueller.

All meetings of the convention were well attended in spite of the misty weather for the two days. It was good to have been in fellowship with each other; we must all work together to realize our purposes and aims to the fullest extent. Throughout the summer months many doubted the wisdom of having a convention at all, but surely all doubts were dispelled in the minds of those who attended because we received much information regarding our task, and much encouragement and inspiration to support us in the future. God's richest blessings will be our harvest if we have faith in Him.

—*A. Theodore Mueller, Secretary*

CORRESPONDENCE

EMMANUEL MENNONITE CHURCH

Doland, South Dakota

We were blessed this summer when Daniel Toaves from Wolf Point, Montana, conducted two weeks of revival meetings. In September three were baptized. Our church conducted four daily vacation Bible schools this summer. Our pastor, Rev. Jacob Friesen directed them, and they proved very fruitful. This month we were blessed by one week of revival services with Rev. J. J. Esau as main speaker. During this week we raised $107.00 for home missions. The afternoon of the all-day services was devoted to the young people. Rev. Esau's main topic was "Why I Am A Christian." The services were well attended.

We had a very bountiful harvest in this community. However, because of the heavy rainfall and the labor shortage we had difficulty gathering it in. This makes us think of Jesus' words, "The harvest truly is great, but the laborers are few."

—Brother and Sister Jake S. Stahl

HEREFORD MENNONITE CHURCH

Bally, Penn.

The Primary Department collected about four bushels of apples, twenty-one dozen oranges, and one dozen grapefruit which were taken to the Old Folks Home at Frederick as a Thanksgiving Day offering for the institution.

On Sunday morning, November 29, a candlelight prayer service was held in our church. This impressive service was conducted by our pastor, Dr. Elmer E. S. Johnson and Rev. Paul R. Shelly, a son of our congregation. Rev. Shelly preached the sermon. A candle was lit for each boy, from our church and Sunday School, who are in the armed forces of our country. The candle that was lit for each boy was lit by a brother or some relative of that boy who is in the service. After the lighting of the candle, a very appropriate prayer was offered by Dr. Johnson. Attending the service was one of the boys, Sergeant Paul F. Weller, who was home on furlough. These candles were burning all through the church services.

This Sunday also marked the observance of the Ladies Aid Society. The members attended the services and served a covered dish social during the noon hour for their families. Drs. Harvey and Ella Bauman and their family were invited to this dinner since Dr. Ella was the speaker. They shared with us their pleasant surprise by bringing Rev. and Mrs. F. J. Issac from India and Rev. S. F. Pannabacker from China. All these spoke a few words to the group. A very pleasant and enjoyable surprise for our group.

A Waterman Pen and Pencil Gift Set was mailed to each boy from our Sunday school and church who are serving in the United States Army or Navy. We are also mailing each boy a copy of *The Upper Room* when each edition comes off the press. *—Mae Latshaw, Press Agent*

THE MENNONITE

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« « JOTTINGS » »

EASTERN DISTRICT SECRETARY'S NOTES

Deep Run—Five young people united with the church on Saturday, October 3. The church observed a special mission Sunday on November 8 at which time Dr. Ella Bauman spoke about India at the morning service and Miss Wilhelmina Kuyf spoke about China at the evening service.

The Historical Conference held in the **Germantown Church** on Monday, October 26, was very well attended. Foreign missionaries present were Rev. and Mrs. Paul Wenger, at present at Roaring Spring, Pa., Dr.'s Harvey and Ella Bauman of Quakertown, Pa., Miss Wilhelmina Kuyf of Philadelphia, and Dr. P. A. Penner, who was visiting the Eastern District Conference churches. Home missionaries present were Rev. and Mrs. Delbert Welty of the Altoona Mission, Rev. and Mrs. John Raugh of the Smith Corner Church, and Rev. Sylvan Lehman of the Mechanics Grove Church. We cannot recall ever having so many present at one meeting. This was a great inspiration.

Flatland—Since September the church is again on the regular fall schedule. A nice variety of canned goods and vegetables were displayed at the harvest home service, September 20. The pastor, Rev. A. J. Neuenschwander, delivered an appropriate message on the theme "Food For All." The Christian Endeavor Society conducted a meeting at the Home for the Aged at Frederick on October 11. The C. E. Society took part in the project for the Fall Rally of the Young People's Union of gathering books of Christian fiction for the boys in the service and C. P. S. Camps. The Society has a boy in the regular service and one in the C. P. S. Camp.

Philadelphia, First Church—Miss Wilhelmina Kuyf is visiting the churches of the Middle District Conference at the present time. Earl Kremer has been transferred to Washington, D. C., by the Northern Pacific Railway Co. Mr. Kremer was formerly the Financial Secretary of the Mennonite Home for the Aged at Frederick, Pa.

Lansdale—Rev. Olin A. Krehbiel, the pastor, includes a short message to the boys in the service in the **Church Messenger.** The Eppley sisters gave a musical program in the church on Sunday evening, October 25. In a recent issue of the **Church Messenger** the following jotting appeared, "It pays to come to prayer meeting. One of our ladies found twelve dollars on the floor when we kneeled to pray. (The spiritual dividends are even greater)."

(Continued on page 13)

NOTICE

Send all articles and other material for this paper to **The Mennonite, North Newton, Kansas.** The editorial office has been moved from 500 Bell Street, Beatrice, Nebraska, to North Newton. Your Thoughtful cooperation will help to save expense and avoid delays.

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R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

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NEW HORIZONS

By *Willis Rich*

In times of discouragement, when we watch the inefficiency of our democratic church government, when we listen to arguments pro and con on superficial matters, while a war-torn, hate-filled, diseased, and hungry world is waiting for messengers of love, we sometimes feel that we Mennonites are following the course of Nero who played the fiddle while Rome burned. A Catholic friend once told me, "You Mennonites would be all right, if you only had a Pope." When we watch Mennonite churches welcome emotional evangelists who preach and practice strange doctrines and pay them generously for their services which frequently bring divisions in our church; and, at the same time, when we see our conference make feeble efforts to pension its own ministers and missionaries, we are tempted to agree with our Catholic friends.

But then, when we see the stability of our ways; when we see, after the dust of some emotional disturbance in our communities has settled, that the majority of our people are still serene, honest, dependable, and industrious—unmoved by the evil winds that blow, although frequently silent during the storms, we thank God that we belong to a Church which pioneered, taught, teaches, and practices faith in Christian democracy, with the minister the shepherd of a flock of Christian brethren.

When our young people go to the Mennonite Historical Library and review the stories of martyrs in Mennoites history, we see in the glistening eyes of our own youth the same simple, staunch, and glorious spirit which has prompted thousands to accept imprisonment and death rather than denounce their allegiance to Christ. For four centuries our people have practiced and taught Christian democracy. Officials of our government are counting on us as a useful and stabilizing influence during the period of readjustment after the war.

With deep humility because of my own human frailities but with gratitude for the opportunity of expressing what I conceive to be God's will for our Mennonite youth, let me suggest ten new horizons. The horizons which might be suggested are as innumerable as the problems which confront civilization. We are in agreement that in Christ alone is the answer to our needs, but the *new horizons* I am about to suggest are opportunities of Christian growth and new methods of witnessing for Him.

1. Should we not make strenuous efforts to meet our current obligations and to pay our debts? Individuals, groups, and institutions could launch out into this new horizon before any further expansion. As American Mennonites it is well that we are concerned about financial obligations of members of our faith in Mexico, Canada, and Paraguay.

2. We have fine deaconess hospitals and homes for the aged where many have found refuge. It still remains for us to establish a Christian home for mental patients. The need for it is becoming increasingly evident.

3. The need for Christian nurses and relief workers will be greater than ever before in the immediate future. How can we train such workers? Would it not be a positive testimony of our convictions to establish a C. P. S. camp for Mennonite young women who would volunteer for training and work as nurses and relief workers on a subsistance basis, without salaries, during and after the present war? We don't have enough money? It would not take sacrificial gifts to finance our C. P. S. efforts if all of our people would give as they are able to give. If you doubt this just check the bank deposits in our communities.

While the most physically fit of our American manhood is being selected and recruited to die to preserve democracy, we are not patriots of the Stars and Stripes, we are not worthy citizens of our beloved nation, and we are not friends of Jesus Christ, if *today* we do not *work* and *pray* and *give* and *serve* and *sacrifice* to meet intelligently and effectively the urgent needs of suffering humanity. We cannot call ourselves Christian if we are *indifferent* to these needs. We should find two things to *do* for our country every time we refuse, because of conscience, to perform some duty. If our country asks us to go one dangerous mile in an effort to kill—let us go two dangerous miles in an effort to save lives. And let us thank God daily for the blessings of living in a land where—even though we are naturally misunderstood and sometimes unjustly treated—we can be *both* Christian and patriotic according to our American constitution.

4. Would it not be a double blessing to offer our young people for civilian public service for at least one year, without pay, during peace time, as well as during war time?

5. Would it be difficult to enlist the services of

retired farmers, business men, ministers, and missionaries to supervise Mennonite voluntary civilian service and relief efforts? And could we not arrange for all physically fit unemployed members of our churches to work in truck gardens and canneries under the supervision of our relief committee?

6. Another new horizon is the extension of our missionary efforts to the sadly neglected rural areas of our country. As a rural people our efforts among the poor whites and negroes of the South should be particularly effective.

7. Another task for prayerful consideration is that of making plans now to re-absorb the young men now in the service of their country into our communities after they are released.

8. The sentiments of some of our Mennonite leaders indicate the possibility of having the educational committee of the General Conference, and some day, perhaps, the Mennonite Central Committee, direct all of the educational efforts of our people. This might result in some drastic, but important changes, not possible as long as we carry on most of our efforts through separate Mennonite corporations. It might lead to the establishment of conference Bible schools and academies, as well as a Mennonite seminary, so essential to the preservation of our faith. It might also bring about the unification of our liberal arts colleges.

9. It is possible to widen the horizons of our position as conscientious objectors. As Christian Mennonites we are not only opposed to taking human life, but should we not also consistently make God's will our own will in all decisions of life and conduct? We can not be content while others hunger. We can refuse to use God's name in vain and to call ourselves Christian while we hate our brothers. We may abhor evil, refuse to cheat our neighbors, and conscientiously object to coveting, lying, stealing, committing adultery, and returning evil for evil.

As Christian Mennonites we may be called upon to lose our lives for Christ's sake. We are to be meek, to be peacemakers, to hunger and thirst after righteousness, and to share the burdens of our neighbors. As Christian Mennonites we may expect to suffer persecution for righteousness sake. We ought to study to show ourselves approved, workmen who need not be ashamed rightly dividing the word of truth, recognizing that all truth is sacred. We must not grow weary in well doing but with patience teach men to observe all things whatsoever God has commanded. Our primary concern is the kingdom of God and His righteousness, and our chief mission on earth is to teach all nations, baptising them in the name of the Father, the Son, and the Holy Spirit. To do justly, to love mercy, and to walk humbly with God, with the blessed assurance that He will be with us always, even unto the end of the earth, is what the Lord requires of us.

Are any of us so perfect? Certainly not. But we should never be content with any standard lower than Christian perfection. Our Lord and Master commanded, "Be ye therefore perfect, even as the Father and I are perfect." And in this effort be it remembered that we have no time to cast motes out of our brothers' eyes while there are beams in our own eyes. This, therefore, is not the time for us to find fault with our government nor with the conscience of another Christian. This is the time for us to lose ourselves in services for others for Christ's sake. Is this pure idealism for another world? No. The kingdom of God is realism. Christianity has never failed. But, men who have called themselves Christian and have trusted in their own wisdom and in their own strength have failed. Christian love, even greater than hope and faith, is not a fraility and not a fickle emotion. It is the most dependable power in the world. The words of the poet express God's truth:

Plant lilies, and lilies will grow,
Plant roses, and roses will bloom,
Plant hate, and hate to life will spring,
Plant love, and love to you will bring the flowers
of the seeds you sow.

It is for these basic, historic virtues of our Faith that I remain a Mennonite, praying in times of testing, "Revive our Faith, O Lord."

10. Humility is a Christian virtue. Its true meaning is not piety, but a willingness to learn. There is much we can learn from other branches of the Mennonites and from other denominations. If we can appreciate their Christian strengths and substitute these for our weaknesses, would it not be profitable for God's Kingdom? The following are a few suggestions:

Simple life from the Amish
Unity and loyalty from the Catholics
Confessions from the Oxford Movement
Reverence from the Episcopalians
Tithing from the Seventh Day Adventists
Christian zeal from the Nazarenes
Social service from the Quakers
A compassion for lost souls from the Salvation Army

With all of its imperfections and unfortunately divided as it is, upon the *Christian Church* rests the burden of preserving and extending the good news of Jesus Christ who lived and died and rose again that we might be saved, that we might have eternal and abundant life. It is the duty of every denomination to set its house in order and become so thoroughly Christian that someday Christ's concern that we may all be one, even as He and the Father are one, may become a reality. Unnecessary divisions must certainly grieve our Lord. The fact that our church grants to each member the right to interpret the

Scriptures according to the dictates of his own conscience, makes it a potentially useful instrument in testifying to the kinship of democracy and Christianity. And as a denomination, the greater the tasks we undertake as a Christian testimony to the world, the more united and effective will be our efforts.

May our Mennonite youth have the vision necessary to undertake great tasks for the Lord, remembering that of ourselves we are weak, helpless, and impatient, but that as coworkers with God our resources are limited only by the strength of our Faith.

(Given at the fifty-first session of the Western District Conference, October 21, 1942.)

Walk Quietly

By *Virginia Leach Ballou*

Walk quietly
And know that He is God;
When the dawn, on winged steed, comes riding high,
To blazon painted banners o'er the morning sky,
And the Holy Spirit seemeth nigh,
Walk quietly.

Walk quietly
And know that He is God;
When the blaring trumpets roar a thrilling beat,
Life is lived in storm and strife, and noonday heat,
'Mid the mighty tread of tramping feet,
Walk quietly.

Walk quietly
And know that He is God;
When the evening shadows lie against the hill,
In the hush of twilight, when the world is still,
And the balm of peace soothes every ill,
Walk quietly.

Walk quietly
And know that He is God;
Let your life be governed by His guiding hand,
E'en though it varies from the way you planned,
Bow your head in sweet submission, and

PRAYER

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt; faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." —*St. Francis of Assisi*

SENIOR DEPARTMENT

Christmas Program

The Coming of the Prince of Peace, Isaiah 9:6,7.

No. 1 of series of three programs on peace

I. Worship Service: 1. Songs: "Joy to the World" No. 70, "O holy night" No. 86. 2. Reading of leading topic, prayer, leader's remarks. 3. Carol singing. 4. Offering for peace.

II. Leader's Introduction:

"Love came down at Christmas,
Love all lovely, love divine."

There is no room for hate, for enmity, for self-seeking where there is love. The need to tell this story of love is exceeding by great today. It is the remedy for the desperate situation the world is in. Into this darkness the angel song again goes forth with its winsome appeal. "Glory to God, peace on earth, good will to men." As long as men do not yield their hearts to the Prince of Peace, they will not find the power to live peace and good will. This present war is proof that there are yet many places and hearts where there is "no room" for him. Whosoever accepts the Christ, the gift of the Father's love, will feel impelled to become like unto Tim who came "to seek and save that which was lost," to bring love and peace and a new way of living, namely, that of ministering unto others. No nation whether it be England or Germany, the United States, or Japan can say that this Christmas the appeal and the challenge of the angel song is not meant for them. Christ is to be the Saviour of all the world, if He is given room to enter in. Then, and only in so far as He is given entrance will "all things be made new" by a new way.

III. Suggested Topics for Short Talks: 1. Love came down at Christmas. Luke 2:8-12. 2. The star still leads. Matt. 2:1-12. 3. The Everlasting Father, the Prince of Peace. Isa. 9:6. 4. Foundation for enduring peace. Zech. 2:3-5, Isa. 2:4. 5. The Meaning of Christmas. Luke 2:13,14.

IV. For Discussion: 1. How did the coming of Jesus reveal the Father? 2. What can we do to help in bringing peace to the hearts of men? to influence our nation to be minded Christlike, peace-minded? 3. What part must prayer do to bring peace on earth? What part, work? What part, just plain, daily living close to God?

V. For Study and Thought:

CHRISTMAS BELLS
By H. W. LONGFELLOW

I heard the bells on Christmas-day
Their old, familiar carols play,
  And wild and sweet
  The words repeat
Of peace on earth, good-will to men!

I thought how, as the day had come,
The belfries of all Christendom
  Had rolled along
  The unbroken song

Of peace on earth, good-will to men!

Till, ringing, swinging on its way,
The world revolved from night to day
A voice, a chime
A chant sublime
Of peace on earth, good-will to men!

Then from each black, accursed mouth
The cannon thundered in the South
And with the sound
The carols drowned
Of peace on earth, good-will to men!

It was as if an earthquake rent
The earth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!

Andin despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep;
"God is not dead; nor doth he sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

INTERMEDIATE DEPARTMENT

Mission Study (Continued)

9. **Causes of Grief Among These People.** (A) Poverty. (B) Lack of ability to be responsible in tasks large or small. (C) Wife Beaters. Tell the story of Pyare Lall, pp. 46-47. (D) Celebration of feast for the dead, p. 48. (E) Engaging of children in marriage, p. 48. (F) Medical administrations of the guniya—"a man who combines knowledge of native medicines and poisons with belief in the efficacy of evil spirits." (G) Money sharks—Describe their method of cheating the people. pp. 50-51.

10. **Back In India For a Second Term.** "Our soul passion was to establish a vitalized church and through baptism to bring into discipleship of Jesus Christ multitudes from the midst of the jungles of non-Christian society."

"Our immediate aim was to open the doorway to an enriched life by conditioning the pupil to simple faith, to simply believe. After that we were to build a framework of correct ideals of conduct in all relations, plus an interpretation of all these ideals as applied to the pupil's very own life. Faith must come first. But the tool, the instrument, the sword of the Holy Spirit is the Word of God." (A) Discuss how the workers were prepared before they were sent out to the villages. p. 62. (B) Tell of the experience of John Mark. (C) How were the people to be reached and taught? pp. 63-65.

11. **Working Among The Lowly People In Rural India.** (A) Courses of lessons, one to be presented every week of the year. p. 68. (B) A teaching school of two weeks p. 69. (C) Tell the story of Kongalu—pp. 69-70. (D) Describe how the native Christians celebrate Easter. p. 73. (E) Tell in your words of the persecutions which the natives had to endure because they became Christians. Chap. 10.

JUNIOR DEPARTMENT

USING GOD'S GIFT OF LIFE I Cor. 3:16-17

In an series of topics to be used in the next few meetings we will deal with the blessings given freely to human beings but not always acknowledged or put to best use.

We want to be made conscious of God's presence in the regular and ordinary experiences of our life as well as in the spectacular.

Our first topic, the **gift of life,** is a call to understand and observe the simple rules of health, building a strong body. There is a close relationship between health and character and winsome personality.

Life is brief; the Bible tells us life is like our shadow, or swifter than a weaver's shuttle, or like a swift messenger. To waste time is to waste life, and to misuse one of God's best gifts. Life is a pilgrimage, a preparing for heaven, and **life is living for heaven.** Today is our chance to get ready. "Believe on the Lord Jesus Christ and thou shalt be saved." We first have in our heart a desire, a longing, then it comes to be an action to do good for God and our fellowmen.

The Question Bee

1. What are the fruits of our life? 2. What influence do we spread? 3. What is meant by these words "Here we have no continuing city."

The Prayer List

(1). That we may never be weary in well doing.
(2). Trust in God to provide for the morrow.
(3). Help us to dedicate our bodies, strong and clean, to his service. (4). Strong characters.

CANADIANS INVITE

Requests for Next Summer—The Home Mission Board is already in receipt of a number of requests that Brother Esau visit the churches in the western provinces next summer as he did in the eastern this past summer.

The board is in receipt of many letters from ministers where the services were held this past summer, thanking the board for sending a man who by the aid of the Lord did bring them such rich spiritual messages. Appreciation was also expressed for the information that they received of the work of the General Conference in its various phases.

JOTTINGS

(Continued from page 8)

Upper Milford, Zionsville—Twelve young people united with the Church at the preparatory and baptismal service, October 17. Mr. and Mrs. Monroe Geissinger entertained the annual Joint Council meeting of the Allentown—Upper Milford charge, of which the conference secretary is the pastor, on November 19. Brother Geissinger is the Deacon of the Upper Milford Church.

East Swamp—The congregation recently sent forty dollars to Rev. and Mrs. George Gregor to improve the kitchen of the parsonage at Napier. The pastor, Rev. Harold Burkholder, is enjoying his studies at the Theological Seminary of the Reformed Episcopal Church, in Philadelphia.

The Thirty-Eighth Annual Orphanage Convention was held in the Germantown Church, November 15. The project adopted for the coming year is as follows: $100 toward the maintenance of the Quakertown Children's Home, $50 to the Building Fund of the Home, $30 for an orphan in India, $50 to the China Relief and $150 for European Relief. The officers elected for the year 1943 are president, Mrs. Norman Berky of the Hereford Church; Vice president, Mrs. Olin A. Krehbiel of the Lansdale Church; secretary, Verna Keiser of the West Swamp church and treasurer, Mrs. Jacob Fretz of the Lansdale church. The 1943 convention will be held in the Lansdale church.

Allentown—There are fifteen young people receiving instruction in the catechetical class. The congregation united with nine other churches in the western part of the city for the Union Thanksgiving service held in Trinity Evangelical and Reformed Church on November 25. The Pastor visited at the Home at Frederick on November 19.

Schwenksville—The pastor, Rev. Freeman H. Swartz is again studying at Temple University, Philadelphia. The Fall Communion service and the Harvest Home service had to be postponed because of the renovating program. The Young Ladies' Class of the Sunday School held their annual banquet at the Perkiomen Inn, September 18.

The Junior C. E. Christmas Party was held in Zion Mennonite Church on November 21. The presents presented by the Junior's will be sent to the Oraibi, Arizona, Indian Mission station of which Rev. J. P. Suderman is in charge and to the Altoona Mission of which Rev. and Mrs. Delbert Welty are in charge.

—From the **Berne (Indiana) Witness: Gordon M. Liechty** has been elected superintendent of the Sunday school of the First Mennonite Church for 1943. Mr. Liechty succeeds Curtis Lehman, who has been drafted into the nation's service and is now located at Camp Maxey, Texas—**Dr. Wilbur M. Smith, D. D.,** of the Moody Bible Institute will be the speaker at the annual Union Evangelistic Meetings to be conducted by the Berne Ministerial Association from December 27 to January 10. The meetings will be conducted in the First Mennonite Church. The speaker is the editor of Peloubet's Selected Notes in the International Sunday School lessons.—On November 29 **Rev. Philemon L. Frey,** who is engaged as field representative for the Committee on Industrial Relations of the Mennonite Church, spoke in the First Mennonite Church on the subject, "What the Christian Is to the World." The meeting was under the auspices of the Christian Temperance Union.

—From the **Peace Sentinel, Medaryville, Indiana, C.P.S. Camp: Dr. J. E. Hartzler** spoke and showed pictures of the Oberamergau Passion Play on December 6.—Eight men have left to serve in the hospital for the mentally ill at Norristown, Pa. —**Edna Ramseyer** and **Russel Lantz** from Bluffton College visited camp recently. Miss Ramseyer gave an account of her experiences in Mexico the past summer while accompanying a group sent there by the American Friends Service Committee in an effort to create a better understanding between the two great countries. Professor Lantz gave a vivid and interesting account of what it meant to be a C.O. in the last great war. —"They say seven out of every eight of the babies in Greece are dying because there is no food. Nine out of every ten children under the age of twelve suffer from rickets and may never grow up to be healthy adults. Some say five and others say nine out of every ten men, women, and children will die this winter because there is no food. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "

—**Christian Sunday School Quarterly (Senior):** As this is being written on December 3 the Bethel College Press is printing the first three and the last three lessons to be included in this publication for the first quarter. The remaining seven lessons will be printed next and then inserted to make up the quarterly. A total of 15,500 copies will be printed.

—**Louis Beer,** known as "Bucher-Beer" (Book-Beer) because he traveled extensively selling books for the Mennonite Book Concern, Berne, Indiana, died recently in the Bethesda Hospital, Goessel, Kansas. Brother Beer was eighty-two years old and unmarried.

—Bulletin, **First Mennonite Church, Reedley, California:** "The literature table . . . has some interesting literature today. **Our Church,** a small but well written pamphlet of information about the work of our denomination. **Relief In Action,** an interesting account of relief work being done on three continents. **Minutes and Reports of the 1941 General Conference.** This would be a helpful guide for a group study in an understanding of the work of which we are a part. Sample copies of the fall mission number of **The Mennonite.** . . You will be surprised at the account of interesting and valuable information our church paper contains."

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** A bi-monthly bulletin is to be sent to all absentee members. A copy of the annual church reports was sent with the first issue. Sister Aganetha Fast is reported back in Mountain Lake after visiting churches in the Middle District. Brother P. A. Penner stopped in on his way back to Newton, Kansas, after visiting churches in Canada and the Eastern District.

—**First Mennonite Church, Beatrice, Nebraska:** The committees of the four mission societies have packed presents and materials for missionaries, the "boys" in camps, and the MCC. "In the pastor's agreement with the First Mennonite Church it is stated 'that the pastor shall hold his office without limitation of time, but that every three years the congregation vote whether he shall continue in his service!' " A discussion of young people's problems is held on several Sunday evenings of the month. A "Question Box" is used for this. The trustees are studying and drawing up a proposed church constitution. "Correspondents to church papers are being asked to collect from each subscriber (on the basis of $1 per year) who is not paid up to April 1, 1943. One paid up to January 1, 1943, as many are, will be asked for twenty-five cents. In no case will you be charged more than $1. Those who cannot afford the $1 will receive the paper at church expense." (This church has been using the 100 per cent church paper plan for some time).

—**John J. Friesen** of Butterfield, Minnesota, and **Mary Remple** of Newton, Kansas, were married on November 15 in the First Mennonite Church, Newton, Kansas. Brother Friesen was formerly a teacher in Freeman Junior College.

—**Rev. S. F. Pannabecker,** Bible teacher at Bluffton College, wrote on October 20, "During the current year I am working on a study of the 'Adaptations To Environment In The History Of The General Conference Of Mennonites.' That this is a vital matter for the present and future of our church you will agree and the thirty-nine questions (a questionnaire was enclosed) asked here will probably raise interesting thoughts."

—**Bluffton College:** "Honoring the late Professor Jesse H. Loganbill, business manager, dean of men, and instructor of psychology at Bluffton College before his recent death, students and faculty members of the college conducted special memorial services in Ramseyer chapel, Tuesday morning, November 24. Professor H. W. Berky, instructor of chemistry, gave the memorial address, and Laurence Burkhalter, former Bluffton student, on forlough from CPS camp No. 28 in Maryland, played Shubert's "Ave Maria" on his violin in dedication to the memory of Brother Loganbill. Also on the program were several other selections by Burkhalter, and several numbers by the former college string ensemble, composed of Burkhalter William Boorse and Robert Neuenschwander, both Juniors from Quakertown, Pa., and Arthur and Harold Thiessen, Junior and Senior respectively, from Central Province, India.—Brother L. L. Ramseyer, President of Bluffton College, attended a seminary board meeting in Chicago and also a session of the MCC. Brother I. W. Bauman recently spoke on the topic "The Church, Society, and War" in a Presbyterian church.

What Shall

I GIVE?

A present that will repeat itself each week, a constant reminder of your thoughtfulness, an inexpensive gift—such is a year's subscription to **THE MENNONITE.** Why not remember your friends with **THE MENNONITE** this Christmas? The gas and rubber situation will, undoubtedly, make it more welcome than ever to them.

Order from the **Mennonite Publication Office,** Newton, Kansas. Price: $1.00 for new subscribers, $1.50 for old subscribers.

—**Bethel College:** "Real stability rests in the spirit of the college, from the Board of Directors to the faculty and from the students to the constituency. If Bethel College is primarily concerned about being a House of God, a Workshop of Christians, seeking first the Kingdom of God and His righteousness, we need never fear for the future of our school. Though her endowment funds be liquidated, though her doors should be closed and though her buildings should crumble, her influence would be expressed by the lives of Christians in every corner of the earth. And in God's own way and time other Christian efforts would blossom forth from the seeds she has sown. Truth crushed to earth will rise again."—Excerpt from report to the corporation, November 27, 1942, Public Relations Department.

—**The Reporter:** "Effective immediately, all mail for the National Service Board for Religious Objectors should be addressed: P. O. Box 1636, Washington, D. C." —"A new type of project for CPS, work in a school for delinquent colored boys, was started last week. The project calls for a unit of fifteen CPS men, both negro and white, to act as cottage masters, clerical workers, kitchen and general helpers in the Cheltenham School for Boys, Cheltenham, Maryland."—A new section of the National Service Board has been inaugurated. It is a Placement Council for wives and dependents of men in camp and for those who have lost their jobs because of their views. George B. Reeves heads it.—In the debate on a bill proposing to extend the benefits of the Employees' Compensation Act to C.O.'s, **Mr Thomas, Senator from Utah,** said in speaking of the conscientious objector, "He gives his service to the country free of charge. He does valuable work." **Mr. Johnson, Senator from Colorado,** said, "We should not confuse the conscientious objector with the slacker. One is entirely different from the other. The conscientious objector must establish his right to that status according to law. He is sponsored by his own church. As has been stated, the money for his keep and for other purpose is provided by his church." The bill debated was passed by the Senate. "As of September 15, the number of certified **IV-E's totaled 7,939,** including those in camp, those waiting to be assigned and those deferred for different reasons."—**Mobile disaster units in C.P.S. camps** will be available for use by the Red Cross. For a disaster, such as a flood, tornado or bad fire, within one hundred miles of camp, the unit may leave automatically upon request of the Red Cross.—**From an AP dispatch, St. Louis:** Dr. Bert W. Caldwell of Chicago, executive secretary of the American Hospital Ass'n suggested today that the government draft conscientious objectors for work in civilian hospitals to ease he war-induced manpower shortage. . . . 'I am sure most of them (the C.O.'s) would find a happy, patriotic, humanitarian solution to their problem if the Government would order them to work on the seriously depleted hospital staffs.' " —A Philadelphia minister has put the name of a **C.O. on a service plaque** in the church.—Fourteen bills have been introduced into the Senate on some aspect of **manpower legislation,** proposals to harness the entire employable population of the U.S. to some phase of the war effort, industry, farming, mining, essential business, etc. Many of these contain provisions for a women's draft. No action as yet has been taken. (November 15)—"The War Manpower Commission is 'vitally interested' in using in critical industrial areas **physicians** who would otherwise be IV-E. The commission has asked for a list of all consientious objectors who might be called upon to give medical service in these areas."

The Highlight, a four-page paper put out by the Senior Fellowhip of the Grace Mennonite Church, Pandora, Ohio, lists as students at **Bluffton College:** Wanda Suter, Freda Yoder, Mary Locher, Evan Suter, Viola Amstutz, Betty Locher, Lysle Sommer, and Eula Locher.

"**Give Christian Christmas Gifts.** Help to keep Christ in Christmas. The world crowded Him into a stable on that first Christmas Day; today He is being crowded out of the hearts and lives of people on His own birthday. The average American Christmas tells us little of Christ. Christmas ought to give gifts that are in keeping with the occasion —gifts which will turn our thoughts to things divine and eternal." Why not give a Bible or a subscription o one of our church papers? New subscribers can have the **Bundesbote** or **The Mennonite** for one dollar a year. The **Junior Messenger,** which is an eight-page, illustrated children's paper, is a very suitable gift for children. Single copy price is forty-five cents a year.

A second edition of the Mennonite **Who's Who** is to be published in early 1943. It is now being prepared by A. Warkentin and Melvin Gingerich with the assistance of numerous Mennonite leaders. "This new **Who's Who** will contain about one thousand biographical sketches of Mennonites of all branches of the denomination." The first edition contained "over five hundred life sketches of individuals in responsible positions." It was published in 1937.

—**Correction:** It is Arnold L. Krause, and not Arthur Krause, who is the new director at the Denison, Iowa, C.P.S. Camp. Brother Krause was born in Lehigh, Kansas. He received his B. A. degree from a state teacher's college in Oklahoma. He taught in various high schools in Oklahoma and Texas. Before coming to camp he was principal of Greever High School in Greever, Texas.

—Bulletin, **Inman Mennonite Church, Inman, Kansas:** "The pastor (Brother J. E. Kaufman) served the Bethel Mennonite Church, Waka, Texas. with baptismal services . . . and with communion. The church brought in offerings a total of $407.12 on its Harvest and Mission Festival day. The church membership is listed as 189 in the **Year Book.** . . . . . .

—Bulletin, **Swamp Mennonite Charge (Pa.):** Rev. Paul A. Wenger was installed as Elder of the Delbert E. Welty was intsalled at Altoona, Pa. on November 26.—Dr. Harvey Bauman spoke at the Bethany Church on December 6.—"After studying the proposition for some time, the Brotherhood decided at the last meeting to assume the leadership to erect and supply the material for the workers' cabin at Men-O-Lan the coming spring. Naturally the Brotherhood is looking for support Roaring Spring Church on November 27. Rev. from the various Sunday Schools, C.E. societies, class groups, and anyone who is ready to help."

Freeman Junior College, Founders' Day: Appearing as guest speaker on Founders' Day, Monday, December 14, will be Dr. Ed. G. Kaufman, president of Bethel College, North Newton, Kansas. President Kaufman will bring addresses on two timely and pertinent topics: "The Place of the Mennonite College in the World Today," at the morning session, and "The Place of the Mennonite Church in the World Today," at the evening gathering.

Dr. Kaufman is well fitted to speak with authority on these topics. Eight years were spent in China in educational work. After two years at Bluffton College he went to Bethel College as professor of Sociology. A year later, in 1932, he became

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president of Bethel College. President Kaufman is recognized as one of the leaders in Mennonite thought and education today.

All Founders Day guests are expected to stay for the free lunch at noon. It is to be emphasized that everyone is invited to join in this. A special invitation is extended to those who have generously supported the college in its effort to reduce the indebtedness this fall, to attend the meetings of the day, and to be guests of the college at the noon lunch.

The attraction of the afternoon will be "The Life of Paul" in moving pictures. A deeper insight into the work of the great apostle should bring a greater desire to know better the One whom Paul adored.

The college museum collection has been constantly growing, and, with other possible exhibits, will be open for visitors during the noon hours.

Prof. Toews will direct the musical numbers to be presented during the morning and evening sessions.

—**Swiss Mennonite Church, Alsen, North Dakota:** On November 3, we were blessed by having Rev. and Mrs. H. H. Quiring and daughter Anna, who is a missionary from Africa, in our midst. After Rev. Quiring had made a few remarks in German Miss Anna showed slides of their work and told us many interesting things. If they had only been able to stay longer! They went to Montana from here. On November 14 Jack Benke and Viola Klein were married. They will live at Munich. Although it is getting a little colder, the weather is still very pleasant. —Corr.

—**First Mennonite Church, Ransom, Kansas:** Recently our church purchased sixty-five copies of the new **Mennonite Hymnary.** We have already been greatly blessed through them. We changed our regular Thursday evening Biblestudy and prayer meeting to a Thanksgiving service on Thanksgiving Day. All found many things for which to be thankful. The program of our Harvest Home Festival consisted of several numbers pertaining to Thanksgiving for material blessings and a sermon on the importance of home and foreign mission work. The offering taken for this work revealed that the people were thankful and willing to share. At noon we had a fellowship dinner. —Abraham Albrecht.

—The **Rev. John T. Neufeldt family and Mrs. A. F. Wiens and daughter** at the Mennonite Bible Mission, 4221 So. Rockwell Street, demonstrated their kindly Christian hospitality to strangers in their city on Thanksgiving Day. A Chicago city group suggested that families entertain soldiers on the holiday; then the two families decided to extend an invitation to some of the boys from C.P.S. camps who are detached service in the Alexian Brothers Hospital, 1200 Belton Avenue, Chicago. They asked for four of the boys to come to their home. Three promisel to come, but only two came. One of the boys was too timid because he har been dealt with in an unchristian manner before. The two that came were, John Siegfried, formerly from Rochester, New York, and Abram Goldstein, whose home had been in Philadelphia, Pa. The first named belongs to the Roman Catholic Church and the second one to the Jewish faith. Both families report that both of these boys have a deep understanding and appreciation of the Biblical basis of the conscientious objector position. Earlier in the day the boys indicated that they might return soon after dinner, but their stay was so cordial and their entertainment so pleasant that they stayed until about 10:00 p.m. The golden rule still works.

—Reported by Rev. A. J. Neuenschwanler

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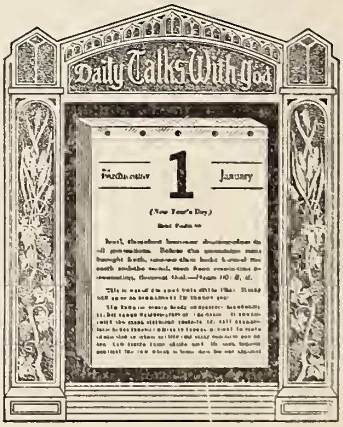

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VOLUME LVII NORTH NEWTON, KANSAS, DEC. 15, 1942 NUMBER 49

Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919

The "Best Gift"

"What can I give?" is one of the perplexing questions which precedes the day on which Christ's birth is commemorated. We try to think hard of what the recipient-to-be needs and desires. Then we may think of what resources we have to fulfill his needs and desires. We know that if we can give him what he very much wants, then the gift will bring great joy. So we try to match what someone very much needs and wants with what we can give. The better this is done, the greater is the joy.

But what is the greatest need and desire of every human being? Is it not spiritual life?

He was a man who had developed a great business enterprize, but he was found dead, killed by his own hand.

He was a skilled pilot who flew far out into the Pacific for big money. After a meal with his friends he walked back into the house. His friends found him dead.

He was "very active" in the church; he was rich; he was immoral; He disliked the minister who tried to help him. At last he was broken in health and spirit. No gold could heal the wound of a child gone wrong.

He was quite an ordinary man, who ate, and drank, and did his work, and finally was sent to the grave direct from a funeral home, for the church had never been home to him.

He was somebody's son, somebody's brother, father, cousin, uncle, friend. Once he was an innocent child with the glory of life before him. Once he could have grown, and waxed strong in spirit, and have been filled with wisdom, and have received the grace of God upon him. And now—it is too late.

Did he find what he most wanted and needed? Did twenty-five, thirty-five, fifty, and sixty Christmases go by without someone giving him the greatest gift that can be given or received—Jesus Christ, the Life?

Christmas time is a time of joyous giving. May we not forget the better ones, and the best one of them all—Jesus Christ. —rw.

My Christmas Prayer

When Christmas draws nearer and all things are gay,
I kneel in seclusion in order to pray:
I ask for that spirit and gladness of heart,
Our Saviour is willing to us to impart.
I do not petition for fathomless wealth;
I do not demand that great gift of sound health;
I do not expect gifts of silver and gold,
Nor visions of beauty and grandeur untold.

In humble submission, I ask that in love,
I might show some sinner our Saviour above;
That joys of the season, as they appear,
May fill me with zeal for the work of the year.

—Gertrude Dyck

A Popular Event

By George R. Smoker

The story is told of a Mr. Good Deeds who was so great and kind and good that the citizens of the town determined to do him honor on his birthday When that day came the townspeople assembled to honor their great benefactor. Songs had been written and were sung in his honor, and gifts were given. The high point of the occasion was a message which they had asked him to give. Everyone had such a good time that it was decided to repeat the observance the next year.

The next year the people were busy with preparations for a big banquet. There was more food, more gifts, more music than ever. True, Mr. Good Deeds was more in the background than the year before, but the people did manage to give him time to make a brief speech.

Year followed year. The celebration of Mr. Good Deed's birthday had become a fixed part of the community's life—an event more popular and more hilarious with each passing year. There was no time to have him speak any more, of course, but he was there and a few people noticed him and honored him. But finally one year, in the bustle of preparations, the people forgot to invite him, and he found himself looking in through the window at the celebration of his own birthday. And he was never missed!

—*Selected*

The Hundred Per Cent Plan

Upon the recommendation of the Board of Publication the General Conference, in 1941, adopted the following plan with reference to our two conference periodicals, the *Bundesbote* and *The Mennonite* namely, "That the annual subscription price of these periodicals be reduced to $1.00 per copy to churches that will provide a copy of either of these papers for every family in the church-roll and pay for the same through the church treasury. Otherwise the price is to remain $1.50 for each paper as heretofore." This plan has come to be known as "The Hundred Per Cent Plan."

The purpose of this plan is to encourage and promote a more general reading of our church periodicals. According to the statistical report given at the last General Conference, the membership of the 168 churches comprising the conference was 36,032. This number represents approximately 9,000 families. But the combined subscription lists of the *Bundesbote* and *The Mennonite* show that these periodicals only go to about 4,900 homes. And this number is reduced at least by 400 because in about that many homes both papers are being read. Thus, only about one-half of the families comprising the General Conference subscribe to one or the other of our conference periodicals. There is great need therefore that special efforts should be put forth to place these papers into more of our conference homes.

Various methods have been used to accomplish these results. And while some success has been achieved through these methods, we still are far from reaching the goal set by a resolution adopted at the sessions of the General Conference in 1938, namely, "to have at least one conference paper in every Mennonite home." This goal or aim is not too high to reach, and every member of the conference constituency should feel under obligation to help obtain the same. Many new subscribers have been won in the past by those who have felt this urge and have put forth effort toward that end. But it requires united effort to achieve great results. And this is why "The Hundred Per Cent Plan" is so well adapted to achieve the coveted aim. By putting this plan into operation in any church, the aim is accomplished as far as that church is concerned. And if all the 168 churches comprising the conference adopt this plan, the goal can be reached 100 per cent in a very short time.

The plan itself is very simple and can easily be put into operation. All that a church needs to do is to put the plan before its members and to secure its adoption. Very few members will hesitate to vote for the plan when the same is sufficiently explained. And every family on the church-roll will benefit by the adoption of the plan, first, because it will place either the *Bundesbote* or *The Mennonite* in the home; and, second, because the paper of their choice will cost only $1.00 per year, while otherwise the price would be $1.50 per year.

During the past year nine churches have adopted the plan. The total membership of these nine churches is approximately 2,500. And figuring four members to a family, it means that one of the conference periodicals now goes to 625 families. And it is safe to say that before the adoption of this plan by these churches less than one-half of these families were receiving a conference paper.

And what has been accomplished in these churches can be accomplished in every conference church if the proper effort is put forth. Think of the blessings that would come to the approximately 9,000 families comprising the General Conference, if either the *Bundesbote* or *The Mennonite* would be read in each of these homes! And not only would the members of these families be benefited by adopting this plan, but the conference itself would be greatly benefited, because through a more general reading of our conference papers a greater interest in conference activities would be aroused, and contributions for carrying on these activities would be increased greatly.

Space does not permit a fuller description of how this 100 per cent plan can be put into operation, but more detailed information will gladly be furnished upon request by the Mennonite Publication Office, Newton, Kansas.

—*J. M. Suderman, Secretary of Board of Publication*

Junior Messenger Becomes a Weekly

It will be good news for the readers of the *Junior Messenger* to learn that beginning with 1943 this General Conference children's paper will be issued weekly instead of bi-weekly as before. Many readers have expressed the wish that they might receive this paper weekly, and Sunday Schools which are providing the *Junior Messenger* for the children in the Primary and the Junior departments also would like to give this paper out weekly. For these reasons the Board of Publication has decided to make this change.

Of course it will cost more to issue the *Junior Messenger* weekly, but the Board is going to keep the subscription price as low as possible, and instead of doubling the former price (which is 45c for single subscriptions and 35c to Sunday Schools for ten or more copies sent to one address), it will be only 60c per year for single subscriptions and 50c to Sunday Schools, for ten or more copies sent to one address. This price is very reasonable for a weekly paper like the *Junior Messenger*, and it is hoped that many new subscriptions will be received from individuals as well as from Sunday Schools.

Orders and remittances may be sent to:
MENNONITE PUBLICATION OFFICE
Newton, Kansas

God's House in the Wilderness

In the quietness of the mission home two hearts, beating as one, laid before their Lord the matter of enlarging the Oraibi lower village chapel. Then God spoke His will.

Hopi Christians looked for a possible rock quarry. From the Foreign Mission Board came a request for a plan and an estimate of the cost. There was no contractor in the community. The missionary felt the request to be beyond his ability, for he was not a carpenter. Then one day God seemed to give him the plan. Late in the night he was still writing and said, "I can hardly lay this aside to go to rest." The board accepted the plan.

The Rebuilt "House of God" at Oraibi, Arizona

The pupils and teachers in the foreground represent a part of the daily vacation Bible school conducted at Oraibi last spring. In addition to the seventy-six pupils enrolled at the meeting house, thirty-five more had enrolled at the house of Puhumanis, making a total of 111. Three of the teachers were white, and three were Hopis. In the back of the group is the building around which the accompanying article centers.

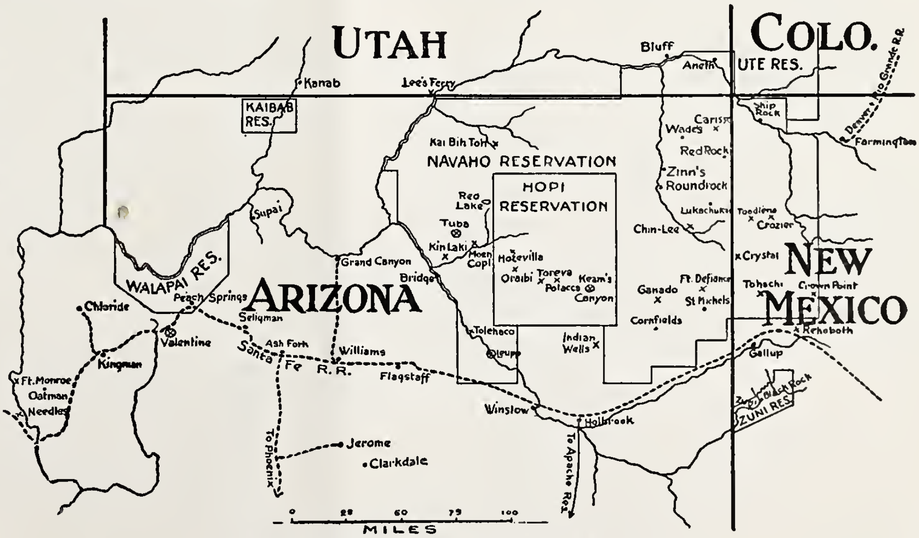
The missionary knew of no carpenter for building, "but the Lord knew."The Baptist Mission Board had sent two carpenters to rebuild the Toreva Baptist mission home.The job was too small for two carpenters, and so it happened that Mr. Vickers came to Oraibi and stayed until the structure was fully under roof and enclosed with rough boards.

These were months of hard toil. The missionary made "many a weary trip to the lumber mills of Flagstaff approximately one hundred miles from Oraibi with a midnight return home." Hopi women grasped the hammer, mixed mud, and plastered walls with their bare hands. A man with an artificial leg, no means of support—often being low on food—and a wife suffering from anemia, helped in many little things, especially the making of the benches. Daniel Schirmer came from Hotevilla to help. Mr. Raymond the public school teacher, showed his interest from the beginning. The week before the dedication was one continuous work party for the Hopis, who still have such for building, shearing, and harvesting. Some days it continued until one and two o'clock in the morning. The missionary's wife stood on a ladder and scaffolding to wash windows. In the basement she made all the tables and benches which were to be used for feeding the congregation. The day of dedication was at hand.

The sun rose brightly on October 5, 1941. The morning sky became blue as an Indian turquoise. "The poplars bent, shining, in the wind, and the assembled Hopis and white people bent against it, too." They had bent, too, against all difficulties encountered in the building of God's house. There on the mesa stood the houses of Old Oraibi, which is thought to be the oldest continuously inhabited village in the U. S. There too stood the black, charred remnants of what had once been the old church on the mesa. It had burned while the chapel in lower Oraibi was being rebuilt. This loss turned into gain as the purse-strings of far-away friends were loosed for the greatly needed rebuilding of the church at the foot of the mesa.

The hour of answered prayer had come. The missionary, Rev. J. P. Suderman, stood tall and

(Continued on bottom of next page)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Map Showing the Location of Oraibi

In 1896 Rev. H. R. Voth described Oraibi as the largest of the seven Hopi villages in Arizona. Oraibi is not far from the southern route which, perhaps, many of the readers have travelled to California.

A Letter to the Churches

"All Conference publications will suspend publication after January 1, 1943, because of lack of funds. No longer will readers be able to depend upon our church papers for the latest news of missions, relief, C.P.S. camps, and the conference churches. Children in many homes will miss the *Junior Messenger*, to which many had become so attached. Our Sunday school quarterlies, in which some of our best-known brethren write, will no longer be available. The *Mennonite Hymnary*, which has been welcomed by so many churches, will not be available after the present supply is gone. Ministers will have to refer to old copies of the *Year Book* and the *Bundesbote Kalendar* for information about conference work. The custodian of the Mennonite Historical Library is already greatly worried as to where he will get adequate records for this period. Conference treasurers fear a great drop in contributions because of a lessened interest in our Conference work."

What if the above paragraph were true? Fortunately, it isn't, for with God's grace we expect our publication work not only to continue but even to become a better servant of our churches and Him for whose glory we strive.

Our publications are a growing work of our Conference. However, it is true that this work is greatly in need of the support of our churches. Increased costs brought on by the war are raising serious problems. Most of our publications are running above the red mark. The board has not raised the prices of the two adult church papers, because it feels that the Conference wants the price to be left low, so that all Mennonite homes can have one of our church papers. While many publishers are being pressed closer to the wall, and some entirely, our board is facing the problems courageously.

It can and will continue to sweat with these problems as the churches give their support. A General Conference resolution requests each church to take, at least, one offering a year for publication work. A number of churches are doing this and even more. As more and more churches take hold of this work the results are bound to become more and more acceptable every year.

You will have your annual church meeting in the next few weeks. Could you remember this part of God's work as you plan for the year?

—*The Board of Publication*

God's House in the Wilderness

(Continued from page three)

fair-haired among his people and led them in a Hopi hymn of dedication, Yep Kihu God Enem Yukilti, (This House of God Has Been Built). He read the Scripture—"Except the Lord shall build the house, they labor in vain that build it." Qooyawayma prayed. Brother Philip Wedel turned the key, and the people "surged into this renewed House of God, where they sang, 'The Lord is in His Holy temple, Let the earth keep silence before Him, keep silence, keep silence before Him.' "

The day was filled with stirring sermons by Brother Wedel, spirit-filled singing, and instrumental music. At noon some 250 partook of "corn from the season's harvest, puffy fried Hopi bread, mutton stew with its good Hopi hominy, grapes, peaches, apples and melons."

That evening the wind died down. Like a great benediction bright moonlight descended upon Oraibi. Outlined in the brightness stood the rebuilt House of God, twice as large as before. Windows of a simple Gothic form indicated where the new began and the old left off.

Perhaps, in this Christmas season the clean moonlight will again bless it, and dark-haired Hopis coming out of it will think of the star that shone at Bethlehem.

Perhaps, on some moonlit evening during the middle of next July, our workers will lift their faces heavenward and offer a prayer of thanksgiving to God, the Father, for the help which He has given to all the missionaries who labored there since the mission was begun fifty years ago by Brother and Sister H. R. Voth. Fifty years of struggle against the powers of darkness. The sword of the spirit must and does prevail.

(In the "Bundesbote Kalendar" of 1896 there is an interesting article by H. R. Voth on the beginning of this mission work.) —*rw*

CHRISTMAS FURLOUGHS

Regulations recently issued by the War Department state that all Government departments are required to abide by a new rule as regards furloughs for the period of December 12, 1942, to January 12, 1943. This rule calls for a reduction of furlough permits from 15 to 10 per cent of company strength. This will apply to Civilian Public Service camps.

It is hoped that since ninety per cent of the boys will celebrate Christmas in camp that their friends will not fail to remember them in some way or another.

CAMP BRIEFS

New camp papers to appear are *The Trailmaker*, published by the Belton, Montana, camp and *The Soil*, published by the Hagertown, Maryland, camp. Subscription rates are 75c per year.

The Duke University Hospital Unit of twenty C.P.S. men is the first C.P.S. unit to be administered by the Methodist Church and is sponsored by the Commission for World Peace of the Methodist Church...

As of November 19, 1942, a total of 2,092 Mennonite boys were in Civilian Public Service.

MENNONITES and RURAL LIFE

By J. Winfield Fretz

Catholic Aims in Rural Life

It may be of interest to the readers of this column to know that we are not the only church emphasizing the importance of rural life. Among all other Christian bodies none is so efficiently, so enthusiastically, and so effectively organized as is the Roman Catholic Church through the agency of the National Catholic Rural Life Conference. In a splendidly illustrated booklet entitled "Farm Family Prosperity" this organization sets forth what it calls its four working aims. They are; 1. To care for underprivileged Catholics now on the land. 2. To keep on the land Catholics now on the land. 3. To settle more Catholics on the land. 4. To convert the non-Catholics on the land.

The author of the article then goes on to point out that eighty per cent of American Catholics live in urban areas, while only twenty per cent live in rural communities. This, he says, is cause for deep concern because city people do not reproduce themselves. "It is more than evident that tomorrow's America is being born not in the cities or in the predominantly Catholic districts but in the most non-churched rural portions of the United States," states the pamphlet. To this organization it seems both a duty and an opportunity to convert the biological source of a nation's population.

Looking Ahead

There is nothing mysterious or underhanded in this four-fold rural life program of the National Catholic Rural Life Conference. It is simply acknowledgement of a fact and an endeavor to do something about it while there is yet time. The fact is that city people do not reproduce themselves. If it were not for the annual migrations of rural people to the cities and if the present birth rate of city people would continue at the same rate, our largest American cities like New York and Chicago would be reduced to the size of small towns within the course of four or five generations. The Catholic Church has come to see where the roots of its church lie. They are making strenuous efforts to nurture these roots and plan a long-time program. They are looking ahead, not to 1950 and 1960 but to the centuries that lie ahead. They expect to convert people to rural life, but also expect to convert people to Roman Catholocism. This includes Mennonites, Methodists, and Baptists too, not you and I of this generation but our children and grand-children who wander away from the church or who hang on to the traditional name but who no longer know the meaning of it.

A Lesson For Us

There is no reason why Mennonites should not look ahead too. We have been preserved and richly blessed by God for four hundred years. It may be that He will want to use us on this earth again as long. At any rate we should work and plan for the growth and welfare of His Church until He calls us. We are in favorable position in that eighty per cent of our people are rural but this means nothing unless we recognize the importance of the situation. Some of our people may have to or may want to go to the cities but our future as a church is doomed if we allow the majority of our members to go there. Our heritage, our genius, and therefore, our future as Mennonites lies in rural soil. In that kind of soil we may flourish; in urban soil we shall perish.

BOOK REVIEW

Mennonites in Europe

By John Horsch. Volume I of *Mennonite History.* (1942. 425 pp. $2.00)

A few months after the death of John Horsch, there came from the publishers a book which marked the climax of his fifty years of research and writing in Anabaptist history. *Mennonites in Europe,* therefore, is a book that because of the scholarship back of it will occupy an honored place in the libraries of many church historians. But this book was not written for scholars alone; rather it was written to be a standard history for every Mennonite who wishes to gain an appreciation of the faith of his fathers.

Mennonites in Europe is not a dry compilation of facts. In every chapter one senses the author's deep conviction that the Anabaptist forefathers had more truly found the essence of Christianity than any other of the Reformation groups. And because they dared to be true to their convictions they became the objects of persecution and their enemies wrote their history. John Horsch found other records besides those their enemies made popular and has given them to us in this book so that now we can have a clearer picture of the life and faith of our forefathers then we once had.

The book is divided into four parts. The first summarizes Christian history up to the time of the Reformation. Part two tells the story of the rise and growth of the Mennonite church. Here there are twenty-eight chapters devoted to the rise of the church in Switzerland, Holland, and other places. Each one of the important early leaders such as Sattler, Marpeck, Obbe Phillips, and Menno Simons is given a chapter. Part three deals with the life and faith of the early Mennonites. Here one finds their teachings on such subjects as baptism, church discipline, and non-resistance. Part four consists of a number of appendices. Finally there are notes and references, a bibliography, and an index.

One of the interesting features of the book is the list of forty illustrations. The following are some of

(Continued on page 11)

GOD AND WAR

*By C. Henry Smith**

The growing popularity of the sacriligious song "Praise the Lord and Pass the Ammunition," which bids fair to become the battle hymn of this war, is symptomatic of the general trend which attempts to drag God into the war.

It is natural to want to have God on our side in every thing we may do. To many people God is still a sort of tribal God, a God especially favorable to Americans, not quite equally the God of other races and nations. But God is a universal God, a father to all his children irrespective of color or race—to the Germans as well as to the English, to the Japanese as well as to the Americans. To be sure, some of His children have wandered farther astray than others, and some have even denied Him. Yet He is the Creator of all, and is equally anxious that all do His will. God takes no part in the quarrels of men.

God made all men free moral agents, with perfect liberty to choose either good or evil. He has also established certain fundamental, unchangeable laws to govern both His physical and spiritual universe, which He asks us to obey; which however, we need not obey unless we wish. But disobedience brings its own punishment. God does not force us to obey. Adam deliberately chose to eat the apple and reaped the consequences. God perhaps, might have prevented Adam's disobedience, but He did not.

If God's children deliberately choose to settle their quarrels by a suicidal war, against His will, that is their privilege, but they must suffer the consequences. God who is a God of harmony, peace, mercy, and love can take no part in the sins of men, and so He can take no sides in war. Instead of praying that God be on our side and give us victory, might we perhaps not better pray that we be on His side, and that He help us to do His will whatever that will might be?

If God can take no part in war, neither can His church. A church that claims to be universal and ecumenical institution, including in its membership children of all races and nationalities, manifestly, cannot participate in their quarrels. Of course, Mennonites and the other peace churches have always held this view, that neither God, the church, nor church members could ever bless war. But it is encouraging, at least, to note that other bodies of the Christian Church are also beginning to realize that whatever their attitude might be toward the obligations of their members, the church as such is not at war and dare not allow itself to be used by the civil authorities to bless the war effort, or become the accomplice of the state in the making of war. These churches have made commendable progress in this direction since the first world war when many of the larger denominations were very much in the war.

At the recent meeting of the Federal Council of Churches, held at Delaware, Ohio, to discuss what the churches might do to promote the cause of a just and durable peace when the war is over, the church section of the conference passed this resolution:

> "The Church is not at war. In its essential nature it is an ecumenical, supra-national body, separate from and independent of all states, including our own national state. The spiritual responsibilities of the Church, and the spiritual service which it may render derive not from the claims which the state may make, but from the freedom and autonomy of the Church itself under the Lord Jesus Christ who is its Living Head."

This statement representing the best thought of the large denominations on this matter, though not altogether satisfactory from a Mennonite point of view and non-committal on the part the church member may take in war, yet clearly admits that the church as such must rise above and remain detached from the quarrels of her children if they are to be settled by war.

If we must drag God and the church into all our wars, then mankind is hopelessly doomed to an endless and ever-increasingly, destructive holocaust of bloody carnage that will finally end in the complete destruction of civilization itself. Jesus is the only hope of the world; His church, thoroughly committed to the way of life as taught in the Sermon on the Mount, and the healing influence of the redemptive love of Jesus alone can save the world from this terrible doom.

For Those Who Have no Christmas

By P. R. Hayward

Christ of all the Christmases there have been, hear my prayer for those who have no Christmas.
For all the darkened millions who go to bed hungry tonight, and all the nights.
For all the children in whose homes the candles have been put out these days by war, pestilence, and fear.
For boys and girls whose hands press against store windows while their eyes devour the glories they can never touch.
For those whose hearts are torn by hate, twisted by prejudice, crippled by narrowness and pride.
For these who have no Christmas this day, Christ of deathless love, let Thy presence come with joy and healing in its wings. Amen
In Thy dear Name.

---

* **C. Henry Smith,** who has taught history at Bluffton College since 1913, is the author of: **The Mennonites of America**, 1909; **The Mennonites**, 1920; **The Coming of the Russian Mennonites**, 1927; **The Mennonite Immigration to Pennsylvania**, 1929; **Menno Simons**, 1936; **The Story of the Mennonites**, 1941; and **Mennonites in America**, Number II in the C.P.S. core course series, 1942. At present he he is also one of the six members of the General Conference Board of Publication.

Two Cheyenne Indians Are Ordained

By Mrs. Rodolphe Petter

Conscious of the upholding prayers of mission friends in the churches, a representative group from Busby, Birney, and Lame Deer gathered yesterday afternoon in our little log chapel here on the mission station. Two Northern Cheyenne Indians, Frank Littlewolf and Milton Whiteman, who already served many years, were to be ordained to the gospel ministry. This was quite an advanced step in the history of the Cheyenne mission field, as these are the first Cheyenne Indians who were to be ordained thus.

The Little Log Chapel At Lame Deer

In this chapel Frank Littlewolf and Milton Whiteman were ordained on November 29, 1942. Since last spring Brother Littlewolf has served the congregation which assembles here regularly.

It was a simple, but deeply impressive all-Cheyenne service. An interpreted or part-English service would have detracted considerably from the solemnity and significance of the occasion. Brother Habegger from Busby opened the service. The congregation then sang a general favorite among the Cheyenne Christians, "Jesus zistoxetanotos" (An Jesum denken oft und viel, Bringt Wonn und Freud ohn Masz und Ziel). Two Scripture portions found in II Cor. 4: 1-7 and 5: 16-25 were then read.

The main ordination service was conducted by my husband with carefully chosen Cheyenne expressions, rich and deep in meaning. The response of the two men was sincere and reverent. Other Cheyenne songs from the new Cheyenne song books recently published in Billings were "More Love to Thee, Oh Christ" and "Maheoo, nimezeo Maheoneomotom" (Herr gieb mir Deinen heiligen Geist, den Dein geliebter Sohn mir verheiszt) Brother Habegger continued and closed the service.

Guests in the congregation were Marie Buller Miller and husband. Marie said, "I was simply thrilled when I opened the new Bundesbote yesterday and read the notice of this special service." They hurried with their Sunday morning chores on the ranch where both are employed, and in spite of distance and road conditions, arrived in time, eager to enter into the spirit of this most unusual occasion.

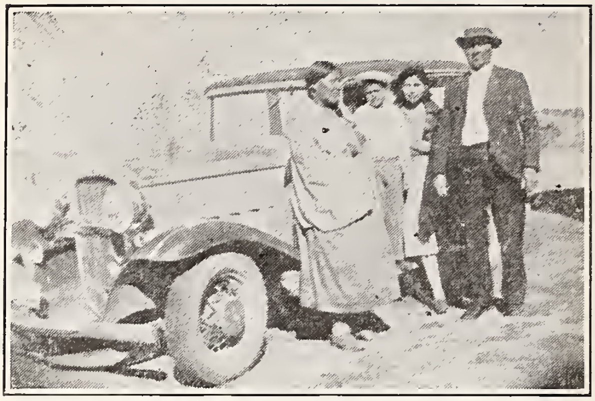
Frank Littlewolf has had a meager education in English. Some years ago he and his wife were the leaders in the "Mashaom," the greatest heathen religious ceremonial of the Cheyennes. When we came to Montana in 1916, Frank was employed as policeman at the agency here. He gave sixteen years of faithful and trustworthy service in that capacity. Both he and his wife were converted that first winter and baptized. Frank became a student of the Word. I taught him to read it in his own language. Promptly he proclaimed it publicly and privately.

When Brother Pankratz left in 1926, Frank was appointed to go to Birney for the week-ends to visit in the camps and to conduct the Sunday morning services. He did this for sixteen years without faltering once. His usual means of transportation was on horseback with lunch and extra clothing strapped behind his saddle. He covered this distance of over twenty miles each way in all kinds of weather. When it was extremely cold he would stop on the divide, kindle a fire, and warm himself before proceeding.

Since last spring when the board stationed Milton Whiteman and wife on the Birney station, Frank has served the Lame Deer congregation. Last week in conversation with Mr. Jennings, superintendent of the entire Northern Cheyenne reservation and representative of the Indian Department at Washington D.C., I was pleased to have him give Frank a fine testimony for stability and character. He has known Frank especially as judge of the Indian Court here at Lame Deer, which position he still holds.

Frank Littlewolf And Family

This picture taken a number of years ago shows Frank and his family. For sixteen years Frank made a week-end trip of over twenty miles to Birney, where he visited in the camps and conducted Sunday morning services. He usually rode on horseback. Not once did he falter.



Milton Whiteman And Family

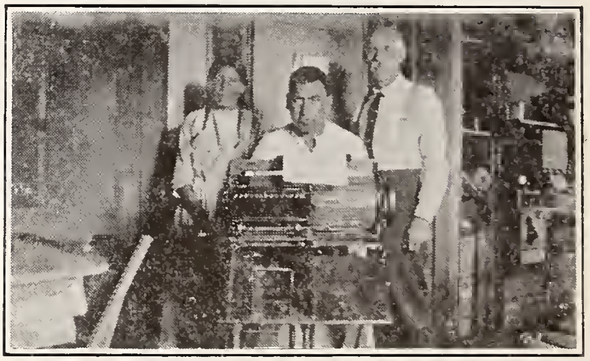
Milton Whiteman and wife now serve on the Birney station. The above picture was taken a number of years ago. While serving as chief of police for several years Brother Whiteman handled lawless elements fearlessly without weapons or violence.

Milton Whiteman's grandfather was a white man connected with the army post at Ft. Keogh near Miles City. He married an Indian woman; thus, Milton has some white blood. He has also had more contacts with white people than most of our Indians and speaks English fluently, though he also had a meager schooling. Once a stranger asked him, "Where did you attend college?" With a natural ability to assimilate a wide range of information and a bend to learn the ways of the world, Milton sowed his "wild oats" freely. His reputation was bad.

In 1926 he was converted during an Easter communion service here in our chapel. His wife partook and had her place with the communicants in front, while Milton sat alone in the back. Soon after, he said, "I felt like an outcast. I decided then and there to accept Jesus as my personal Saviour." Conversion for Milton meant truly a "right about face." He gave up drink, smoking, and women, and devoted himself wholeheartedly to his new life. A number of years he served as the most efficient chief of police our reservation has ever known, keeping order, prosecuting offenders, handling lawless elements fearlessly without weapons or violence.

A few years ago FBI men investigating a murder case on our reservation suspected Milton, a brother and a nephew of hushing important witnesses, and three were placed in close confinement in the Billings jail for a period of several months. This most unjust and severe trial only deepened Milton's spiritual life as he cooperated with Christian workers who visited the jail regularly. His strong voice rang out even there in song and praise, influencing the jailer as well as all the prisoners. When the grand jury finally met at Great Falls, they immediately sent a message demanding the release of all three.

Having a better knowledge of English than, perhaps, any other Cheyenne Indian of Montana or Oklahoma, Milton has found great joy and profit in the Word "that speaks Cheyenne." He reads it as readily as he reads the English. "I have a far better grasp of God's message by being able to read the Cheyenne Scriptures than I, as an Indian, could possibly have merely through the English language." This has been the gist of his thought expressed over and over again in word and prayer. This fact gives him a tremendous advantage over any new white missionary, who must first learn the language.



Translating the "Word" Into Cheyenne

Shown here are missionary Rodolphe R. Petter and Ernest and Anna Vxzeta. Ernest is at the multigraph which was used to print the Cheyenne translation. It is this translation which means so much to Milton Whiteman, expounder of the Word.

May this account serve to enlist further prayers for these two native Cheyenne ministers of the Word, for all the Montana missionaries, as well as for the entire Cheyenne mission field.

—*Lame Deer, Montana, November* 30, 1942

Moody, A C.O.?

"There has never been a time in my life when I felt that I could take a gun and shoot down a fellow-being. In this respect I am a Quaker." **D. L. Moody** in 1863 (Civil War days)

A Joyous Christmas to All Mennonite Readers

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
North Newton,
Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

Y. P. U. OFFICERS
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Instead of Questions

By Elaine H. Sommers

Harold Carter's brown curly head bent low over the desk. His eyes seemed to be glued on a spot at the upper right-hand corner of the page, but one glance could easily have told a spectator (had there been one) that his thought were far away from Hendrik Van Loon's *Story of Mankind.*

At the far end of the room a tiny fire was smoldering in the fireplace. It was hardly the kind of fire for Christmas eve. Yet Harold's unseeing eyes did not seem to notice the forsaken little thing. In fact, Harold hadn't even seen the holly which Mrs. Athel had arranged so tastefully on the mantel and around his mother's picture in the hope that it might remind someone of the joy and happiness of Christmas.

You see, Mrs. Carter had died when Harold was but a little boy. The big house had been so empty and lonesome with her gone that Mr. Carter had decided to sell it. Since that time he and Harold had lived here in the three-roomed apartment at 508½ South Main Street. Mrs. Athel cleaned the house for them every Friday morning, and tried to make things as pleasant as possible for Harold and his father. Nevertheless, the Carter home could never be quite the same again.

Harold—intelligent, moody, not too handsome in spite of his brown curls, and seventeen—was a senior at Warren High. "Harold is a brilliant young man and has great possibilities for success, if only he'll snap out of it!" the principal of the high school had said. Everyone who knew Harold knew what the principal meant when he said, "snap out of it." Harold was always riding too far on the bus, leaving his jacket somewhere and never quite able to figure out where that somewhere was, or forgetting to go to class, then explaining to the teacher that he was trying to figure out something very important.

Poor Harold! If he only knew it, the answers to those questions which kept swimming around unanswered in his mind were in the little black Book lying on the desk right in front of him—the Book Mrs. Athel dusted so carefully and put it back in its place to be untouched until the next Friday. His mother had read that Book and she had received untold strength, joy, and comfort from the precious mine of gold hidden between the two plain black covers.

Tonight was Christmas eve! Elsewhere people were singing the beautiful old Christmas carols which have given joy and happiness every year at Christmastide to countless thousands of people. But to Harold it all seemed foolish. "The idea, that people will go to so much bother over the birthday of just another man! They themselves admit that they are not sure whether they are celebrating the right day. Tommyrot! That's all it is."

In spite of the brave front, Harold was unhappy deep down in his heart. A lot of things bothered him. "Just exactly why is life worth living anyway? What happens when a person dies? What is the most important thing in life? Is it knowledge? Why do people do and think the things they do? Do other people think the same things I do way down inside? What causes war? What does the whole thing matter anyway?"

So on and on the questions keep rolling around in his mind. They were questions Harold could not answer, questions that kept him awake nights, questions that made him forget to go to class, or get off the bus, or eat his lunch. They were questions which nearly drove him to desperation because they were so urgent, because they would not get out of his mind even for Christmas eve and let him rest.

Even tonight as Harold sat staring at his book oblivious of his surroundings, the questions kept confronting him. "Who am I? Where am I going? What am I here for? Why? Why? Why?"

At length Harold jumped up, slammed the book shut, grabbed his hat and coat, and rushed to the door. He did not care which direction he was going. Anything to change the monotony!

The snow was dancing down noiselessly. It would be an ideal Christmas day. The little stars were twinkling in the heavens as they had on a certain night hundreds of years ago when shepherds were abiding in the field keeping watch over their flocks by night.

"Odd," thought Harold, "I had never noticed before how beautiful it can be!" On he walked down Main Street, up Market Street, and over St. John's Avenue. "Why, here is where Christine Yoder lives!"

Harold always liked Christine. She was in his economics class at school. Harold hung his head as he thought of an incident which had occurred a few days before.

One day after school a group of students were standing in the hallway discussing the caroling. "Shall we invite Harold Carter?" asked Tom Smith who seemed to be the leader of the group.

"Him?" queried Bill.

"That kill-joy!" This time it was Ethel. "I just can't stand the way he goes around talking about Einstein's theory, Darwin's theory, and all that stuff. Ugh, he just gives me the creeps. Besides, think of how he makes fun of religion."

"Wait a minute," interrupted Christine, "I don't think you're being fair to Harold. Do you think Jesus would approve of our being unkind or not treating him right just because he has some queer ideas?"

Just then Harold came around the corner from the library with an armful of books.

Christine, not noticing him went on, "Harold Carter is o.k. He . . ."

Harold flushed in anger and confusion; he could not help but guess what had gone before. "Don't feel obligated to defend me, Christine Yoder. As for the rest of you, you're just a bunch of dopes." Harold stamped off savagely.

"Look at what we've done!" gasped Christine.

Tonight as he walked past Christine's home, Harold felt suddenly ashamed of himself. Somehow it didn't seem right to lose his temper and say something like that in front of Christine. "Christine is so—so—. Well, anyway, there's just something about her . . , " he ended lamely.

Harold quickly dismissed Christine from his mind and walked on down the street, still trying to get away from those endless questions.

Here was the little white church that Christine attended. Let's see, what was the name of it? Oh, yes! Mennonite. The people inside were singing:

"O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye
To Bethlehem."

Harold had vowed never to enter a church. Anyone who can reason knows that Christianity is foolish and ignorant. Such had been his stand. But tonight standing outside listening to the music he felt suddenly very lonely. His mother had taken him to Sunday school when he was a very little boy. That had been years ago. Moved as if by a sudden impulse, Harold went inside and took a back seat.

Why! There was Christine now, several rows ahead of him. How pretty she looked in her little white cap!

Brother Miller preached a marvelous sermon on that Christmas eve. He told again that wonderful story of how God's only begotten Son came into the world as a baby and how He was born in a manger because there was no room in the inn. His text was, "On earth peace, good will toward men." He explained how God can speak peace to our hearts even though the whole world is at war. The Spirit of God was moving mightily. As Harold was sitting there on that back seat, the answers to his questions came one by one. "Life is worth living only when it is lived for Jesus. People were created to honor and glorify God," et cetera, said the speaker.

At the close of the sermon they sang what is probably the most loved of the Christmas hymns, "Silent Night." Harold felt awed and humbled as he thought of that holy night. He discovered not only the meaning of Christmas but also the meaning of life. Brother Miller explained many things to him.

The Bible, no longer just something to be dusted, became his guidebook and his constant source of inspiration. Harold, like Paul the apostle, became as zealous in his service for Christ as he had once been in his opposition. The questions which had once been like a plague to him no longer troubled him. He was a devoted follower of his Christ.

It is several years later in the same living room. Tonight the fire is crackling merrily in the fireplace. The room seems so cheerful and Christmassy. A young man and his wife are just now putting on their wraps. They must be going to the Christmas-eve service.

Listen! the young man speaks,

"Do you remember what happened just five years ago tonight, Christine?"

She answers tenderly, "Oh, Harold, how could I ever forget it?"

—*Youth's Christian Companion*

WHEN WRITING TO THE BOYS IN C.P.S. CAMP

DON'T

. . .write long letters for several times and then stop writing or write only occasional postal cards.

. . .tell of good times in such a way as to make him think he is missing a lot.

. . .send your sympathy. He doesn't need it and he doesn't want it.

. . .mention unpleasant things about which he can do nothing and does not need to know.

. . .send repeated invitations for him to come home for some social functions. He has only a limited amount of leaves and absences.

DO

. . .write regularly even if not lengthily.

. . .be cheerful. Tell of the things around home which interest him.

. . .remember his hobbies and interests and help him to continue them in camp. If he reads, send him a book he will enjoy.

. . .let him know in whatever way possible that the home church is interested in his testimony and everyone wishes him well.

. . .write to those boys whom you know only slightly. Your interest in them will surprise them and encourage them.

Believers in the Village Tal Deoria

The grown-ups in the above picture make up the greater part of the Christians in Tal Deoria. Once there was a much larger number of Christians in this village which lies about seven miles straight north of Mauhadei. Many of them drifted away from Christ. Recently there has been a revival in this community. On a recent Saturday we baptized three. Several more are waiting to be baptized. We expect to organize the Christians of this village into a church sometime this month. This church will be affiliated with the mother church at Mauhadei. It will be the first one to be organized in the Mauhadei area. Across the river in Beltikri there is a growing group of Christians. A second church is to be organized there. Two from this area were baptized last Sunday. Several are on the waiting list. This picture is suggestive of how churches come into being.

—*One of the missionaries in India*

MERRY CHRISTMAS

Dear Readers:

Since the mail service is much impaired, we are using the columns of our papers to extend the season's greetings.

With the "Merry Christmas" and "Happy New Year" greetings made possible through the unsearchable riches of Christ we earnestly pray that peace once more will reign upon this earth, as the angels heralded in the days of yore. Furthermore, we rejoice to say that our zeal for the Master's service continues unabated. "Work for the night is coming!"

Our health, thanks to the Almighty, remains good with plenty of work to be accomplished while the door still stands ajar nad the multitudes are in great need of the gospel.

Our hearts release unspeakable praises for past in gatherings; still more so for the hopeful touring season beginning with November; then also that the Indian Church Conference is nearing a significant climax when they shall gather for their annual session at Mauhaudi, December 2, to join in closer union with mission obligations. At it more deacons, evangelists, and pastors shall be ordained.

God's Word is most powerful; at the same time Satan is not at rest. We covet your most necessary help in prayer and what lies in wake to carry on the huge task to extend His Kingdom.

Yours as ever in His cause,
Mathilda and P. W. Penner
Champa, C. P., India, October 15, 1942

ELIZABETH VORAN, born April 28, 1894, at Moundridge, Kansas, passed away at the Bethel Deaconess Hospital, November 3, 1942, after five months of illness. She leaves two brothers, John A. Voran of Pretty Prairie, and C. D. Voran of Augusta, Kansas; and three sisters, Mrs. J. J. Voran and Mrs. H. W. Voran of Kingman, Kansas, and Mrs. H. D. Kopper of Hutchinson. She was an active and faithful member of the Bethel College Mennonite Church. Funeral services were held in the College chapel Friday, November 6, at 2:00 p. m., Rev Lester Hostetler officiating, assisted by Dr. E. G. Kaufman.

SUGGESTED DEVOTIONAL READINGS

Dec. 20 Zechariah 9:9; Psalm 24; Matt. 21:1-11
Dec. 21 Mal. 4:2; Jer. 31:31-34; Gal. 4:1-7, 5:22-26
Dec. 22 Isa. 40:3-5; 40:1-8; John 1:19-23, 29-34
Dec. 23 Mal. 3:1-3; 3:1-4; Matt. 3:1-12
Dec. 24 Micah 5:2,4,5; Psalm 98; Col. 1:9-23
Dec. 25 Isaiah 9:6-7; 9:2-7; Matt. 1:18-23
Dec. 26 John 1:1-18; Luke 2:25-34
Dec. 27 I John 4; Psalm 96

Henry van Dyke asked Lord Tennyson what lines of his poetry he would wish remembered longest. For reply he wrote:

"Love took up the harp of life,
And smote on all its chords with might;
Smote the chord of self, which trembling,
Passed in music out of sight."

"How great it is to be the Lord's servant in any drudgery." —*Oliver Cromwell*

Book Review

(Continued from page 5)

them: a picture of the Mennonite Church at Elbing, Germany; a picture of two young girls being led to their execution; a picture of feet washing as it was observed by the Old Flemish Mennonites; and pictures of a number of churches and other public buildings of south Russia. —*Melvin Gingerich*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 27, 1942

Dynamic Christian Living. Rom. 12:3, 9-21

"In the former part of this letter the Apostle has been building up a massive fabric of doctrine. He now passes to speak of practice, and he binds the two halves of his letter indissolubly together by that significant 'therefore,' which does not only look back to the thing last said, but to the whole of the preceding portion of the letter. Christian living is inseparably connected with Christian believing. Paul's way is the right way. Lay broad and deep foundations of God's facts revealed to us, and then build upon that the fabric of a whole life."—Maclaren.

The title of our lesson has a challenging ring. There is something attractive about people who are "live wires" and who do worthwhile things. This is much true of Christian living and of Christian work. There is a spiritual energy in a life lived close to God. The humblist Christian may have it.

Power from on High, vss. 1-3

When Christian living is dynamic—energetic, powerful—there must be a power which is not one's own, making it so. We are spiritually dead if we do not receive power from on high. God has unfailing supply of spiritual power. Paul mentions the necessary condition in the first verse of our lesson. Paul draws an example from the Jewish sacrifice. The body is to be dedicated to God. Without consecration to Him, self-indulgence and animal appetites will carry us in the wrong direction. This is setting the gift—the body—apart for the use of God. It is saying to Him, I am here Lord; take me, use me as Thou wilt." All acts of obedience, consecration, dedication, and surrender are included in the giving of self to God. This is the spiritual service which God asks of us.

Paul lays down two broad principles for the Christian life: first, self-surrender, and second, growth in grace. The Christian must not adopt the standards of the world, but having been transformed in the innermost nature, he is to live on the higher spiritual plane. The renewing of the mind must come before we can work out that "good and perfect will of God." The renewing of the mind brings the transformed life. The change must begin within. The renewed mind is in harmony with the mind of God. It is humble—takes a sane view of self—and recognizes that all we are we owe to God.

Practical Standards of Life, vss. 9-21

Love has a prominent place in Paul's enumeration of Christian virtues. Love is to be without make-believe, hypocrisy (vs. 9). It is to be sincere, honest, the real thing, genuine, and consistent. Genuine Christian love is not indifferent toward evil. It discriminates sharply and clings to the good. It loathes the evil. True love will show itself in kindness and tenderness toward others (vs. 10). It will not contend for places of honor but will honor others instead. We are to do with all our might whatever our hands find to do (vs. 11). The great motive of the Christian life is serving the Lord. The sure hope of the Christian is cause for rejoicing. There are difficult and troublesome times when the virtue of patience is greatly needed. Christianity is a practical religion. Love is an active force and will minister to the needs of the poor, especially the poor in the church (vs. 13). Christian love will show itself in good deeds toward enemies. It will rejoice with others in their good fortune and show genuine sympathy when sorrow and adversity come to them.

Love will seek to enter into the feelings of others so as to be of one mind, and mutual good feeling will result. We should be willing to stoop to lowlier spheres of usefulness (vs. 16). "We should aim to be above reproach in the eyes of all," (Moffatt). We must not give any just cause for our good to be evil spoken of (vs. 17). We are not to give any cause for quarrel with another. We are to be at peace with others whether they are at peace with us or not. We are to let the judgment of God take its course. He has promised to make things right for us. Doing good for evil is the true Christian's vengeance. It makes the enemy feel ashamed because his hostility has been repaid by love. To repress the desire for revenge is to gain a victory over self and at the same time to disarm the enemy. The mind of Christ is the Christian's law of life. "It is better to live much than to live long." The reward for living the Christian life is in the joy of living the clean life. The secret of dynamic Christian living is the giving of ourselves fully to God.

How will real brotherly love show itself?

What is the strongest and finest answer a Christian can give to wrongs and slights? How does it work?

Why may not a Christian take a neutral attitude toward evil?

Peace on Earth

Peace on earth—with nations warring,
Man his brother's blood outpouring?
Long ago came Peace to earth
With the Lord Christ Jesus' birth;
God's Goodwill to foe and stranger
Lay in Bethlehem's humble manger;
Earth wove thorns to crown His head:
Now she weeps, her Peace is fled.

Peace on earth—beset with sorrows,
Dark todays and darker morrows?
Still comes Jesus through the gloom
Seeking who will give Him room;
Earth may shudder with disaster:
Peace abounds where Christ is Master,
And where hearts will give Him birth
Men may yet know peace on earth.

—E. Margaret Clarkson

Christmas Time at Our Convalescent Home

By Helen A. Penner

We started our preparations for Christmas on December 5 when Mademoiselle Plion, Lois Gunden, and I went to Perpignan to do some Christmas shopping for our big "international family." We purchased about thirty gifts that day, mostly for the younger children. One of the Spanish men of our personnel was going to town within the next few days, so we asked that the toys be packed so that he could bring them with him.

December 7 is the *Fete* of St. Nicholas in France, but it was not observed in the Home. It was the first Sunday in Advent so in the afternoon Lois began teaching the children the words and music of "Voici Noel" (Silent Night) in French. Most of the older children and some of the younger ones could read French, so I had typed copies. The tune was difficult for them as it was of an entirely different tempo than they were used to singing.

Gifts

December 9 we three again went to Perpignan to attempt to finish our Christmas shopping for the children. It was none too soon as toys were selling rapidly and already there was not as much of a selection as there had been a few days before. For a few days some of the stores lost a little of that barren appearance so characteristic of French stores in wartime. The clerks were more courteous and seemed happy to have something to sell. This time we took our purchases with us. Can you imagine with what curious and happy glances the children greeted us when they caught sight of the three of us laden with packages of different shapes and sizes? One of us carried several hoops which could not be hidden very well so it started speculation immediately as to who would receive them.

Decorating the Tree

When Lois and I were in Marseille the week end of the fourteenth of December we bought a few small gifts for the personnel at the Home. On December 18 our Christmas tree arrived. We were so happy to be able to get one. It was set up in the office temporarily in a box of damp sand. On the twenty-fourth amidst our busy preparations a letter arrived telling us again that political conditions were such that it was not certain that it would be wise for all of us to stay in France. Such news on the day before Christmas! It dampened our spirits for a while, but with the happy and excited children around us we soon thought of merrier things. There was plenty to do to keep our hands and minds occupied. After our family was tucked in for the night and the personnel had eaten the evening meal, the men moved the Christmas tree into the alcove adjoining our dining room, which also served as our schoolroom. Then we all took part in trimming the tree. Some of the decorations were rather peculiar as we had to make some of them. Not having much material of any kind it was not easy to make them pretty. There was much merriment as we gathered around the tree, each one contributing his ideas and talent. It made us feel so Christmasy that we sang some of the Christmas songs together softly. When we had done our best the gifts for the children were brought in and piled underneath the tree. They were not wrapped in pretty paper, in fact, some were not wrapped at all as paper was scarce, and some of them didn't amount to much, but that didn't seem to make any difference to the children the next day, I noticed. The names on the packages were all turned down so they couldn't see which was for who. Then the men arranged a barricade of chairs in front of the tree, so the children wouldn't get too close in their eagerness.

French Kisses

I wish you could have taken a peak into the Home on Christmas Day! Some of the little ones squealed with delight when they saw the tree and their eyes grew very large. No sleepyheads that morning! They about smothered us with kisses that day. The French way is to kiss each cheek so you can imagine what that amounted to when almost sixty children had a chance at us. Some of the little "buggers" did it up brown by kissing us in the morning and again in the afternoon when they received their gifts.

Church Services and Chocolate Pudding

Lois and I attended services in Perpignan. The singing of a familiar Christmas carol really brought thought of home. Communion was observed. It made me think of the time when people of all nations will be fellowshipping in the presence of the Lord.

We hurried to the tram station, but because the services had been a little longer than usual we missed the first noon tram and so had to wait for the next.

We had hoped to get fowl of some kind for Christmas dinner, but is was impossible. The extra treat was chocolate pudding and the children almost licked the plates. "What's so wonderful about that?" you might be asking, but you would know if you not had chocolate pudding since you left your native land perhaps as long as four years ago.

"Long Live the Devoted Mennonites"

After the noon meal we had a short program which was followed by the distribution of the gifts. A number of lovely recitations, songs, and dialogues were given. At the close one of the girls spoke a piece which had been "manufactured" for the occasion by the Spanish teacher. It had been translated into French by the little girl with the aid of the two French ladies of our personnel. In memory I can still hear those adorable children shouting in French at the close of the recitation, "Long live the devoted Mennonites; those who are with us and those far away!" Then a huge bouquet was brought in and presented to me, which I immediately handed to Lois. It was meant for her, too, so I asked her to express our thanks. My French had disappeared in the excitement.

Christmas Day, 1941, is one I will never forget. It was worth all to be able to have a part in bringing the joy it brought to these refugees, and at that, it wasn't so much that we could do.

Christmas Day, however, did not end all the festivities. On the twenty-seventh there was a special celebration for all the children at Canet Plage to which our group was invited. We had a hard time getting all of them "shoed" and clothed enough to appear in public, but after much effort we thought they would pass inspection; so we accompanied the happy and excited group to the hall where the *fete* was held. A part of the program was some American "music." Imagine our surprise upon hearing the *Tiger Rag*. We hoped that the French did not think that that was a sample of our best in the line of music! After the program toys, oranges, and sweets were distributed to the delight of all. We feared that we would have a number of sick children that night, but nothing disastrous happened.

Chicken and Visitors

We had a chicken dinner the Sunday following Christmas, so the treats were distributed somewhat. You may be assured that the chicken dinner was quite an event for us as well as our family. That afternoon the protestant pastor's wife and four girls came to visit the Home. We had hoped the pastor would come, too, but he had contracted a cold and a slight fever. They played games with the children and gave a little program. They brought a pair of home-made sunglasses for each child and also a few candies.

For New Year's Day we made little paper cups which containing a few candies served as dessert that noon. This brought to a close our first Christmas "holidays" spent at the Mennonite Convalescent Home in Canet Plage, Pyrenees, Orientales, France. The account of Christmas 1942 will probably be a story tinged with sadness much more.

"Lord, let Thy spirit in holy rebirth
Shine over all our darkened earth. . .
Let our deaf ears be attuned again
to 'Peace on earth, good will to men.'"

North Newton, Kansas, December 10, 1942

THIS PAPER IS NOT ISSUED DURING CHRISTMAS WEEK

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Daily Talks With God
1

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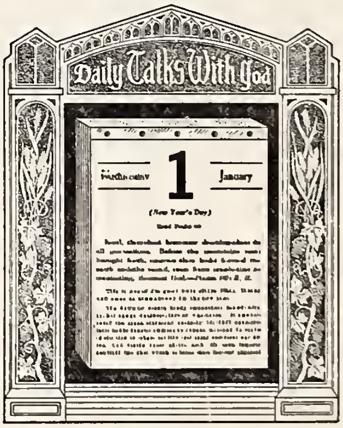

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« « JOTTINGS » »

—**First Mennonite Church, Upland, California:** Since the first Sunday evening in October the Adult Christian Endeavor Society has been led in a study of the Lord's Prayer by Mrs. Salzman. The interest has been gratifying, and the prayer will mean much more to us.—The Welcome Wanderers S. S. class met at the home of Brother and Sister Arnold Hostetter. J. S. Boshart presided at the annual business meeting. We sang Christmas songs and then were led in prayer by Rev. Salzman, who was present with his family. Dorothy and Margeret Salzman and Evelyn Dettweiler gave musical numbers. Edd Haury, who has been the faithful teacher of the class for twenty-one years, was re-elected. The membership dues and birthday offerings amounted to $21.00. Of this five dollars was sent to each of the following: home and foreign missions, relief, and C.P.S. camps.—Leonard Wiebe of the C.P.S. camp, Camino, spent a short furlough with his parents, Rev. and Mrs. Alfred Wiebe. He gave an interesting talk on Sunday evening.—Lydia M. Horsch, Corr.

—**First Mennonite Church, Hillsboro, Kansas:** On November 15 the new parsonage was dedicated. Rev. E. J. Bohn, of Soudertown, Pa., who began a series of meetings on that Sunday, spoke words of dedication, supplemented by Rev. H. T. Unruh. Mrs. Unruh then opened the door of hospitality and entertained with a lovely tea. H. J. Bartel has been elected the new deacon.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** To meet our C.P.S. quota our church needs to raise over $250.00 per month. We have done our part thus far. The civilian bonds which were registered in the name of the church have been received. These bonds have a term of ten years with interest at 2 per cent. They are redeemable at face value in eight years. These bonds are registered bonds, but they are transferable at current values.

—Bulletin, **Grace Mennonite Church, Lansdale, Pa.** Robert Kreider, son of Rev. A. E. Kreider of Bethel College, spoke to us on the worth of the C.P.S. program. The young people gave twenty-seven books to the men in camp. Dr. Ella Bauman told the story of an Indian widow to the Women's Missionary Society. Brotherhood Day at the Retreat Grounds turned out so cold for the eight people who showed up that they had to move fast to keep icicles from forming on the paint brushes. Rev. Olin Krehbiel spoke at the Zion Church, Souderton, on Thanksgiving evening.

—**Thanks** to the pastors who brought to the attention of their members the sample mission numbers of our church papers.

—**C.E. workers** have you tried the programs which are given two times a month in our young people's section? If you have any suggestions for their improvements, please, send your suggestions to the editor.

—**The Deep Run (Pa.) Mennonite Church** set up a literature table on which was displayed literature from the Literature Committee of the General Conference Ladies' Missionary Society. The Ladies Mission Aid Society of this church was founded in October of 1885 for the purpose of making clothing and bedding for our mission station in what was then called the Indian Territory. In November a large box of goods was sent to Missionary Haury at the station. Mrs. Emeline Detwiler, Mrs. Barbara Wasser, and Mrs. Abram Moyer are three charter members who are still living.

——**The Salem Mennonite Church of Freeman, South Dakota**, publishes a two-page paper called the **Friendly Visitor.** This is sent to the men in camp. From it we glean, "Judging by reports, most of you (men in camps) probably worked on Thanksgiving Day. Dr. A. Warkentin of North Newton, Kansas, preached for us in the morning. He gave us a challenging message; he recalled his experience in the last war at which time he and his family were in Germany where they were actually hungry and suffering for want of bread. One of the thoughts he forcefully presented was that we ought to thank God for bread and clothing." "Prof. Plett, professor of Bible at Freeman Junior College, will occupy the pulpit in our church December 6, while the pastor will be away to serve communion in the North Church."

With the copy of the **Friendly Visitor** came a blotter. On it are the names of the young men from the "South Church" who are in camp. This blotter is to remind and encourage the members to write to the boys.

Alberta Community Church, Portland, Oregon: In our After-School-Bible-Hour the teachers have been teaching the children very effectively to be reverent during their opening and closing prayers. All of the boys and girls fold their hands and bow their heads when they speak to Jesus. Shall we try to bring this worshipful spirit into our Sunday school and church services?—Some of the ladies of our Women's Missionary Society have finished several quilts and a box full of baby layettes for foreign relief. Some have also mentioned that they have clothes which they would like to give

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—**Nine Churches** have adopted the **100 per cent church paper subscription** plan.

—Members of the **Zion Mennonite Church, Donnellson, Iowa,** have the opportunity to take part in a workers' training school. The pastor of the Methodist church teaches a course in Sunday school administration, and Rev. Nunemaker teaches a Bible course.—The Missionary Society sent away eighty-five pounds of clothing for relief.

—**First Mennonite Church, Reedley, California:** From the pastor's annual report we quote, "Our quota to the Civilian Public Service has been met in cash, and numerous gifts in the form of fruits, vegetables, etc., have been sent to the camps in addition. We have not slackened in our giving to the various benevolences of our Conference. We have aided Christian Education through gifts to Bethel and Bluffton Colleges and Freeman Junior College. We have continued assisting the Migrant work with increased emphasis on the spiritual side of the work."

—Bulletin, **Second Mennonite Church, Philadelphia:** "Tonight our young people will meet to look over their new book for discussion on **The New Venture** by Capt, Reginald Wallis. The pastor will be present to lead the discussion.

—**Immanual Mennonite Church, Los Angeles, California:** We are glad to report the following marriages: Dorothy Rowane to Herbert Mueller, Gwendolyn Evonne Dunn to Elmer Rand, Arlene Forrest to Noel Hasty, Gladys Toews to Paul John Leon, Audrey Yoder to Edgar Mueller. —Mrs. Frank Regehr.

—**Notice to all church treasurers:** If your church is to have credit in the financial report for the fourth quarter of this year for nearly all of the money contributed in 1942, then such money should be in the hands of the treasurers of our Conference before the close of this year. The money which comes in to you after you have sent the larger amounts away will have to be credited to your church in 1943.

—If you will send your **subscription orders or renewals** directly to the **Mennonite Publication Office, Newton, Kansas,** extra delay and cost will be avoided.

—**Articles longer** than four typewritten pages, double-spaced, are too long to interest most readers. Keep your articles short for the sake of reading interest. Conference reports are most interesting when they are stripped of details. News of several months ago has lost its freshness. There are plenty of things happening right now which can be reported in short, tasty jottings.

—**Brother Ralph Kauffman of Bethel College** spent the week-end of December 4 to 7 at the C.P.S. Camp at Weeping Water, Nebraska. On Saturday evening he talked on "The Meaning of Freedom In a Democracy" and led a discussion on this subject. Sunday morning he brought a message on "The Uses of Adversity."

—**Rev. C. A. Van der Smission** of the Bethel Home for the Aged, Newton, Kansas, and **Mrs. John Decker** of Moundridge, Kansas, celebrated their ninety-first birthday on December 4. Brother Van der Smission stil serves as editor of the German Mennonite Sunday School Quarterly and regularly teaches a young men's Sunday school class at the First Mennonite Church. Mrs, Decker has fifty-five grandchildren and eighty-six great grandchildren.

—**I. I. Bargen** of Mountain Lake, Minnesota, celebrated his eighty-fifth birthday on November 29. Brother Bargen is stil active as general secretary of the Mennonite Aid Society, which position he has occupied since 1925. He helped to found this organization in 1897.

—**Bluffton College:** Mrs. Russell A. Lantz, art instructor in the Bluffton public schools, addressed members of the Bluffton College Home Economics Club on December 3. She displayed several novel Christmas gifts made in her art classes and demonstrated various methods of wrapping gifts attractively. The Bluffton Choral Society will give the oratorio, "The Messiah" in the high school gymnasium on December 20, at 8. p. m. Two plays will be given in the Ramseyer chapel on the evening of December 22.

Core Course Booklets Arrive

On hundred booklets of each of the first three in the series of six arrived this week. Standing orders have been filled. Those ordering all six booklets or others than the first three will have their orders filled when the remainder of the peace committee order comes in. Send all orders to the secretary of the Western District Peace Committee, whose address is Reynold Weinbrenner, North Newton, Kansas. The price of one booklet is twenty cents, postpaid. In lots of ten or more they are fifteen cents each, postpaid.

What Shall
I GIVE?

A present that will repeat itself each week, a constant reminder of your thoughtfulness, an inexpensive gift—such is a year's subscription to **THE MENNONITE.** Why not remember your friends with **THE MENNONITE** this Christmas? The gas and rubber situation will, undoubtedly, make it more welcome than ever to them.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LVII NORTH NEWTON, KANSAS, DEC, 29, 1942 NUMBER 50

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A Concern for Men in C.P.S. Camps

*By Albert Gaeddert**

Of recent years we as Mennonites have manifested a great interest in missions. Our largest field of interest has been in foreign missions. Some of these areas are now closed to us, much to our regret. When the work can be resumed one will quite naturally expect a renewed and heightened interest therein. In the meantime another great area of missionary activity has opened up for us right here at home, the mission of our drafted men under Selective Service, especially those who have chosen to enter the Civilian Public Service program. In an effort to preserve certain basic religious beliefs within our oncoming generation and in our future leadership, we are now paying the cost of maintaining a program that amounts to nearly $60,000 monthly. This is a noble expression of our common concern for the spiritual welfare of our young young people. The noble efforts of our combined groups is worthy of an expression of appreciation, in which the boys now in the camps would want to join.

There comes to us quite forcefully a further realization and concern regarding all of the men drafted. What will they be able to do when the war is over? Numbers of them will want to enter the commendable field of relief work either at home or abroad; others will wish to resume their former duties, while there will be a rather large number who will not know just what they can do nor where thy will find the means with which to get started.

Committee and its Duties

The problem comes right down to every local church. Would it not be helpful to have in each church a committee whose special function would be to look after the welfare of the drafted men?

The duties of this committee could be myriad, but I would list four specific duties that such a committee could make its main objectives: (1) to acquaint itself with every young man subject to call or already called; (2) to maintain a bond of connection with the young man after he is called; (3) to learn of the young man's desires after release from the draft; and (4) to help the young man to realize his desires.

Comments on these four points are based partly on that which seems logical, as well as on the expressions of some of the young men now in the draft. The object of point number one is to give him the assurance that at home there is not only his family concerned about his welfare, but also the church fellowship of which he is a part. This fellowship has a vital and active interest in him. Beyond his family and his sweetheart no one would know better the needs of this young man than this church committee, needs both physical and spiritual. It would give the draftee a sense of security and a feeling of oneness and of belonging to know that the church fellowship at home had an active concern in his welfare; this would be to the draftee a tremendous lift, especially, on the days when he feels that he is quite alone in the cause.

Aid the Minister

After the draftee is in camp, such a committee could greatly aid the minister in keeping the young man informed on the happenings within his home church. I have seen and read several letters by ministers at home which seem to me to be the very nicest manner of keeping in touch with the draftee. Just to inform him of such items as who led the Christian Endeavor program last Sunday, what the minister's sermon was concerned with, how much was contributed for the cause of missions, peace, relief, education, and other interests means the continuation of a living stream of fellowship that the young man wishes to feel assured of. No letters are quite as interesting as those which are "newsy" yet without the malicious content of "gossip."

Major Function

Points three and four should be the major function of this committee. This committee could learn what the young man wishes to do when he is released from the draft. Does he wish to enter relief work for a year or so? Does he wish to enter college or pursue some educational interests? Does he wish to go back into business, or does he want to go on the farm? Many of our young men come from the rural area, and will, no doubt, wish to return there. Some are fortunate enough to go on to their father's farm, an uncle's, or a father-in-law. Others may be able to rent some ground near home, but there may be those who will want to farm but cannot find any fields to rent.

***Brother Albert Gaeddert** is the former director of the well-known Colorado Springs, C.P.S. camp. He is now assistant to Brother H. A. Fast, general director of all Mennonite camps. Brother Gaeddert works with the camps west of the Mississippi. He wrote the accompanying article in Burns, Idaho, while waiting for bus connections. In it he has put down the concerns expressed in a talk at the Rural Life Institute at Bethel College.

A New Colony?

This church committee should know just what the prospects are for each of the young men drafted; this could be ascertained both from the draftee as well as from the parents of the draftee. Perhaps some churches will have no one who will need help outside of the immediate family, but there may be churches who may have as many as six or eight who do not see where they can go to get a start again. This should become the concern of the brotherhood. Other churches may have the same report to give. It may be necessary that we have a conference committee to which all of these local committees could report their findings, and the need may warrant a "colonization" effort. If so, we ought to be on the lookout now for such a colonization area.

A Complete Community

And would it not be thrilling to enter into such a new community together with a group of twelve or fifteen other young couples? Here could be the realization of the dream of Dr. Arthur Morgan of a community which is built around more than agricultural interests alone. Here could be a complete community, basically religious in its interests, with the church as its center, and with provisions for schools, recreation, fellowship, all set up on the basis of a cooperative brotherhood. As a people with an agricultural background of more than four hundred years, with a group of men who have had more than a year's experience of living together in close fellowship as a nucleus, and with the mother churches fostering the proper growth of such a community, where could one find a better makeup and a better foundation for such a community?

Fund for Help

Many of these men will return from the draft with rather empty pockets and with a very limited bank account. Most of them, if not already married will want to do so immediately. How can they get a start financially? They will need some help immediately. If they see no source to which to go, there may be only one recourse: to go to a city to find some employment. It should become the responsibility of the brotherhood to avoid this embarrassment for any draftee. These men have been giving their time and many of them without remuneration, while we at home have earned normally. We owe it to our young men to have a fund from which a limited amount is available at a very low rate of interest—if any at all—to be paid back in proportion to the borrower's net returns periodically.

Organization

Reference has already been made to a central committee to which the local church committees might report. It would be preferable to have such a committee for each conference, and these conference committees again might find a central committee in the larger conference. For example, the local church committees of the Western District Conference could report to the Western District Conference, the churches of the Pacific District Conference report to it, etc, and these district conference committees in turn report to the General Conference committee. Especially, in the matter of new colonies necessary, it would be well to work in larger units.

What You Can Do

How to get such a movement under way? Local churches, led by the minister, to whom such a plan seems feasible and necessary, should get such committees to function. Even if they did not get beyond the first two points, the committees would still have served a vital purpose. Those committees who find a need that cannot be met within their own church, such as a lack of land on which the returned draftees can be placed, could make their report to the president of its district conference. This president would soon be able to judge what further steps would be necessary. Perhaps, sessions of the conference executive committee might be necessary, or even sessions of the conference as a whole.

To the writer this need is quite evident and urgent, and it is one that should receive our immediate attention.

Camp Statistics

The latest figures on the denominational distribution of boys in Civilian Public Service (as of September 30, 1942) reveals the following statistics:

Historic Peace Churches

Mennonite (all branches)	1,797	(40.0%)
Church of the Brethern	544	(12.1%)
Society of Friends	324	(7.2%)

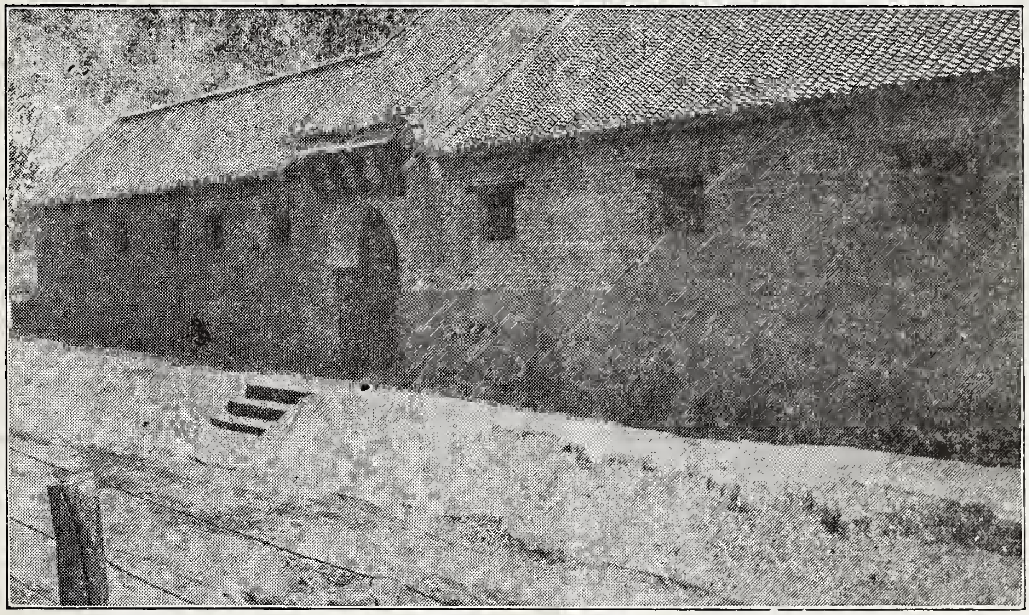
Non-Historic Peace Churches

Methodist	369	(8.2%)
Jehovah's Witnesses	123	(2.7%)
Presbyterian	102	(2.2%)
Congregational and Christian	96	(2.1%)
Baptist (Northern)	85	(1.9%)
Church of Christ	68	(1.5%)
Catholic	65	(1.4%)
War Resisters	62	(1.3%)
Evangelical and Reformed	55	(1.2%)
Episcopal	47	(1.0%)
Disciples of Christ	40	(.8%)
All others	716	(15.8%)

PRISONERS OF WAR

By Marie J. Regier

Monday, December 8, 1941, was a busy day at our house. The student nurses at the hospital were having examinations. So they were interned at our house until each one should have had his turn at the examination. They had the run of the house. They could play, read, lounge, whatever they wanted to do until their turn came. At noon we had extra guests; the doctor and the nurse, who had come here to give the examinations, ate with us.



The Entrance Gate of the High School Compound at Kai Chou

When Miss Regier came to this gate she found herself surrounded by guards. It was from this gate that the lonely gate-keeper nodded good-bye when the Japanese guards took Sister Goertz and Sister Regier past in a truck. There are rooms on both sides of the gateway, as indicated by the windows. The gatekeeper sleeps in one of the rooms by the gateway. The walls are built of brick. The Historical Library has a later cut which shows a brick sidewalk adjoining the base of the wall. Evidently the crumbling soil made this necessary. This gate is opposite the meeting house at Kai Chou.

The Soldiers Come

After dinner I hurried off to my English class. But I had not been teaching long, until I was called away because some government official had come for my photograph. So I went back to find one for him. No sooner had I gotten back to class and resumed the lesson when some of the boys, looking out through the window, exclaimed rather frighteningly that we were being surrounded by soldiers. I looked out of the window but could see nothing. The boy who was reading at the moment wasn't easily disturbed and said in his best English, "Never mind, never mind." But he had read only a few more words when the school principal came in and said in a rather worried tone, "Something has happened. They want you, Miss Regier."

Carried Off

I followed him down the stairs. As soon as I came to the gate I found myself surrounded by guards, who followed me as soon as I was past them. It was quite impressive to be the center of so much attention. When I got to the house the room was filled with more Japanese, and within the next half an hour it seemed everywhere we looked we saw Japanese. In a few minutes Miss Goertz came from the hospital. The moment she arrived two of the men took us aside and asked that we pack up the things we use every day and our bedding. "That means they are carrying us off, doesn't it?" I said to Miss Goertz, "How exciting!" I was so glad that they gave us time to pack. . . . Also I was glad they were taking us instead of causing the Chinese any trouble. I could not think of everything. The thing uppermost in my mind was the cold weather, and I thought of a little story mother once told me of an old woman urging her husband to protect himself against the cold, "Peter, put on, put on," and I stuffed every last piece of warm garment I had into my luggage.

Unfortunately, it didn't at the moment occur to me that we might go anywhere beyond the city, and I took no light-weight clothes along.

Purposeful Packing

However, one does think of certain things. One thing went through my mind. During spare time I would want to read, write, and sketch—hence typewriter, sketch book, and reading material went into my suitcase. Outside of the Bible I have a variety such as these: *My Utmost for His Highest, Madame Curie, Gulliver's Travels*, . . . and an old Christmas number of the *Women's Home Companion* for the Christmas holidays. . . . I also took a little Cresche, and two Christmas cards, one from Sister Hillegonda and one from Sister Frieda, first fruits of the season which had arrived only two days ago.

Our guards finally began to hurry us—it seemed doubtful to them that we were packing only the pressing things, I suppose.

Few Goodbyes

Before we left we went out to the kitchen to say a few last words to the servants. They looked very depressed, indeed. We told them to pray for us and we would pray for them. Then we went. Far and wide we could not see one Chinese. Only as we passed the school gate, the gatekeeper nodded good-bye to us. Our guards took us into the city on a truck but let us two have the best place, in the seat with the driver. All along the road we saw guards. It certainly seemed queer, all this commotion for us two harmless single women. We were so thankful that we could stay together.

Still God's Country

"Well, wherever they take us, it will still be God's country." Miss Goertz said. I thought so too. . . .

We were taken into the city into a fairly clean and warm room and left to sit in wicker chairs for the rest of the afternoon, after the guard had assured us that there was no reason to fear and we should be quite at ease.

Cocoa, Fried Chicken, Cinnamon Rolls

We were much surprised and pleased when someone smuggled some blankets and pillows to us which Miss Goertz had forgotten and even more pleased and surprised when a big sack of homemade food, a thermos bottle and cocoa, fried chicken and steak and cinnamon rolls, but most surprised and pleased of all when Mr. Wang and one of the helpers from the hospital were allowed to come in themselves. Thus, we could reassure the folks that we were being treated well and that everything was all right. Miss Goertz said, "I have an idea now how Paul felt when some of his church members visited him in prison."

For the night we slept on a big Japanese K'ang with the lamp burning all night and a Japanese guard under our window, but still we had privacy. In the morning when we got up it occurred to me all at once that now we were prisoners of war. . . . Soon after we got up we were informed that an order had come that we were to go on to Hsin Hsain that very day. . . . Fortunately the bus stopped several places in the city and we had a chance to say a few words to some of the Christians.

(To be continued)

The New C.P.S. Quota

At the last meeting of the Mennonite Central Committee in Chicago, November 21, 1942, the matter of future C.P.S. support and quotas for the various Mennonite bodies was carefully considered. It was estimated that the C.P.S. camps will cost about $55,000 per month for the next three months. The Committee felt that the peak load has been reached and that an average of not more than 2,000 Mennonite men camp population needs to be maintained.

It was agreed by the Committee that the budget quota be set at 50c per member per month for the next three months, or $1.50 for the three month period of December 1, 1942, to March 1, 1943. The actual cost per man in camp is now nearly $30.0 per month.

The M.C.C., thus far, has never found it necessar to go into the red. We have good reasons for thinkin that it will not have to go into the red in the futur if each group does its share.

We need to be clear on the C.P.S. camp program It is a Mennonite Central Committee program wit which our Conference has agreed to cooperate. *It i not a peace committee project.* The Peace Committe at this time is only trying to do all it can to kee our churches informed, so that we as one of th sixteen Mennonite cooperating groups will not fail t do our share.

As one Mennonite group we should be greatly concerned that we will do our part in keeping the ligh of a great *New Testament* truth, which we ha historically adopted as a part of our Christian fait shining as brightly as possible. —*The Peace Committe*

CALLING ALL MENNONITES IN NEW YORK

Brother Gerald Stucky, **235 East 49th Street, New York City,** wrote on December 9, 1942, "Last night Paul Shelly and the Mennonites from Biblical Seminary met and had a grand time together. We have thought it desirable to form a **fellowship in New York City** similar to the one that is in Chicago. We have chosen Wednesday night, February 3 as the date for the first meeting which is to be held at the above address at 7:30. We are interested in contacting all Mennonites in this locality and have thought maybe we could receive some address from you, or perhaps you would put into the jottings of **The Mennonite** the intentions of this group in regard to a New York fellowship and urge any who are in the vicinity to get into contact with Brother Shelly or myself."

MENNONITES and RURAL LIFE

By J. Winfield Fretz

BEAUTIFYING THE FARMSTEAD

During these winter days work on the farm can be done a little more leisurely than during the rest of the year. At the beginning of the new year farm men and women are thinking and planning their programs for the coming year. Those who are serious and alert Christians will not only be thinking in terms of crops, cattle, and cash but they will be seeking to improve and enrich their whole lives. They will want to see their community improved, their church strengthened, their home life deepened, and their spiritual life envigorated.

A Student's Comment

One of the best ways these ideals can more fully be realized is to beautify and enrich the farmstead. One of my students handed me an excellent paper the other day in which he made the worthwhile comment that a good home was something more than a place to eat and sleep. He suggested that it must become a sanctuary to which old and young may retire and regain physical and spiritual strength, a place where inspiration and stimulation are found for the better life. We are all too guilty of thinking of, and using, our homes as mere places of eating, working, and sleeping rather than as sanctuaries of refreshment and rest.

Beauty and Orderliness

The attractiveness, cleanliness, and neatness of a home probably form more intimate ties with the home than anything else. There is a close relation between beauty on the one hand and orderliness and neatness on the other. Beauty is not necessarily expensive, and attractiveness is not necessarily the result of extravagant spending or undue pride. Both of these qualities may frequently be attained with very little effort and expense. A coat of paint will transform an ugly set of buildings into a thing of beauty. Trees, flowers, and shrubs, God's own creation, properly cultivated and arranged can add greatly to the attractiveness and the joy of a farm home. Broken doors and fences, unpainted and tattered buildings, houses barren of flowers, trees, and shrubbery are anything but a delight to the eye and a joy to the resident. It is farm homes with machinery scattered widely over the premises, shabby looking buildings and a general disregard for neatness and order that alienate many young people from the farm. They come to associate farms and farm life with ugliness, dreariness, disorder, and monotony.

Inspiration To Others

If cleanliness is next to godliness then orderliness must be next to cleanliness. Well-kept homes are not only a satisfaction to ourselves and our children. They are also an inspiration to others. Who of us has not traveled along an otherwise uninteresting road and suddenly come upon a beautiful farm homestead that stood out bright and beautiful to cheer us like the appearance of the sun on a cloudy day? The orderliness and care of our property reflect orderliness and care in our lives. Christians should be concerned with both. Farming is our heritage but let us strive to be good farmers. It would be well to plan now to improve the physical appearance as well as the spiritual atmosphere of our homes during the coming year. The things we plan for are likely to happen, while the things we let drift will likely keep on drifting.

CPS Camps

Brother C. L. Graber to Washington

Brother C. L. Graber, member of the Peace Problems Committee of the Mennonite Church and and Business Manager of Goshen College, will begin full-time service in Washington on the first of December. Brother Graber will serve as an assistant to the Executive Secretary of the National Service Board for Religious Objectors and will give his services in particular to the financial problems connected with the Civilian Public Service Program.

Brother Graber will be the second full-time Mennonite employee on the staff of the N.S.B.R.O. Brother Joseph N. Weaver has been serving in Washington for over a year and a half as head of the Camp Operations Section.

Latest Camp Staff Appointments

A recent meeting of the Executive Committee of the Mennonite Central Committee resulted in the appointment of the following brethren as camp directors: Arnold Krause of Gruver, Texas to Denison, Iowa; John Duerksen, Hesston, Kansas to Galax, Va.; Emmanuel Hertzler, (former assistant director at Fort Collins) to Briggsdale Camp, a side Camp to Fort Collins; Rufus Franz, Eugene, Oregon to Lapine, Oregon (Lapine is a new Mennonite camp scheduled to open in early December.)

The following brethren, all of them assignees, were appointed by the committee as assistant and educational directors: Dwight Yoder to Medaryville, Indiana; Waldo Voth to Fort Collins, Colorado; Jacob Goering to Lapine, Oregon; Paul Guengerich to Hill City, South Dakota;

Matrons appointed to camps were as follows: Mrs. R. L. Hartzler to Medaryville, Indiana; Mrs. Rufus Franz to Lapine, Oregon; Mrs. Emmanuel Hertzler to Briggsdale Camp, Colorado;

Other appointments were: Mrs. Jacob D. Goering as dietician at Lapine, Oregon; Edwin Schmidt, business manager at Colorado Springs, Colorado; Ray Schlichting, travelling auditor of camp books. Dr. Robert L. Bender received an appointment to serve at North Fork, California and other Mennonite camps in the capacity of a medical attendant and inspector.

DAILY DEVOTIONAL MESSAGES

By Wilbert A. Regier, Los Angeles, California

January 1—*"For I seek not your's, but you."* II Cor. 12:14.

What a tremendous challenge for the New Year! We so often misunderstand our Lord's invitation to a life of full surrender, for we are too easily satisfied with merely surrendering things! Our Lord, however, is asking not for *things,* but for *ourselves!* "For I seek not your's, *but you."* The reason is plain. If He controls the *person,* He will also control the *possessions.* Let us therefore follow the Corinthian example of II Cor. 8:5, *"And this they did, not as we hoped, but first gave their own selves to the lord, and unto us by the will of God."*

January 2—*"That I may know Him."* Phil. 3:10a.

These words were written by a mature Christian whose only longing was Jesus Christ. We do well in following his example, for someone has well said: "We become like that upon which our minds habitually dwell." It is impossible to be Christ-like when we have eyes only for the things of the world. If we would *shine* for Him, we must be in *touch* with Him. And if we would be in *touch* with Him, we must be *constant* in the *practice* of prayer. O Holy Spirit, teach *me* to pray: *"That I may know Him!"*

January 3—*"Now thanks be unto God, which always causeth us to triumph in Christ."* II Cor. 2:14a

Coneybeare's translation reads: "Thanks be unto God, who leads me on from place to place, in the train of His triumph, to celebrate His victory over the enemies of Christ." God never intended the Christian life to be a constant struggle against sin, but rather a life of glorious day by day victory through Jesus Christ. Our part is to recognize that the battle is not *"ours,"* but *"His!"* .Let your *faith* therefore *rest in Him,* and you will discover that "Faith need never struggle for victory, but faith stands in victory, and combats the forces of darkness from a victory position." Are you resting in Christ today? Then *claim victory now!*

January 4—*"Ye are my witnesses."* Isa. 43:10a.

Have you ever stopped to think of the far reaching implications made within that phrase? In other words the Lord is saying: "Man's conceptions of Me are gotten from the way they see my children live!" In the light of that, is your witness heightening or lowering the world's conception of Him?

One of my instructors used to say: "More people read the Bible bound in shoe leather, than there are those reading it bound in morocco." *"Ye are my witnesses!"* saith the Lord. And now as the world reads your life and mine, *what picture do they receive of Him?*

January 5—*"Go ye also into the vineyard."* Matt. 20:4a.

These words seem to run parallel with those of Matt. 28:19, *"Go ye therefore, and teach all nations."* The work of making Christ known to those in darkness and sin has not been given to just an elect few, *but to every one that shall name the name of Jesus Christ.* Amos R. Wells once wrote, "The Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating or a flame that gives no light." Jesus Christ has seen fit to limit Himself to you and me, not that His power should thereby be concealed from the world, but rather that it might be manifested through your life and mine—*let us give God a chance to reveal it through our lives today.*

January 6—*"But Daniel purposed in his heart that he would not defile himself."* Dan. 1:8a.

This world, as such, is apostatizing more and more as we find ourselves hastening toward the day when Jesus Christ will come again to receive His own. How we need, as did Daniel, to have purpose of heart in order that our spiritual garments might not be defiled with the corruption and sin of this world. *"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."* II Cor. 7:1. The great need of the church is for more consecrated Christians, who are not afraid to say "no!" to the allurements of the world.

January 7—*"He remembereth the obedience of you all."* .II Cor. 7:15b.

Even though the above word is spoken of Titus, it never-the-less is a word that is true of our Lord. No deed of kindness, of love, of thoughtfulness that we show to another will be forgotten of Him. But His heart is made especially glad when we in love to Him and in obedience to His will do that which He has commanded in His Word. Are you faithful in reading His Word? Then the Holy Spirit is also faithful in revealing His will. And having had His will revealed, are you finding joy in *doing it? "He remembereth the obedience of you all."*

January 8—*"And he that overcometh. . . .to him will I give power."* .Rev. 2:26.

No greater tragedy can be found in a church than an abnormal Christian—one that is helpless and powerless. Powerlessness comes from lack of development, and this lack of development comes from not "reckoning ourselves dead unto sin" through Jesus Christ our Lord. It is much easier to yield to Satan than to resist him, but the Word says that power comes from overcoming the adversary of our souls "by the blood of the Lamb, and by the word of testimony." May we therefore, heed the words of Philip Brooks, "Oh do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks."

WEEK OF PRAYER

January 3-10, 1943

THEME—*Faith Giveth the Victory*

JANUARY 3: "Appearance and Reality"

Scripture: II Cor. 4; 5:1-10; Rom. 8:31-37; Matt. 16:1-4; Luke 12: 22-40.

As the New Year begins the world is in a bad way, judged by appearances. We must not close our eyes to appearances—indeed, we cannot. The scientist knows that appearances often are deceptive. A person who knows nothing about the laws of refraction of light might conclude that a stick bends when dipped into water.

If St. Paul had judged life from outward appearances he might have concluded that it is not worth what it costs in suffering and humiliation. *"The slight trouble of the passing hour results in a solid glory past all comparison for those whose eyes are on the unseen, not the seen; for the things that are seen are transient, but the things that are unseen are eternal."* (Moffatt)

Judged by appearances many of Jesus' words seem unrealistic. *"Be of good cheer; I have overcome the world."* A first century Christian might well have said, "Well, that may be so but appearances are against it. Contempt, persecution, martyrdom—is this overcoming the world?"

What enabled Jesus to go on when every appearance indicated that He was going to His death? His eyes beheld the cross, but He had insight clearer than physical vision and He knew that the things that are unseen are eternal.

What enabled the first century Christians to go on in spite of dungeons, fire, and sword? Their insight saw the King in His beauty; they beheld a land that is far off; a kingdom of righteousness and peace.

We cannot close our eyes and forget. We can open our eyes and remember that the things that are seen are temporal but the things that are unseen are eternal. *Prayer Point:* That however physical force, injustice and brutality may seem to dominate the present scene, we may be delivered from the belief that this is the normal course of life. *Hymn:* Spirit of God, descend upon my Heart.

JANUARY 4: "Flight or Faith"

Scripture: Psalms 55; 73; 11; 46; Deut. 33:27; Isa. 30:15; Matt. 11:28-29; Rom. 7:14-25.

The fifty-fifth Psalm is filled with extremes of feeling. The composer. who may have been King David himself, was evidently experiencing a time of strife and violence were afflicting Jerusalem and when he was the victim of treachery and intrigue not only from one faction but from all. In the revulsion of feeling he wants to get completely away from the whole situation. "O that I had wings like a dove! Then would I fly away and be at rest."

Society is full of people who are trying to get away from reality. Some try to do it through drugs. A rapidly increasing number are trying to do it through drink. The author of the fifty-fifth Psalm experiences wave after wave of cursing anger which leaves him exhausted and then he longs for a wilderness in which he can find rest. And finding none he turns to God. *"Cast thy burden upon the Lord and he will sustain thee."*

Casting our burden upon the Lord is surely more than dumping our problems into God's lap. *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* He offers rest. *"Take my yoke upon you... and ye shall find rest unto your souls."* We cannot run away from our troubles but we can share them with the Eternal. The way to rest and peace is through faith. *Prayer Point:* That we may be kept from taking refuge in surrender to the easier way. *Hymn:* How firm a Foundation.

JANUARY 5: "Faith—A Song in the Night"

Scripture: Psalm 42; 16; 63; Luke 5:1-11; Rom. 8:1-25; Eph. 6:10-18.

Humanity has wandered away from Him. We must come to ourselves, like the Prodigal Son, and penitence and humility begin the journey back to the Father.

But if it is by returning to God that we shall be saved there must be something in men and women sore beset and puzzled, which makes it possible to return to Him. Faith is a song in the night—not a glamorous, moonlit, summer night, but a cold stormy, winter night. Faith is not speculation; it is inspiration. It is not an explanation of the night: it is the spirit which enables us to sing in spite of the night. Faith does not give us a solution to life's problems; it supplies us with courage and motive to face them bravely and hopefully. It gives us reserves of power. *Prayer Point:* That we may keep ourselves spiritually fit by excersising ourselves in godliness. *Hymn:* My Faith looks up to Thee.

JANUARY 6: "The Anchors of Faith"

Scripture: Acts 27; Matt. 7:24-27; Heb. 6:9-19; Gal. 2:20; 6:6-10; James 2:14-25; Heb. 11; 12;1-2; I John 5:4.

When the ship in which St. Paul had embarked for Rome encountered a disabling storm and was being blown upon the rocks, the crew let go four anchors and waited for day. What are some of the anchors that we may cast to keep from going to pieces on the rocks?

1. *Faith in God our heavenly Father, revealed to us in the life and spirit of Jesus.* We believe in a God of creative and sustaining love, who is working out His eternal purpose of good for and through His children.

2. *But many a person will say with sincerity and yearning, "I do not have a deep, personal sense of God, nor do I seem able to develop it. .I wish that I could."*

That person, too, has an anchor which will keep him from drifting—the anchor of steadfast living.

3. *In every normal life there come moments of realization that an imminent decision will be judged by eternal standards. ."Whatsoever a man soweth that shall he also reap."* ."I know that truth and right have the universe on their side"—that is a fastholding anchor for the soul.

4. *The fact of victorious spiritual experience.* We know persons who have overcome. They have found anchorage in the heart of God. What they have we too can find. *Prayer Point:* Thanks to God for persons who have helped us by the unconscious witness of their faithful living. *Hymn:* Rock Of Ages, cleft for me.

JANUARY 7: "The Faith That Impels"

Scripture: Psa. 32; Ex. 14:15; Isa. 6:1-9; Amos 6:1ff; Luke 10:25-37; Phil. 3:12-16; Heb. 4:1-16.

"Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance." .That is man speaking, confessing his faith in God's protection.

"I will instruct thee and teach thee in the way in which thou shalt go. .I will counsel thee with mine eye upon thee." That is God speaking, encouraging man to put faith into action.

In the first of these verses God is refuge, rest, peace, support. He is all of these. But in the second verse he shows that He is far more. He is wisdom. He is motive. He is impulse.

The faith that finds security in God is a comfort and help to countless souls. But if it stops with security it becomes static and is a lower order of faith. High faith is not static. It impels. It is not concerned so much with security. It risks danger.

Most people form certain ideas of God in early life which were adequate for that age. They are not adequate for mature life, but they still cling to them. They shrink from changing them and are willing to keep them unchanged. And yet, beyond the limits of our faith-patterns there are limitless reaches of God's grace and power waiting to be explored, riches of God's creative love to be discovered if we are brave enough to face the hardships and dangers of spiritual pioneerings. *Prayer Point:* That we may be delivered from blind spots in our faith which prevent us from seeings evils that are on our doorsteps. *Hymn:* Am I a Soldier of the Cross.

JANUARY 8: "Faith Plus"

Scripture: II. Pet. 1:5-7; Matt. 5:1-16; 17:1-19; Mark 3:31-35; John 13:1-17; 15:1-17; Gal. 5:22.

"Supplement your faith with goodness, goodness with knowledge, knowledge with steadfastness, steadfastness with piety, piety with a spirit of brotherhood, and the spirit of brotherhood with love." (Goodspeed)

Supplement your faith! The idea is startling. We think at once of the words of Jesus, *"Only believe, and if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you."* .These sayings imply that having faith one has everything needful for a complete religious life. St. Peter's words stand in sharp contrast. They say, in substance, "If you want to be fruitful Christian you must supplement your faith."

There is no real contradiction between faith and works. Jesus makes this clear throughout the Sermon on the Mount. The type of life which he there sets forth is the life which translates its faith into action. The Kingdom comes through faith and service. How shall I supplement my faith? I will stand for the right. I will make myself intelligent as to what goodness is and what it can do. *Prayer Point:* That the quality of our living may remove the common reproach that most church members are insincere. *Hymn:* O Master, let me walk with Thee.

JANUARY 9: "The Faithful God"

Scripture: I Thess. 5:24; II Thess. 3:1-5; Matt. 5:43-48; 6:24-34; I Cor. 1:4-9; 10:13; II Tim. 2:1-12; Heb. 10:19-23; Deut. 7:6-11; Isa. 49:5-13; Psalms 23; 36; 89; 121.

Faith is our response to a person or principle which is faithful to us, supremely worthy of our confidence and trust.

Our ground for faith is the fact that God is faithful to His children. They may forsake Him but He never forsakes them. They may let Him down but He never lets them down. His laws are never the way of death; they are the way of life. We may try to break those laws but we are the ones who are broken. And then we blame Him and complain that He is cruel and unjust. But He is faithful. His laws are always the way of life. His love is not the erratic indulgence of a parent who plays favorites among His children who buys their obedience. It is a loving concern which follows all of us all the way, even though we walk through the valley of the shadow, though we dwell in the uttermost parts of the sea, though we make our bed in hell. In disaster, in the tumult of the earthquake or tornado, on the tilting decks of torpedoed vessels, men and women have experienced the steadying love of God as a fact greater than physical death.

May we learn during this fateful year of global war that there is such a thing as a life independent of everything except faith in the faithfulness of God—a life independent of temporal conditions. Of material riches, of the things on which we ordinarily depend for security. Of the millions that are starving not all are cursing God and dying in despair. Some have nothing left but God, and they have found that He is faithful.

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these

(continued on page 11)

Sponsored by
the Young People's
Union of the
General Conference
EDITOR
R. Weinbrenner
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Kansas

Mennonite Youth

"A United Mennonite Youth in Christ"

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Latest on C. E. Programs

By Mrs. Gerhard Friesen

The outline below, which gives the Senior C.E. programs for 1943, has been planned with the aim of covering the various subjects suggested in the Program of Standards for Mennonite Young People's Societies. These programs will appear in The Mennonite in the first and third issues of the month. If there are five Sundays in the month a third program outline will be brought for that month. January is an exception to the statement just made.

"Mennonites and Their Heritage"

We hope to use all six of the booklets, *Mennonites and Their Heritage*. These booklets are now being used for the "core course" in our Mennonite C.P.S. camps. They are, perhaps, the best short presentation of our heritage that is now available. Each society should secure at least one set of these booklets. They sell at twenty cents per copy, postpaid, or in quantities of fifteen or more for fifteen cents postpaid. Those in the Western District can order their copies from Reynold Weinbrenner, North Newton, Kansas. The material in these booklets is to serve as the basis for the suggested themes and discussions for the months of February, April, June, August, October, and December, that is, for every other month. For the intervening months we will use topics suggested in the Standards, but not covered in these booklets.

Let's All Use Them

We hope that all of our young people will come to use these programs. In this way we can develop a feeling of fellowship and mutual understanding. Using these pamphlets will also help us to become better acquainted with the educational program in our C.P.S. camps. May these programs serve to strengthen us in the faith of our fathers, and thereby, help us to become more Christlike in thought and word and deed. —700 *East Broadway, Newton, Kansas*

SENIOR C.E. PROGRAMS FOR 1943

(The dates given refer to the issues of **The Mennonite** in which the programs will appear.)

JANUARY

Peace:

Jan. 5. "Bible Reasons for Being a Christian Objector (C.O.)"

Jan. 19. "The Beatitudes As a Rule of Life"

FEBRUARY

Church History: Based on No. 1, **Mennonite Origins in Europe** by Harold S. Bender.

Feb. 2. "Mennonite Origins in Europe"

Feb. 16. "Their Experiences in Europe to the Present Time"

MARCH

Bible Study:

March 2. "Non-Conformity to the World"

March 16. "The Lord's Prayer and World Brotherhood"

APRIL

Church History: Based on No. 2, **Mennonites in America** by C. Henry Smith.

April 6. "Settling in America"

April 20. "History and Contributions of the various Mennonite Branches"

MAY

Devotional Training:

May 4. "Qualifications for Church Membership"

May 11. "Duties and Obligations of Church Members"

May 18. "The Mission of the Church"

JUNE

Mennonite Principles: Based on No. 3, **Our Mennonite Heritage** by Edward Yoder.

June 1. "Basic Principles of Faith"

June 15. "Our Non-resistant Heritage, Its Basis, Meaning, and Implication"

JULY

Stewardship:

July 6. "The Role of Rural Life in Our Denomination"

July 20. "The Practice of Mutual Aid in Our Communities"

AUGUST

Missions: Based on No. 4, **Our Mission as a Church of Christ** by Ed G. Kaufman.

Aug. 3. "Our Mission As a Church Of Christ"

Aug. 10. "Working in Foreign Fields"

Aug. 17. "The Mennonite Central Committee, Relief, and Civilian Public Service"

SEPTEMBER

Evangelism: Based on pamphlet **Other Sheep I Have.**

Sept. 7. "Mennonite Martyrs"

Sept. 21. "Telling Others of Christ"

OCTOBER

Christian Citizenship: Based on No. 5, **Christian Relationships to State and Community** by Guy F. Hershberger.

Oct. 5. "The Christian Relationship to the State"
Oct. 12. "A Christian's Relationship to the Community"
Oct. 19. "A Christian Soldier"

NOVEMBER

Home Life and Family Ties:
Nov. 2. "Happy Homes Must Be Planned"
Nov. 16. "The Strengthening of Family Ties"

DECEMBER

Choice Of A Life-Work: Based on No. 6, **Life and Service in the Kingdom of God** by **P. C. Hiebert.**
Dec. 7. "Life And Service in the Kingdom of God"
Dec. 21. "Because He First Loved Us"

IS IT ANYTHING TO US?

By Carl Lehman

At the mental hospital near Marlboro, New Jersey, 2600 men, women, and children are destined to continue in their bleak misery unless someone answers the call for help. Those who used to care for them have gone elsewhere, and now only a handful remains —hardly enough to take care of bare, absolute, necessities.

Behind the life of each one of these 2600 there is a story, each one has been part of a terrible tragedy. A few short years ago they were just as you and I. They lived and thought like other men. But now they are ill—mentally ill. When a man is sick physically, people comfort him. But when he is sick mentally—they laugh. People do not understand.

Many of them were being cured. But now their treatment has stopped. Not because it was not effective, but because there is no one left to do the work. Occupational therapy, which had become a new hope for so many, has been discontinued, for there can be no occupational therapy in an institution where every available source of man power is so desperately needed to feed the patients and keep them alive.

This is the kind of work we can now begin to do. It is something which will not be done if we do not do it. We replace no one. By doing this work we do not make someone else do things which we ourselves could not do. We do not take an oath of allegiance to a system which attempts to combat evil by a method diametrically opposed to what our Saviour taught. And where else could we bring spiritual, physical and mental help to a more responsive and needy people?

We pray for those from here (Medaryville, Indiana) who have found it possible to go. Soon others will follow and will lighten the burden in other places. Is it anything to us that men suffer? Is it anything to us that they are lying helpless by the wayside? Will we pass by on the other side, or will we forget ourselves and those things which we so selfishly cherish, and take up our cross and follow Him?

—*Peace Sentinel*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

Jesus Instructs a Great Teacher

John 3:1-16

The lesson of the first quarter are, with one exception, taken from John's Gospel,, which is preeminently "the spiritual gospel." It makes a strong appeal to the hearts and minds of devout Christians and seekers after the truth. It was written to create faith in Jesus as the Son of God, and to help men to receive life through Him (20:31). Chapter 21:20, 24, disclose the author. Many details recorded in this gospel indicate that they were reported by one who saw and heard the things related. Over nine tenths of the material in John's Gospel is not found elsewhere. John gives us exalted conceptions of the pre-existence and deity of Christ. He describes a Savior who is abundantly able to meet all the spiritual needs of men.

Instruction Concerning the New Birth, vss. 1-12

Jesus interview with Nicodemus occured while Jesus was attending the Passover feast in Jerusalem, a few months after beginning his public ministry. Nicodemus, a member of the Sanhedrin, was convinced by the miracles which Jesus performed that He was a teacher come from God. Deeds which exhibit the power of God do prove that He is helping the person who works them. Miracles convinced the hearers in the early Christian movement that those preachers of the gospel told the truth. It was altogether natural that Nicodemus, a teacher who was sincerely seeking after truth, should come to see Jesus and have a long talk with Him. He came at night time—the best time for an undisturbed meeting with Jesus.

The very brief record of John brings us at once to the very heart of true religion, real Christianity. Jesus solemnly and clearly declares that a new birth, a birth from above, is necessary for entrance into the kingdom of God (vss. 3-5). Nicodemus held the current view of a material kingdom and failed to see Jesus' meaning. He could not understand that Jews needed the new birth—spiritual birth—hence his question (vs. 4). Water is symbolic of a purification by the operation of the Holy Spirit. Jesus reiterates this foundamental truth of the necessity of the spiritual birth. It needs to be emphasized today. Man by his natural birth is of a sinful nature. He has spiritual capacities. The time comes when his heart ought to be quickened by the Spirit and his nature become Spirit-controlled. Spiritual life can come into the soul through the power if the Spirit.

We can not see the Spirit anymore than we can see the wind. We do not know just how the Spirit works transformations in the heart and soul. But like the actions of the wind, we can be certain of the reality of his work from the effects produced. The entire nature and manner of life is changed by the power of the Spirit in the new birth. Christ's teaching was mysterious to Nicodemus (vs. 9). He should have understood. Jesus vouches for the truth of His teaching. They who hestitate to believe the thing that men can be expected to learn through experience are not likely to believe the deeper spiritual mysteries (vs. 12). These can be understood and believed only by the help of the Spirit.

Instruction Concerning Jesus' Mission, vss. 13-16

Jesus instructed Nicodemus as to who He was and as to the nature of His mission on earth. He did not make Himself thus known to everyone. Jesus declared that He came down from heaven when He assumed human flesh, and that He was God's Son. The only way to learn these truths which He is teaching, is from Him, the Son of man (vs. 13). Jesus declared that it was an essential part of his mission to die upon the cross and thus to be the Savior of men. He declared that belief in Him is necessary for the possession of eternal life (vss. 15, 16). Unrepented unbelievers perish through everlasting banishment from God. In sending His Son God revealed the depth of his love. The new birth becomes a reality to men through belief in Christ. This belief involves the committing of ourselves into His hands and trusting in Him for salvation. A turning away from sin is inseparably connected with such belief.

Week of Prayer

(continued from page 8)

things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." *Prayer Point:* Confession of our lack of faith in His constant and loving concern. *Hymn:* Abide with me. *(The above is an abridgement of the topics written by Oscar Edward Maurer.)*

Christian Stability

To date we know of not one Bethel College alumnus in more than half a century who has sought a divorce.

—Public Relations Department

TREASURER CHANGES ADDRESS

Rev. John J. Plenert, Treasurer of the Home Mission Board of the General Conference, writes that his new address is **7319 Whitaker Avenue Philadelphia, Pa.** All church treasurers should note this change.

CORRESPONDENCE

FIRST MENNONITE CHURCH
Wadsworth, Ohio

We have been blessed spiritually in many ways. Our sermon topics for the last three months have been, "Convictions of the Evangelist," "The Meaning of Conversion," "Christian Dynamics for a Fallen World," "Fret Not Thyself," "What Think Ye of Christ," "The Failure of the Church," . . . Soul stirring messages on these topics have afforded us much spiritual food, but particularly the sermon on "The Failure of the Church" clearly pointed out how we as church members have failed.

The text of this sermon was taken from Romans 12:2,21 "And be not conformed to this world; but be transformed by the renewing of your mind. Be not overcome of evil, but overcome evil with good." We should be so transformed by Christ's overwhelming love that we cannot conform to the evils surrounding us; we will not surrender convictions dear to us simply because those convictions are not a popular trend of thought.

September 20 was Rally Day, September 27, Harvest Home Celebration, and October 4, the fall communion service.

October 1, in a special baptismal and preparatory service the following publicly confessed their faith in Jesus Christ and received His baptism of the spirit; Marilyn Daniels, Dorothy Kilmer, Junior Shelly, Bonita Welday, Jean Welday, Ruth Rohrer, Carol Transue, and Jerry Stuver.

Our one hundred and twelve-year-old church building of New England architecture received a fine coat of white paint.

Leadership training classes started October 6, and are meeting each Thursday evening. A special youth class meets also at this time under Willard Hunsberger. The basis emphasis of these meetings is a spiritual renewal through prayer and diligent search of God's word.

The Women's Gospel Team of Bluffton College presided during the worship service November 5. A girls' quartet sang and Margaret Shelly very ably delivered a sermonette on "What Christ Means to Us Today."

The Ladies Missionary Society presented its annual mite box program Sunday evening, November 22, featuring Sister Herman Kreider, who returned to this country in September after sixteen years of work as a missionary in Turkey.

The Mennonite Ladies Christian Service group is busily engaged in making garments for European relief. Recently they gathered usable old clothing, mended it, and packed it ready for shipment to Akron, Pa., where it will be sent to European relief centers.

Sunday evening, December 20, a special Christmas program will be given.

We lost two faithful elderly members through death during the past year, La Mou Benner and Sister Ida Rich Krabill.

Several of our members have also moved. The most recent loss is that of the four active members of the Pharlon Weinsheimer family who are now located in California. And yet we find others who move to or near Wadsworth happy to find a Mennonite church with a warm welcome and fine message within its church doors.

Let us go into the house of the Lord. Psalm 122

—*Mrs. Goldie Wurgler, Sterling, Ohio*

MENNONITE CHURCH
Newport, Washington

May the Prince of Peace rule our hearts and minds! Truly the Lord has been good to us. There have been no deaths in our church thus far this year. Menno Woelk, who is in the air corps at Sheppard Field, Texas, was married in October. Ben Bergen is to leave for an induction center in Utah. Dan Dalke has gotten a deferment.

Our church supper and mission sale yielded $167.00, which will be used for home and foreign missions. On Thanksgiving morning the Junior girls gave two plays, "The Thank-Offering Speaks" and "Two Masters." The children's offering was $11.66. This goes to the orphan home at Henderson, Nebraska. The adult offering of $44.66 will be used for relief in India.

While the congregation was listening to the sermon on November 1, an earthquake was felt. There was no excitement, although Rev. Unruh paused for a moment and then continued. The Indians here have predicted a hard winter. No doubt, they are right. We have had about forty inches of snowfall and some very cold weather. —*Mrs. H. D. Hiebert, Corr.*

RELIEF

Greetings from Workers in France

Before leaving France on November 6, 1942, Brother Joseph N. Byler was asked by Brother Henry Buller and Sister Lois Gunden to extend to their friends in America the season's greetings and to thank the churches for their prayerful support. Both Brother Buller and Sister Gunden were in good health and spirits at the time of his departure.

"Hail the American Mennonites!"

Our workers in France have received over 2,000 letters of thanks from French school children and others who have benefited by the Mennonite relief program. Below is an excerpt translated from one girl's letter:

"For the children of France Providence has called on generous men with a good heart, animated by the spirit of Christ. This has inspired in them a great pity for the children, innocent victims of the war. These good hearted men are the American Mennonites. Owing to the health restoring food which you have offered us, dried vegetables, etc., for a short time at least we will not know any restrictions. Our body will be able to grow, to develop strength, our health will improve and in spite of the sufferings of the war we will be strong and robust. Hail the American Mennonites with their noble and generous heart!"

Brother Byler Returns from France

On November 29, 1942, Brother Joseph N. Byler reached Philadelphia, having sailed from Lisbon, Portugal, last November 16 abroad the Portuguese vessel, Serpa Pinto. Brother Byler left France on November 6 or several days before the present French crisis.

At the time of his leaving plans for the winter relief program were completed and Brother Henry Buller and Sister Lois Gunden were prepared to carry on through the winter. A cable from Geneva, Switzerland, dated November 27 states that Lois Gunden and Henry Buller are in Lyon. Brother Byler offers the opinion that they are there directing the relief work and may be allowed to continue though this is uncertain. There is a reserve of funds on hand which would permit work for about a year.

Brother Byler arrived in France on October 17, 1941. Looking back over the months he spent in France, Brother Byler reports that an average of 7,111 people were helped each month. This figure includes the colonies for refugee children at Lyon and Canet Plage, the food cantine at Cerebere, the food distribution at Banyuls and Collioure, and the help to stranded refugees (many Jewish). The average number of people helped was made quite large by the feeding of thousands of Lyon school children during several winter months.

During his absence Mrs. Byler was serving at the Akron, Pa., office. Brother Byler plans to return with his family to his home in Hesston, Kansas, where he will resume teaching at Hesston College.

THE MENNONITE

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PEACE SECTION NOTES

Classifications and Appeals

Due to more recent developments in regard to classification, causing a general tightening up along many lines, some of our men are having difficulty in getting the classification desired. It is quite important that proper steps should be taken without delay to get reclassification if one is not put into the proper class. It cannot be stressed too urgently nor to often that appeals should be made within ten days.

There seems to be unexpressed feeling on the part of many local leaders that it is not very important to take the proper steps for themselves, but that things will somehow be worked out by headquarters. This is an erroneous assumption. If proper steps are not taken from the beginning it makes it extremely difficult for us to do anything later.

In view of the increasingly stringent rules concerning parole of those who are sentenced to penitentiary terms, it seems quite important to us that local leaders and the men themselves should be properly informed and do all within their power in their own individual cases.

If your case, then, is due for consideration within the near future, make certain that you know the proper steps. If you cannot get the information locally you had better write to us in advance. We expect to get out a bulletin which will discuss more in detail the procedure. The booklet will be available in January.

—J.W.H.

Bonds

We call attention again to the necessity of having your full name on bond subscriptions. Bonds cannot be registered with only the initials. Unless you sign your full name it only causes delay and added correspondence. —J.W.H.

Civilian bond subscriptions continue to come to Provident Trust Company at the rate of about $40,000 per week. The total subscribed from the beginning of this plan to December 3 amounts to $527,100.00. Approximately eighty-five per cent of this total so far has been from Mennonite sources. No investment of funds at Provident Trust Company has been authorized since that of October 9. The Civilian Bond Committee is assured that government issues suitable for these funds will very soon be available. The Treasury Department representatives have requested and are getting monthly reports of all subscriptions received by Provident Trust Company, and we understand are now making the information available to all county and state Bond Sales Headquarters, concerned. —O.O.M.

IN MEMORIAM

SALOME GERBER BAUMGARTER, daughter of Mathias and Dina Moser Gerber, was born July 6, 1862, in Wayne County, Ohio. She is survived by one sister, Mrs. Matilda Amstutz, and two brothers, Valentine and Jacob, all of Dalton, Ohio. At an early age she joined the Sonnenberg Mennonite Church, and taught a Sunday school class of girls for several years. On February 21, 1895, she was married to Abraham B. Hoffstetter, who passed away April 10, 1898. On December 20, 1900, she was married to Simon P. Baumgartner, who survives her. At that time she transferred her membership to the Halstead, Kansas, Mennonite Church. She died in the Halstead Hospital on November 24, 1942.

HERALD C. JANTZ was born July 19, 1917, at Fort Cobb, Oklahoma, and died December 6, 1942, as the result of a car accident. He was the son of Brother and Sister Johnathan Jantz. When Herald was eleven his father died. In 1933 he with his mother moved to Meno. In 1934 Herald was baptized by Rev. P. R. Schroeder and became a member of the Zoar Mennonite Church, Goltry. At the Oklahoma Bible Academy, Herald with Marvin Eck started a prayer meeting. This developed into a Christian fellowship, which later united with the O.B.A. Gospel Team. Herald led a consistent and earnest prayer life. In 1940 he was married to Esther Regier, daughter of Brother and Sister H. B. Regier of Turpin, Oklahoma. Surviving him are his wife, mother, two sisters, Mrs. Viola Koehn and Kathryn; his twin brother Raymond Roy and one brother-in-law, Melvin W. Koehn, all of Meno.

« « JOTTINGS » »

—**Brother Harry Martens** will take up his duties as Director of the Civilian Public Service Camp at Colorado Springs, Colorado, on January 1. He has been serving as head of the Student Office and as Dean of Labor at Bethel College. When he was a senior in college he was given the job of finding employment for students. Since 1937 he has had charge of the expanding employment of students, which has by now resulted in a broad work program. He also had charge of student solicitation, did such community service as visiting high schools and churches with certain college groups, and engaged in personal counselling. Brother Martens and family left on December 30 for their new home and work.

—**Brother H. T. Reimer of Holmsville, Nebraska,** who has been ill for some time, is now home from the hospital. Sister Reimer writes "He is getting a little stronger, sits up part of the time, and eats the meals with us at the table. But after being up a while the bed still feels pretty good."

—"Not long after the founding of the college (Goshen) in Goshen, Indiana, in 1903, its **first librarian, C. Henry Smith,** now a widely known authority in Mennonite history, conceived the idea of establishing a Mennonite historical library in connection with the general college library." So writes Robert Friedmann, a refugee from Europe, in the December issue of the **American-German Review.** Brother Friedmann has become a Mennonite and is teaching at Goshen Colllege. The library which Brother Smith brought into being has by now become "the foremost collection of **Mennonitica** in this country."

—**Brother Melvin Gingerich,** who teaches history and government at Bethel Colege, left on December 26 for the Hills City, South Dakota, C. P. S. camp. He also planned to visit the Colorado Springs and Fort Collins, Colorado, camps, returning to the campus around January 2.

—**The Sisters of the Mennonite Hospital at Beatrice, Nebraska,** are conducting a Red Cross Home Nursing Course for interested women, according to an announcement in a bulletin of the Second Mennonite Church.

—**Bluffton College: Brother Lloyd Ramseyer** and **Brother I. W. Bauman** attended a conference of the three historic peace churches at which the subject of discussion was, "Rural Life and Its Problems." A challenge to Mennonites, Quakers, and Dunkards for the preservation of our rural traditions and rural heritage on a Christian foundation, was the major emphasis. **Carl Landes** addressed the Bluffton College church organization on December 13. **Charles Suter,** an alumnus of 1940, spoke to faculty and students concerning the future of Civilian Public Service on December 10. Brother Suter is serving as educational and assistant camp director of the C.P.S. camp at Howard, Pa. He was visiting his home in Pandora on a ten-day furlough. Parts of Dickens' "Christmas Carol" were dramatized in a program by the Y's. After this program members of the Y.W. made favors for the Bluffton Community hospital. Christmas recess for Bluffton students ends at 8 a.m., January 5.

—**The First Mennonite Church of Newton, Kansas,** sends a very interesting letter, called "The Home Church Letter" to the men in the camps. The one of December 16 is a mimeographed one of four pages. The division headings are: "Dr. Warkentin's Letter to You," "Reverend Entz's Letter," "Items of Interest," and "At Church." From it we glean that Brother and Sister A. Warkentin will spend Christmas in Chicago with their children John and Linda Warkentin, and Edith and Herman.

—**Brother A. E. Kreider,** Bible teacher at Bethel College, was gone for four days, including Christmas Day, to the C.P.S. camp at Weeping Water, Nebraska. Undoubtedly, the C.P.S. men of all camps, most of whom stayed in camp during the holidays, enjoyed the services of visiting speakers very much.

EASTERN DISTRICT SECRETARY'S NOTES

Saucon Home-Coming Service

Saucon—The Saucon Mennonite Church of Coopersburg held a home-coming service on December 13, at which time they also recognized the faithful service of Brother Frank H. Kramer who has a record of fifty-two years as a teacher in the Sunday school. The service was in charge of Brother John Unruh, supply pastor of the church. The following ministers were present, Freeman H. Swartz, Olin A. Krehbiel, A. M. Fretz, Harold D. Burkholder, Ward Shelly, Paul R. Shelly, John Unruh and Howard G. Nyce. Besides these conference ministers, the pastor of the Center Valley Baptist Church and Rev. Warren Breisch, pastor of the Hatfield Reformed Church, who was formerly a Sunday school superintendent of the Saucon Church. Rev Paul Shelly conducted a brief song service, with Mrs. John Unruh accompanying at the piano. Rev. A. M. Fretz had charge of the devotions, reading John 20:11-31 and offering prayer. Rev. Unruh stated that the purpose of this meeting was to recognize two charter members of the Sunday school, Brother Frank H. Kramer and Sister Charles Beck, both were present at the service. Rev. Ward Shelly's father, Howard Shelly, sang a solo entitled "When Jesus Comes," accompanied by Mrs. Ward Shelly at the piano. Brother Unruh then introduced Rev. Breisch as the first speaker. He said in part, "Today I cannot help but speak a few words of my association with this Sunday school and church and say what it meant to me. I left here fourteen years ago to prepare for a larger work, the ministry. The foundation of my work was received in this Sunday school. I shall never forget how Brother Geissinger made real to me one Sunday, the exodus of the children of Israel, and from that day on, things started to become clear to me. Then too, I shall never forget the prayers of Brother Kramer, who always prayed about a loving heavenly Father, which later became clear to me, and how he always closed his German prayer by saying 'Praise and Honor belong to God.' I have found many superficial things in life, but what I learned here, expressed in a very simple teaching, left an impression upon me which I will never forget."

Then he paid tribute to the church and Sunday school in a very beautiful way by using John the Baptist's expression, "When the followers of John left him and went to Jesus, he said, 'He must increase, but I must decrease.' No doubt that is what this church would have to say today concerning those who formerly attended and worshipped here. The work of this school and church is by no means finished, but it may be true that the sons going forth from this place may increase while the school takes the attitude of John 'I must decrease.' " A ministers quartet comprised of Burkholder, Nyce, Paul Shelly, and Krehbiel, sang "Take Time to Be Holy." The next message was brought by the Elder of the Church and President of the Home Mission Committee, the Rev. Freeman H. Swartz. As a tribute to Brother Kramer, he read from the fourteenth chapter of Joshua and said, "Three times we find the words "Wholly Followed." Then he said in part, "There are five marks of veteran as found in Caleb. They are the body, a healthy body, so that Caleb at eighty-five could say, 'I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now.' —Joshua 14:11. The second mark is faith. The third, courage or faith in action. The fourth is optimism, and the fifth is determination." Rev. Olin A. Krehbiel sang a German solo "Ich bete an die Macht der Liebe." Rev Unruh then read the greetings received from Brothers E. S. Shelly who served the congregation as pastor on two occasions, Andrew R. Shelly, who was formerly Sunday school superintendent, and referred to the greeting of Rev. Sylvan S. Lehman, conference president, who could not be present. Other ministers present then brought greetings. It was interesting to hear Rev. A. M. Fretz who stated "On January 6, it will be fifty-nine years that I preached my first sermon here; then for the next twenty-two years I preached here every twelve weeks. Yesterady I was ninety years old." Rev. Paul R. Shelly expressed regrets that neither his father nor his brother could be present. He paid tribute to the influence the Sunday school had on him during the years that his father was pastor of the church. Brother Unruh then called Brother Kramer to the front and said, "The members of this church desire to give you this book **The History of the Mennonites** as an appreciation of your service. You are requested to see each member, who will write their names in the book so that you can realize it is the gift of the congregation." Brother Kramer accepted the book, but could hardly speak; then finally he said, "I cannot tell you what it means to me to have all you ministers come here this afternoon to honor me." After he sat down Brother Unruh stated that Brother Kramer celebrated his eighty-third birthday on Saturday, December 5. After the singing of another hymn, Brother Burkholder pronounced the benediction, and a very impressive service came to a

—**The Twelfth Joint Conference** of Mennonites, Schwenkfelders, Brethren and Friends was held in the Lansdale Schwenkfelder Church on Saturday, December 5, with afternoon and evening sessions. The chairman for the day was the Rev. Robert J. Gottschall, pastor of the Norristown Schwenkfelder Church. The host pastor, the Rev. J. Maurice Hohlfeld, gave a very warm welcome to the joint conference after which Miss Flora K. Heebner, missionary to China from 1904 to 1942, brought the opening meditation in a very inspirational manner. Every one could feel the very presence of God. The theme for the afternoon was "Go ye therefore and make disciples of all the nations." After a period of quiet, different men representing the different groups, spoke on the theme. Supper was served by the ladies of the church, and the business of the conference was transacted at the supper table. The first speaker of the evening was Dr. Harvey Bauman, missionary to India from 1925 to 1942, who spoke on the subject "India——'?' " The second speaker was Dr. Edmund H. Stinnes, visiting professor at Haverford College. Both messages were very interesting and were followed with a brief question and answer period. There were 109 present for the evening meal and many more attended the evening session.

The East Swamp Gospel Messengers started a weekly broadcast over WSAN, Allentown, 1470 on the Dial, on Saturday evening, December 5. The time of the broadcast is 7:00 to 7:30 o'clock. The Rev. Harold D. Burkholder is pastor of the church.

Napier—It has come to our attention that Mrs. George Groger, (the pastor's wife) is a modern Nimrod. Yes, the story continues that she shot a rabbit during the hunting season.

Hereford, Bally—John Moser who has been on the sick list for over a year as the result of a mishap at work, was moved to the Allentown Hospital on Friday afternoon, December 4. He had previously been a patient in the Reading Hospital, Reading, Pa., and later in the University of Pennsylvania Hospital in Philadelphia, Pa. We hope and pray that he might find help in the Allentown Hospital. Let us pray very definitely for John.

Grace, Lansdale—According to a leaflet sent out by the church twenty-six young men are in the armed forces of our country and one in the C.P.S. camp. This is a very high average for the size of the congregation. Recently, Robert Kreider, son of the Rev. and Mrs. A. E. Keider, of North Newton, Kansas, spoke in a morning service on the importance of the C.P.S. Program. (Rev. Kreider is a member of the Foreign Mission Board and an instructor in the Bible Department of Bethel College, North Newton, Kansas.)

Quarterly Conference—The Third Quarterly Conference for the 1942-1943 conference year will be held in Zion Mennonite Church, Soudertown, Monday January 18, 1943. Dr. Levering Tyson, President of Muhlenberg College, will speak in the evening on "The Future of Our Denominational Colleges." Dr. Tyson is a member of the War Time Commission of the Office of Education in Washington, D. C., and is the only liberal arts college representative on the commission. Plan now to attend this conference and, especially, the evening session. —Howard G. Nyce

—**Berne, Indiana:** Rev. D. C. Stucky from Detroit, Michigan, preached in the First Mennonite Church on December 13.

—The **High School Victory Corps manual** may be had free of charge by writing for it to the Office of Education, Washington, D. C.

—Bulletin, **Bethel Mennonite Church, Mountain Lake, Minnesota:** "No service in our church tonight. This does not mean that we are cutting down the number of church activities, but it does mean that in our effort to conserve fuel and transportation we have shifted some of our activities. We encourage our people to use this Sunday evening as a 'Family Night' at home. Sunday evening is still a part of the Lord's Day. Why not use it to enhance the spiritual life of the home? Why not have the family read together, sing together, and pray together?"

—**Change of Address notifications** should be sent to **The Mennonite Publication Office, Newton, Kansas,** and not to **The Mennonite,** North Newton, Kansas. The Publication Office takes care of the subscription list.

—**Correction:** In the financial report of December 8 the membership total and the average giving per member of the following churches should have read as follows: Hoffnungsfeld, 116 members, $2.86; Inman, 189 members, $0.22; Johannestal, 192 members, $1.81. The membership figures of the financial supplement were based upon those of the **Year Book** of 1942. So one mistake has led to more. We hope to get the next financial report out in January. The membership of the Burrton Mennonite Church should have been given as 182 and the per member giving as $0.48.

—**First Mennonite Church, Summerfield, Illinois:** Rev. Elmer Basinger is recovering satisfactorily from an operation to which he submitted at Barnes Hospital, St. Louis, Missouri, on November 21. A new furnace has been installed in our meeting house. Ministerial students from McKendree College, Lebanon, Illinois, are bringing the messages during Rev. Basinger's absence. A union Thanksgiving service was held in the St. John's Evangelical Church. Rev. Kock from Trenton, Illinois, delivered the message. Much good has come from these meetings. —Corr.

—**Some very interesting jottings** have come from a number of churches recently. These were short, to the point, and contained items of general interest. Thank you, correspondents and others. More pastors are sending their church bulletins. May the number increase more.

—**First Mennonite Church, Halstead, Kansas:** We enjoyed a fellowship supper before our annual church business meeting. Rev. C. H. Dirks, pastor of the Mennonite Church in Hutchinson, conducted evangelistic services here from November 16-20. Through an exchange of pulpit Rev. T. A. van der Smissen of Buhler occupied the pulpit of our church on November 22. On November 24 Brother and Sister John Schroeder celebrated their golden wedding with a dinner and a short program in the church basement and with open house at their home in the afternoon and evening. On December 6 Sister Annabelle Dyck, former missionary teacher in Mexico, spoke of her work and experiences there to the Christian Endeavor Society.

—**Brother Albert M. Gaeddert** wrote from Burns, Idaho, on December 9, "Tonight I should get to Lapine, Oregon, the location of the new M.C.C. camp; from there I want to stop briefly at the California camps, and try to be home for the Christmas vacation. Travel is not pleasant to say the least. Trains run from five to ten hours late, but I am hoping that they will run fast enough to beat Santa Claus to Moundridge (where Sister Gaeddert and the children are staying)."

—**Rev. Carl Landis** planned to be in the Upland, California, community sometime before Christmas. He is a former member of the First Mennonite Church there.

—**Our peace position** dangles loosely in the following approximate proportion in two Mennonite communities widely separated: The one has about one out of ten in C.P.S. camps. The other has about two out of nine in civilian service.

—**Rev. A. S. Bechtel** writes, "We will have holy communion on Sunday, December 27. It is our custom to have that on the last Sunday in the year. Our fine eight-inch snow has disappeared nearly entirely."

—**Brother A. Warkentine** wrote from Munich, North Dakota, on December 14, "The Lord has been very gracious on my trip. The congregations have received me kindly, and I trust that the Lord has blessed the meetings. In spite of gas rationing and cold weather we have not missed a single meeting. The day after I arrived here at Munich the thermometer showed twenty-six degrees below zero, but today it is much warmer again."

The Christmas program, consisting of instrumental music, solos, duets, exercises, and a short Christmas pageant, was given on the afternoon of December 20. Preceding it we joined in a fellowship dinner. Before that we had our regular services. On the afternoon of January 17 we will have our annual congregational meeting. We will again have a fellowship dinner. This change is made because of gas rationing.

—**Year Books** will again appear very soon. The editor will be very glad to receive a copy of the year book of your church.

—**Salem Mennonite Church, Dalton, Ohio:** "Delvin Kirchhofer states that he is unable to go to Switzerland for relief work at present due to the military situation. He will spend some time in C.P.S. camps and hopes to be sent later to some point for relief work. Christmas packages were sent to the men in the C.P.S. camps and in the armed forces. After a recent C.E. program the group listened to a half-hour program of "Messiah" records. On December 15, M. C. Lehman visited the church and gave a message based on his experiences in relief work in central Europe.

—**First Mennonite Church, Reedly, California:** "Arrangements have been made to have Rev. Homer Leisy of the Mennonite Church at Dallas, Oregon, hold a series of meetings from February 7-14, inclusive. His main topic will be "Consistent Christian Behaviour." He is willing to hold meetings during the day from Monday to Friday. This will be a study of some book of the Bible." "The response of our church to the needs of C.P.S. work has been good." John Strain preached on a recent Sunday morning while Brother J. H. Langenwalter was gone to serve at the North Fork C.P.S. camp.

—**Mountain Lake, Minnesota:** The agricultural department of the high school, under the direction of J. H. Tschetter, is offering to adults evening classes dealing with crop rotation, soil minerals, soil conservation, plant and soil relationships, water supply, etc. The school also offers an adult homemaking class.

—**Mennonite girls who look past the teaching and nursing professions** to take up high-paying war industry jobs instead might well think about: (1) the spiritual issue involved, and (2) the effect of a possible industrial slump after the war.

The administrators and teachers in our colleges are anxious to have parents and pastors drop in to see how their young people are getting along.